

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, JANUARY 12, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2525.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 2.

The Missionary Training-School.

The Missionary Training-school opened in McKendree Church, Nashville, Wednesday morning, Jan. 4, at nine o'clock. Dr. W. R. Lambuth presided over the exercises. With him on the platform were Bishop C. B. Galloway, Bishop W. A. Candler, Dr. Seth Ward, Dr. James Atkins, Dr. G. B. Winton, and Dr. Gilby C. Kelly. Miss Belle Bennett, Mrs. S. O. Trneheart, Miss Mary Helm and Mrs. R. W. MacDonell, and other missionary workers, preachers, laymen, and women, who are interested in the movement, were present. The first meeting gave a very profound religious cast to this enterprise. The movement has been conceived in prayer, and it will depend for its final success on the continued prayer of those who are concerned in it. Dr. Lambuth and Dr. Atkins set forth the plans and purposes of the school. Since the great Ecumenical Missionary Conference in New York City, and particularly since our own Missionary Conference at New Orleans, it has been in the mind of the leaders of our church to enterprise a work of this character. We have 242 foreign missionaries in six fields, and about 1,300 home missionaries serving places of no less interest. To help these workers, to project plans for more extended measures, to solve existing problems, and to gather a new vision of the kingdom of God, are the avowed purposes of the training-school.

The Board of Missions has given out the following statement concerning the plans and purposes of the school: It has been established by the Board of Missions of the M. E. Church, South, to meet a threefold need: First, the training of a corps of city missionaries; second, to make provision for courses of study for missionary candidates for the foreign field; third, to provide courses of reading and study for home missionaries and other Christian workers.

The objects of the school are: 1. To teach the English Bible; 2. To train Bible teachers and Christian workers; 3. To promote the study of missions; 4. To study and apply practical church methods; 5. To deepen the spiritual life and stimulate Christian service.

To meet the demands of the school the Board has called upon the professors of the Theological Department of Vanderbilt University, upon our connectional officers, and the church at large, for assistance. The lectures and addresses are given without remuneration. About \$2,500 was estimated for the expenses of the school, and the Board at this writing needs about \$1,000 more than is now in hand to meet the ordinary expenses. Anyone desiring to make a contribution to this cause may address J. D. Hamilton, treasurer of the Mission Board. The school is gathering a permanent library, and money or good books will be appreciated from every source.

To meet the expense of students attending the school, the Conference Mission Boards have made provision for scholarships, and individuals have made donations. The following Conferences have sent students, and provided for their expenses: Tennessee Conference, ten; Memphis Conference, eight; Alabama Conference, four; North Carolina Conference, ten. Three other Conferences have endorsed the enterprise. The month of February will be devoted to the cause of home missions, and already thirty-eight home missionaries have sent in their names as students. It is not possible to tell at this writing how many will attend during January, as new students are coming in every day.

The courses of instruction of the training-school are divided into three departments: I. Department of the English Bible; II. Department of Foreign Missions; III. Department of Home Missions.

The matriculation fee in all cases will be one dollar. The tuition for the entire course of two months will be five dollars, or for any one of the three courses of morning lectures, two dollars. All other lectures or addresses are free.

The first week has marked considerable progress in the routine work of the classes. Rev. J. L. Cnningim has taught daily a class in the literature of the New Testament; Dr. Lambuth has conducted class work on China; Dr. Ward on the Missionary Aspect

of the Apostolic Church. Dr. J. A. Kern has lectured on "How We Got Our English Bible." The attendance at the public services has been exceedingly encouraging.

Bishop Galloway gave a short address at the opening on, "Equipment for Service." He said a desire for service is not a sufficient preparation for service. We need special preparation in Scripture study in order to do our best. An old preacher said once that all his life he has studied the easy passages into the human heart. This was both eloquent and appropriate. There is no study like that of the Holy Scriptures.

Dr. G. C. Kelley said Methodism stands for the doctrine of the Holy Spirit in human life. The Holy Spirit is the organizer of the kingdom of God and of the spiritual life of man. He also organizes the work of the church. We have come to the age of the lighted candle and the broom—the age of close personal work with sinners.

Bishop Candler delivered an address on "Paul, the Missionary." He deemed it worthy of special consideration that the greatest man of the first century was a foreign missionary. The coming of Paul and his little company of missionaries was more significant for Europe than any military event of her history. St. Paul's actual labors in the mission field did not extend over a great many years; but in a few years he achieved marvelous results. The central motive in Paul's career was that given by the revelation of the risen Lord at the time of his conversion. No other motive is sufficient and abiding. The "Brotherhood of Man," valuable as the thought is, is not adequate for a work like this. Paul would never have endured but for his confidence in the constant presence of his risen Lord. All our missionary zeal is based upon the fact of Jesus in the soul. Public sentiment often restrains men in our Christian country. But to develop the church in the midst of heathen corruption demands nothing short of the power of the living God. This conception de-localizes the gospel, and gives it a world-wide scope. Also in the mind of the apostle this gospel

was a necessity in order to salvation. So powerfully did the gospel appeal to him that he declared that even an angel from heaven who preached any other gospel was anathema. The Bishop emphasized several other elements in the character of the apostle, such as his manliness, his courage and his sufferings.

Bishop Galloway delivered a lecture on the "Problems of the Church and the City." The city, said he, is the central force in our civilization. More than 33½ per cent. of our population now lives in the cities. The problem is complicated by the steady influx of foreigners. Protestantism is dying out of some New England cities and countries by reason of foreign immigration. The "negro problem" is perplexing, but the foreign problem is more troublesome. Our assimilating power has been sadly strained by reason of the great number of aliens among us. The open Bible and our Sabbath are threatened. Our greatness as a nation is vitally related to the safety of our Sabbath as a day of rest and devotion. The open saloon is another danger. The Bishop dealt with all these problems with a far-seeing vision, and in most eloquent appeals exhorted Methodist preachers and workers to hold themselves ready to answer the demand of the hour.

A public reception and banquet was tendered the visiting Bishops in the Sunday-school room of McKendree Church, Thursday evening, at which about two hundred guests were present. Addresses were delivered by Dr. E. B. Chappell, Judge W. M. Pollard, and Bishop Candler.

A. M. TRAWICK, Jr.

Not one of our preachers, as far as we know, needs a talking machine, but a few of them who write to this office need writing-machines. They need them much. We fear that we have just spoiled a good sentence by striking out three or four words which we could not make out. Even our man up stairs, who is good at deciphering bad writing, was balked. If the brother who wrote the sentence detects the change, and gets mad, he must not blame us, but the writing-master of his school-days.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

MISSISSIPPI CONFERENCE.

REPORT OF COMMITTEE ON PUBLISHING INTERESTS.

the Bishop and Members of the Mississippi Conference:

After duly considering the various documents referred to us by direction of this Conference, we, your Committee on Publishing Interests, beg leave to submit the following report:

OUR PUBLISHING HOUSES.

The report of the Book Agents concerning our central Publishing House at Nashville, as of the branch Houses in Texas and Ohio, shows a satisfactory condition of our publishing affairs, and indicates a continued increase in the volume of business. The unusual expenditures of money demanded by the establishment of the branch Publishing Houses, and in providing for the meetings and work of the Joint Hymnal and Joint Catechism and Order of Worship Commissions, explain the failure of the Book Agents to declare a connectional dividend during the years of the present quadrennium. These outlays were required to meet the present and prophetic needs of the church, and will soon be reimbursed many times over, the Joint Hymn Book, to appear early in the coming Spring, alone promising a sale whose profits will quickly make good these advances. The management of our connectional publishing interests is cordially commended as conservative and faithful.

We are glad to note the constant addition to the catalogues of the Publishing House of the titles of new and helpful books on a variety of timely and appropriate subjects. We exhort our people to make a study of these catalogues with a view to supplying their homes with books bearing the imprint of our own House. It should also be known that any worthy book printed upon any press in the world may be economically and expeditiously secured through our Book Agents at Nashville.

A report from Rev. G. W. Bachman, joint colporteur for our own and the North Mississippi

Conferences, shows that a considerable distribution of books and periodical literature has been secured through that channel during the year. We commend the work of Bro. Bachman, and endorse him to our people for a more generous patronage during the coming year.

THE CHRISTIAN ADVOCATE.

The first in importance of our connectional periodicals is the Christian Advocate, edited by Rev. George B. Winton, D. D., a man whose classic and graceful style as an editorial writer has secured unstinted words of praise from far beyond the limits of our own Connection. The high merit of the Advocate's weekly manifest of editorial and contributed matter entitles it to the general support of our pastors and people. We have information that the Book Agents hope to be able, at no greatly distant day, to change the form of the Christian Advocate, and otherwise improve its mechanical make-up. We would urge that this be done at once, and we believe it a measure of sound business policy, and one likely to immediately enhance the popularity and success of the paper.

THE METHODIST REVIEW.

The Methodist Review, now published as a quarterly, maintains, under the direction of its scholarly editor, Rev. John J. Tigert, LL.D., a high standard of excellence in the proper elements of a church review. It moves abreast of like publications in this country and Europe. It is a pleasing detail of our present service to report that the Review is no longer published at a financial loss to the House. Our pastors both commend and serve themselves in subscribing for and reading this dignified publication.

OUR SUNDAY-SCHOOL LITERATURE.

Another committee is charged with the duty of reporting to you on the state and progress of the Sunday-school work in the church, but a review of the literature of this department is within our province. To speak in praise of this literature is all but a supererogation. It has long been a staple of our church thought, and has become a sort of religious breath of life to the childhood and youth in our homes. It is circulated no more as a periodical literature simply, but as a prime commodity, and in quantities that practically equal the sum of life in our Methodist communities. So great indeed has become the sale of this literature that the profits from it practically carry the other enterprises of our Pub-

lishing House. This consideration is itself a strong argument to our people to stay by our own Sunday-school literature, but the merits of that literature itself is a final claim, which happily our people have no desire to disallow. THE NEW ORLEANS CHRISTIAN ADVOCATE.

The NEW ORLEANS CHRISTIAN ADVOCATE, the organ of our Conference, and to the support of which we are bound by a distinct commercial agreement made between our representatives and the present editor and publisher, is recognized as being in every way worthy of our continued support. The editor, Dr. Boswell, is a faithful and loyal servant of the church, zealous for its honor and doctrines. He is a man in whose hands the cause of the church will never suffer. It is our confident belief that he is giving us, in its material make-up, the very best paper that his income from subscriptions and other sources will warrant. The editorial quality of the paper needs no endorsement from us. We are sure that as we increase, by our patronage, the income of the paper, the publisher will employ the excess of revenues in its improvement.

We beg leave to nominate the following-named members of this body to serve for the coming year on the Joint Board of Publication of the NEW ORLEANS CHRISTIAN ADVOCATE, viz.: T. W. Adams, W. B. Lewis, and W. H. Huntley.

H. M. DuBOSE, Chair'n.

SUPPLEMENT No. 1.

RESOLUTION.

Whereas, In the judgment of this Conference the future operations of our church, in all its departments of work, are to be affected by the quality and spirit of our periodical literature; And, whereas, It is equally our judgment that a higher standard and quality in the material measure of this literature is immediately and urgently demanded; And, whereas, We believe that the remedy of existing defects must be found in plans and measures originating in the General Conference of the church; And, whereas, Suggestions concerning these measures may come properly from the Annual Conferences; And, whereas, It is the sense of this Annual Conference that the number of official papers published in the church is far too large, as compared with the resources and possible patronage of our people, and that it is our belief that this excessive number renders any great success at any point impossible; now, therefore,

Resolved, That a committee of three members of this Conference be appointed by the Chair to consider and prepare a memorial to be submitted at our next annual sitting, to be then acted upon with a view to transmitting it to the next General Confer-

ence, asking that body to institute such measures as it may deem best for securing these ends, and putting our official periodical literature throughout the Connection under the direction or control of said General Conference.

H. M. DuBOSE,
T. W. ADAMS,
A. F. WATKINS.

SUPPLEMENT No. 2.

REV. J. D. BARBEE, D. D.

The Committee on Publishing Interests, having been instructed by vote of the Conference to prepare and submit for the use of the Conference a suitable testimonial and tribute to the memory of the late Rev. J. D. Barbee, D. D., formerly senior Book Agent for the church, reports the following, viz.:

Whereas, The Head of the church has called from the scenes of his earthly labors into a glorious reward the spirit of the Rev. James D. Barbee, D. D., of the Tennessee Conference, and formerly senior Book Agent of the Methodist Episcopal Church, South; therefore, be it

Resolved, That in the death of this distinguished man—distinguished alike for conspicuous labors in the cause of his Lord, and for a life and character adorned by patient faith, humility, and manly virtues—the church has lost one of its most loyal and valued servants, and one whose memory it should ever cherish for what he was.

Resolved, further, That the Mississippi Conference especially recalls the association and fellowship had with Dr. Barbee during his official visits made to us as Book Agent of the church, and that we ever found him a godly man, full of gentle courtesies, unselfish, and moved always by impulses of brotherly love.

Resolved, finally, That these resolutions be entered for record upon the journal of the Conference, and that copies be furnished by the secretary for publication in the Christian Advocate, and in our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE.

H. M. DuBOSE,
Chairman.

SUPPLEMENT No. 3.

THE EPWORTH ERA.

We heartily commend the Epworth Era to the members of our church, and urge the brethren, where possible, to place the Era in every home. Though hardly ten years old, it has become a competitor for a chief place in our land with that class of literature which combines the best reading for our young life. We earnestly pray that it will soon take the place in our homes of those papers which are either unsound in moral influence, or weakening in mental development.

We congratulate Dr. DuBose upon the continued improvement of the Era, and the enlarged field of its reading matter. We rejoice with him that in so short a while it has become self-sustaining, and we promise him our support, looking to the prosperity of this, the great journal of our young people.

REPORT OF THE MISSISSIPPI ORPHANS' HOME.

To the Bishop and Members of the Mississippi Annual Conference, in Session Dec. 7, 1904—

DEAR FATHERS AND BRETHREN: The Board of Directors of the Mississippi Methodist Orphans' Home present to you the following annual report through their Executive Committee:

At the last session of your body we reported the Home in a very gratifying condition. Many improvements had been made, including an excellent steam heating system at a cost of \$1,315. The Board, after a careful deliberation, appointed Rev. W. T. Griffin, who had been manager, to be field agent, to solicit funds for the expenses of the Home and for the erection of a new brick dormitory, which had been suggested to you in our last annual report, and elected Rev. W. S. Shipman as manager, to reside with his family in the Home, and have parental care of the Home family. These two officers entered on their respective duties in March, 1904. Further improvements, made necessary for sanitary reasons, were introduced at the cost of \$338 15. At one time there were many cases of sickness among the children, and four died.

On July 11 the main building, with nearly all the clothing, furniture, etc., was destroyed by fire. It is a merciful blessing that the fire occurred in day-light, and that no life was lost and no one injured. The loss was great. The building, with steam pipes, boiler, radiators, water pipes, water closets recently introduced, was well worth \$18,000. The insurance was \$7,500. The good citizens of Water Valley were kind, and gave tender attentions to the little ones. By arrangement with the trustees of Hamilton College we leased the college building for a year. The orphanage is domiciled there at this time. It is important for us to have a building ready by the Summer of 1905. We regret the death of our brother and the orphans' friend, W. M. Thornton. As a director of the institution, he had shown himself wise in council, and we trust that this Conference will, in filling his place, give us a man that will take up his work with Christian zeal.

The following is from the annual report of the treasurer, Rev. M. L. Burton:

Amount cash invested at last report.....	\$ 800 00
Amount cash on hand.....	948 50
Received from North Miss. Conference..	5,029 99
Received from Mississippi Conference..	4,332 36

Total.....	\$11,110 85
Expended 1903 and to Feb. 16, 1904.....	6,416 15

Balance on hand.....	\$ 4,694 70
Balance on hand disposed of as follows:	

Land.....	\$ 500 00
Notes.....	1,000 00
Certificate Dep.....	2,625 00
Cash.....	569 70
	\$ 4,694 70

Since first of March we have received \$10,140 43; expenditures, \$8,257 18. We have on hand, counting the \$7,500 insurance, about \$15,000.

Rev. W. S. Shipman, manager, supplies the following statistics:

Number of children in the Home, March 1, 1904.....	109
Admitted to Home since March 1, 1904.....	49
Total.....	158
Number for whom homes have been procured.....	63
Number who have died.....	4
Total removed.....	67
Remaining in Home now.....	91

Of these now here, 55 belong to the church; seven have joined the church this year.

The County School Board grants the Home a public school for about an average of seven months per year, allowing us pay for a principal and one assistant. Miss Diggs is principal, and Miss Mary Koon, assistant; both graduates of the Grenada College. They are doing faithful work. We have 80 pupils in school. Instruction is given in the usual grammar school branches, and in Latin and music. Special and constant attention is given to religious instruction and training. Family worship, consisting of Scripture reading and recitation, singing and prayer, is conducted morning and evening. The Sunday-school lesson is taught by the teachers to classes during the week. On Sunday morning all are instructed in the chapel for about forty-five minutes. At 9:30 they leave for the Methodist Churches of Water Valley, and are there taught with the other children of the Sunday schools, and all remain for preaching. In the afternoon the three Epworth Leagues hold their meetings separately, the children taking active interest and part in the services. Mrs. Shipman is present to encourage and aid them in these League meetings. Four thousand four hundred copies of the Home paper are issued monthly. Seven girls from the Home are in Whitworth and Grenada Colleges.

Rev. W. T. Griffin, agent, reports as the total amount that passed through his hands since March 16, 1904, \$5,510 86. Total subscription to be paid at Annual Conference, \$2,700.

As the terms of office of A. F. Watkins and W. M. Thornton as directors expire at the session of the Conference, we request you to select their successors.

Notwithstanding the severe losses and the changes that had to be made in the Home, the work has gone on with commendable steadiness, and great good has been done in rearing and educating the orphan children. Rev. W. S. Shipman and his pious wife have shown zeal and devotion in the discharge of their numerous and difficult and delicate duties as the parental heads of this large household.

Rev. W. T. Griffin resigned his position as agent, to take effect at the Conference, donating his salary for one month. His work as manager and agent has been eminently successful. Rev. W. S. Shipman resigned on Nov. 7. We call your prayerful attention to the resolutions adopted by the Board on Nov. 3, 1904, as follows, and ask that you act upon them at your present session:

Whereas, The Orphans' Home in Water Valley was burned July 11, 1904; And, whereas, It became our duty to restore the needed building

in Water Valley, or remove the Home to some other locality; therefore, be it

Resolved, 1. In view of the generous interest of the people of Jackson, Miss., in the Methodist Orphans' Home, and in view of the liberal advantages in materials, we, the Board of Directors of the Orphans' Home, recommend to the two Conferences that the Home be removed to Jackson, Miss., provided the citizens of said city will contribute \$10,000 in cash.

2 That, in recommending the removal of the Home, we do not intend any reflection on Water Valley or its people, but we desire to reiterate expressions of our appreciation of the many kindnesses the Home has received from them, especially at the time of the fire last July, and in the provision they enabled us to make for the maintenance of the Home in the emergency caused by said fire. It is with feelings of deep regret that we take this step. Our purpose is to secure greater accessibility, and larger facilities and advantages for the Home. Jno. H. SHERARD, Pres. For the Committee.

REPORT OF TEMPERANCE COMMITTEE.

To the Bishop and Members of the Mississippi Annual Conference—

DEAR BRETHREN: We, your Committee on Temperance, beg leave to make the following report:

We are profoundly grateful to God for the progress made and victories won for the cause of temperance. However, we are fully aware that in this fight eternal vigilance is the price of our liberty, and we can never be fully satisfied till the liquor foe is forever vanquished.

The present local option law is so framed that large responsibilities rest upon individuals and communities for the weal or woe of this cause, and our ministers can not be too zealous in constantly cultivating and developing the public conscience on this important question.

We are gratified to note that our law has been so amended that it makes the use and sale of alcoholic liquors more difficult, and we also commend the manly way in which some of our circuit judges are enforcing this law. We, therefore, recommend:

1. That our pastors and people work in harmony with other religious denominations and associations and unions which are pledged to work against this common foe.

2. That our pastors warn the people against social or public drinking, showing them the danger to soul and body.

3. That they call attention of their people to their vows on this subject.

4. That at least once or twice a year that the preachers in their Church Conferences find out from Sunday-school superintendents and Epworth League presidents the condition of the temperance cause in their different congregations.

W. C. BLACK, Pres.
WALDO W. MOORE, Sec.

(Continued on Tenth Page.)



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For Our Subscribers.

We have made arrangements with The Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the NEW ORLEANS CHRISTIAN ADVOCATE is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions.

The Farm and Fireside is published twice a month, and is accredited with having the largest circulation of any farm paper in the United States. It runs twenty to thirty-two large pages in each issue, well illustrated articles on farm topics, advisory articles by the nation's greatest agriculturists, pages devoted to the farm home of vital interest to the housewife; in short, every kind and class of matter which the up-to-date farmer should receive.

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MISSISSIPPI CONFERENCE.

SUNDAY-SCHOOL BOARD REPORT.

To the Bishop and Members of the Mississippi Annual Conference--

DEAR FATHERS AND BRETHREN: The close of another year finds us greatly encouraged by the manifest tokens of progress in the different departments of our work. God is with great emphasis calling Methodism to leadership in this great Sunday-school work. Evidently there is a constantly deepening as well as a more intelligent interest in the Sunday-school. More time, more thought and study are given to it by our presiding elders, pastors, superintendents, and teachers. The slipshod methods of former years have in most places passed away. Peace to their ashes! We hail with joy the beginning of a new era in which the Sunday school is to be recognized as one of the chief factors in the school of Christ. The church and the Sunday-school are one and inseparable. To speak of them as different institutions is a very serious mistake. "The church in the Sunday-school; the Sunday-school in the church."

So far as we have been able to ascertain, Children's Day and Rally Day have been more generally observed than ever before. These two, and also Decision Day, must be observed in order to achieve the best results, and we urge all pastors and superintendents to observe these days. Hitherto the lack of any standard of uniformity in Sunday-school work has, in our opinion, greatly retarded our advancement and hindered the largest efficiency; but this has now been happily provided for by our General Sunday-school Board through its committee, Mr. J. R. Pepper, Dr. James Atkins, and Dr. H. M. Hamill, who have formulated certain characteristics which are to constitute a standard for our Sunday-schools to work up to, and to which any Sunday-school can attain by persistent effort, and these requirements having been met, the Sunday school so doing is graded as a standard school. We urge the adoption of this standard by the Sunday-schools of our Conference. A full report of the committee is found in the Senior Quarterly for the present quarter. Please read carefully the different sections of the report, specially from 1 to 11 inclusive, as of prime importance in working up to the ideal set by the committee.

The Sunday-school Institute held at Brookhaven, May 25, was very largely attended by Sunday school workers from all over our Conference. Dr. Hamill and his talented wife made telling addresses, and the effects will be far-reaching in the great good accomplished.

We would again call the attention of our pastors to the fact that the Study Circle Course is now an organic part of our Sunday-school educational system, and is under their immediate care. The changed conditions to day in our Methodism demand trained teachers. The general spread of education is making the

problem of the Sunday-school teacher a difficult one. Our editor, Dr. Jas. Atkins, gives assurance of continued prosperity and widening influence touching the excellent literature being furnished from his office, and we again invoke absolute loyalty to our own publications.

We commend to our pastors and all Sunday school workers the little book entitled, "Methodist Drills," just issued by our Publishing House, as very helpful in the proper training of our boys and girls.

The Board has appropriated an amount not exceeding \$50 to any presiding elder's district, to be used to purchase literature for needy Sunday-schools.

We recommend that an annual Institute be held during the last week in April, 1905, at some place to be selected by the secretary. We also request the presiding elders to set apart the first day of the District Conferences for Sunday-school Institutes, and, as far as possible, permit the Sunday-school Board to furnish programmes for the entire day.

We heartily commend the proposition submitted to our Conference by Dr. Hamill to hold a one-week Summer Training-school for Sunday-school workers and pastors of our own and adjacent Conferences, at the Seashore Camp Ground, at such time during the season of 1905 as may be most convenient to all concerned, provided the grounds can be secured for such training school.

We appoint the following members of the Board as a special committee—J. S. Parker, John W. Crisler, and W. H. Lewis—to confer with the management and Dr. H. M. Hamill further in the matter, giving the committee power to act, and pledging our hearty co-operation as a Board and Conference with the enterprise, if it be fully practical and advisable.

Respectfully submitted,

J. S. PARKER, Chair'n.

N. A. MOIT, Sec.

REPORT OF THE EPWORTH LEAGUE BOARD.

Your Epworth League Board beg leave to submit the following:

There are within the bounds of this Conference 58 Senior and 17 Junior Leagues, making a total of 75.

More and more our preachers and people are coming to realize, not only that the Epworth League is a regular institution of the church, but also that it means the young life of the church actively and systematically engaged in church work, and that it is potential of vast good to the cause of Christ.

The General Minutes for 1903 show that the Epworth League is growing faster than any other institution of the church. Having long since passed the stage of novelty and experiment, the Epworth League by this fact demonstrates its value and its right to command consideration.

We heartily commend the Mississippi Conference League, and in this connection we note that the General Epworth League Board has passed the following resolution:

Resolved, That it is the sense of

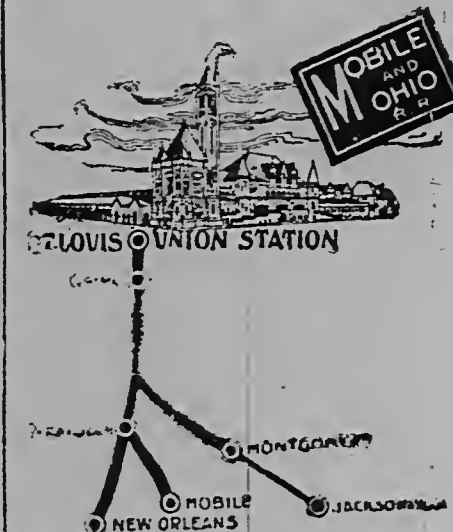
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Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

The land is covered with beautiful shade trees and largely composed of high rolling land.

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this Board that all Epworth League Conference organizations shall be subject to their respective Annual Conference League Boards, and shall make annual reports to them.

In harmony with this resolution, we insist that the Mississippi Conference League make annual report to this Board.

We are glad to note the increased interest upon the part of the Leaguers in missions. A fourth department has been organized as an integral part of the League, and in connection with it are being organized Mission Study classes in many chapters.

In this connection we desire to call attention to the Young People's Missionary Conference, now held annually on Lookout Mountain, Tenn., and urge all who possibly can to take advantage of the opportunities and privileges which it affords.

More than a year ago the Leagues of the Mississippi Conference proposed the support of Dr. J. B. Fearn, and while some have remembered their pledges, yet, in a large measure, the Leaguers have failed to keep their promise. We trust that at the annual League Conference, to be held during the coming Summer, this matter will be so arranged as to guarantee the fulfillment of our promises.

We are very glad to note the increasing prosperity of the Epworth Era, and to know that it is now published upon a paying financial basis. Filled, as it is, from week to week with valuable information and practical helps for the work, and presenting a high standard of literary excellence, we urge our pastors to subscribe for and read the paper themselves, and then endeavor to put it into the hands of their young people.

Drs. Lambuth and Hamill, in their addresses to us during this Conference, have spoken of the necessity of training schools for mission workers and Sunday-school teachers. The same need is realized by those interested in the League movement—a training-school for leaders. This has already been projected at the Seashore, only a few miles from the seat of this Conference—a building erected, and work already begun under the name of "The Seashore Epworth League Assembly."

Your Board, at the close of its report, desire to adopt and make a part of their report the following resolutions, which were adopted during the past Summer by the Seashore Epworth League Assembly:

Resolved, 1. That it is desirable to have the General Epworth League Board assume responsibility for and give authority to this organization, and in order to accomplish this end, be it resolved,

2. That as many Annual Conferences as will, appoint a commissioner from each, and that these commissioners report annually to the General Epworth League Board.

3. That this commission shall provide for the election of a League Council, consisting of the usual officers, who shall constitute an Executive Committee, which shall have direction of all the details of the management.

We ask for the appointment of Rev. H. W. Featherstun, D. D., as commissioner from this Conference.
(Signed) THOMAS B. CLIFFORD,
For the Board.

REPORT OF TRUSTEES OF CONFERENCE ENDOWMENT FUND.

DEAR BRETHREN: Our treasurer's report shows the following gratifying facts respecting the Conference Endowment Fund:

Amount invested in bond and notes	\$7,980 00
Cash on hand (\$500 in hands of Joint Board of Finance)	545 05
Total	\$8,525 05
Total last year	7,575 75
Increase	\$ 949 30

We now have the following funds in gifts and bequests:

Van Houten bequest	\$1,000
Henderson bequest	500
P. A. Johnston bequest	500
E. H. Easterling gift	500

The Joint Board of Finance has turned over to our Board \$500, to be used as a memorial fund commemorative of the useful life and the effective labors of the late W. M. Thornton, which fund we propose to increase to \$2,000.

Bro. J. C. Cavett, having been elected to membership on our Board by the Joint Board of Finance to fill the vacancy caused by the death of Bro. Thornton, was made a member of the Executive Committee of the Trustees of the Conference Endowment Fund.

We request the co operation of our pastors and people in our efforts to increase this fund during the ensuing year.

In behalf of the trustees.

CHAS. W. CRISLER, Sec.

STATE OF THE CHURCH.

DEAR BRETHREN: During the Conference year now closing more than 3,100 members have been added to the church on profession of faith. We have had over 1,400 adults and more than 1,100 infants baptized. The financial reports far surpass anything in previous years.

All of this we take as tokens of a steady progress and advancement of the kingdom of our Lord within the bounds of our Conference, and with faith in the great Head of the church, we look forward in hopeful anticipation of still greater progress in the years to come. We believe the gospel leaven is doing its work among the children of men, and that our beloved Zion is surely, though slowly, rising above the sensual things of earth, and laying hold of the spiritual.

But while we rejoice in this progress and growth, and feel that we, as a church and as a Conference, have much for which to give thanks to God, still we should not be blinded to the fact that the real spiritual progress of our church is not keeping pace with its material progress. We have reasons to believe that many of our people have never realized by personal experi-

(Continued on Twelfth Page.)

HOME CIRCLE.

How Mother Managed.

"You see how it is, my dear," he said, taking her soft hand, which had never done very hard work, and patting it reassuringly. "I'm poor—only a thousand a year, dear, and we shall have a struggle to get along at first!"

"I don't mind that in the least," she interrupted, stoutly.

"And," he continued, "we shall have to come down to strict economy. But, if you could only manage as my mother does, we shall pull through nicely."

"And how does your mother manage, dear?" she asked, smiling at the notion of the mother-in-law cropping out already.

"I don't know," replied the lover, "but she always manages to have everything neat and cheerful, and something delicious to eat—and she does it all herself, you know. So that we always get along beautifully, and make both ends meet, and father and I still have plenty of spending money. You see, when a woman is always hiring her laundry work done, and her gowns and bonnets made, and her scrubbing and stove-blackening done, and all that sort of thing—why, it just walks into a man's income and takes his breath away."

The young woman looked for a moment as if her breath was taken away; but she wisely concealed her dismay, and being one of the stout-hearted of the earth, she determined to learn a few things of John's mother, and so went to her house for a long visit, the very next day. Upon the termination of this visit, one morning John received, to his amazement, a little package containing his engagement ring, accompanied by the following letter:

"I have learned how your mother 'manages,' and I am going to explain it to you, since you confessed you didn't know. I find that she is a wife, a mother, a housekeeper, a business manager, a hired girl, a laundress, a seamstress, a mender and patcher, a dairy maid, a cook, a nurse, a kitchen gardener, and a general slave for a family of five. She works from five in the morning until ten at night; and almost wept when I kissed her hand—it was so hard and wrinkled and corded and unloved! When I saw her polishing the stoves, carrying big buckets of water and great armfuls of wood, often splitting the wood, I asked her why John didn't do such things for her. 'John!' she repeated, 'John!'—and she sat down with a perfectly dazed look, as if I had asked her why the angels didn't come down and scrub for her. 'Why—John?'—she said in a trembling,

bewildered way, 'he works in the office from nine until four, you know, and when he comes home he is very tired; or else—or else—he goes down town.'

"Now, I have become strongly imbued with the conviction that I do not care to be so good a 'manager' as your mother. If the wife must do all sorts of drudgery, so must the husband; if she must cook, he must carry the water; if she must make butter, he must milk the cows. You have allowed your mother to do everything, and all that you have to say of her is that she is an excellent 'manager.' I do not care for such a reputation, unless my husband earns the name also; and, judging from your lack of consideration for your mother, I am quite sure you are not the man I thought you were, or one whom I would care to marry. As the son is, the husband is; a safe and happy rule to follow."

So the letter closed, and John pondered; and he is pondering yet.—Unknown.

Our Country Boys.

I desire to say a few things to encourage our country boys. Many of them need only inspiring. I love the boys, and one of my greatest desires is to inspire them to noble and useful living. When I say country boys, I mean it as a high compliment to the boys. None are better than they. They are for the most part strong and manly; industrious and of good parentage. They are healthy and capable of great endurance. Their bodies and minds are strong and vigorous.

Generally speaking, they are religious; a qualification not to be disregarded in the selection of men for usefulness. Their physical bodies are elastic and durable, the material out of which the Master Workman can make honorable and upright men. They, too, are by nature blessed with endowments of mind unsurpassed by any other class.

These noble boys have opportunities which, improved, will give them a standing in business pursuits that is to be envied by others. The public schools are open to them in which they can obtain a rudimentary education, and then the college and universities are waiting to give them a hearty welcome into any of their departments. By persistent effort, close application, and hard study, any young man or boy can rise in the scale of worth and merit to a degree hardly calculable. The fact that he was raised in the country is no barrier to any boy's success, but it may prove the best starting-point to higher heights and nobler aims.

The country boy's religious training, moral stamina, and industrious habits, bespeak for him a degree of excellence that makes him sought for in matters of religion, politics, and commerce. Ringed honesty, his sturdy manners, and temperate habits, are three prominent jewels that will sparkle in the crown of his untarnished manhood.

Again, the country boys are free from temptations—of the vices which corrupt boys of other classes. The dissipating influences of city life are not conducive to the best degree of usefulness.

Some of our city boys spend too much time at the theatres, at the dance, and in dens of vice and shame, which sap their lives and destroy their usefulness.

To those plain, honest, industrious boys the ministry, the legal and medical profession say, "Come this way." The business man, the banker and railroad officials say, "We need your services." There is no place too good for a country boy. Boys, don't you catch the inspiration? Won't you heed the call?—J. F. Clark, in Alabama Christian Advocate.

Rebuke to Gambling.

Queen Alexandra administered a severe and richly deserved rebuke to the gambling set among the aristocratic ladies in London society recently, when she refused to attend the Epsom races on the day specially famous as "ladies' day." It has been known for some time that she was much displeased with the growing habit of gambling on the part of London society women by staking large sums on the races, and at bridge whist and poker. She has not hesitated to express her mind freely on the subject, and she has taken pains to show her displeasure in the most pointed way against the gambling set. It was to rebuke them still further that she remained away from Epsom at the time named. Her absence robbed the occasion of its interest and eclat, and was a source of consternation to the assembled ladies. It is said further that the Princess of Wales is in entire accord with the Queen in this matter, and that her absence was for the same reason. A number of the most intimate friends of the Queen and Princess also were absent. It is believed that the attitude taken by the royal ladies and their closest friends will have a decided influence in checking the gambling craze among these fashionable women.

All honor is due the Queen for her noble stand on this important matter. There can be no doubt of the decided increase of the gam-

bling spirit in all countries, and particularly among the women in the higher social circles. Various forms of gambling have become, in not a few cases, the fashionable pastimes, and, of course, vice in such quarters is doubly evil, because of the influence it exerts on those below, who readily follow the higher examples. The action of Queen Alexandra will go far to check it in the higher circles in that country, and this will restrain it all the way down the line. England has a noble Queen whom all the world will honor.—Pittsburg Christian Advocate.

Be Courteous, Boys.

"I treat him as well as he treats me," said Hal. His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"O! I don't mind; I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then, you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or a man who shows his treatment of others by their treatment of him has no character of his own. He will never be kind or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy. You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—Well-Spring.

An Old Story Ever New.

Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come the following day and unload a vessel which had just arrived.

One of the clerks, who had strong convictions, and the power to act upon them, refused to comply with the demand.

"Well, sir," said Mr. Girard, "if you can not do as I wish, we can separate."

"I know that, sir," said the hero. "I also know that I have a widowed mother to care for, but I can not work on Sunday."

"Very well, sir," said the proprietor; "go to the cashier's desk, and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia, looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier for a new bank about to be started. After reflection, Mr. Girard named this young man.

"But I thought you discharged him?"

"I did," was the answer, "because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can entrust your money."—Selected.

"All's Well!"

A traveler returning from Europe relates how, one beautiful Sunday evening on the steamship "Oceanic," in mid-ocean, a group of Welshmen sung beautifully, both in Welsh and in English, the great old church hymns. There were more than two thousand passengers, and nearly all were listening with delight. Just at dark they sang, "Jesus, Lover of My Soul." After singing it in Welsh, they repeated it in English. As they finished the line, "Safe into the haven guide," the captain on the bridge tapped three bells. The watchman on the first lookout repeated the three taps loudly on his larger bell, and sent out over the decks and out over the waves the cry, "All's well!" Far up in the crow's-nest, nearly one hundred feet from the deck, the watchman in the second lookout caught up the cry and sent it out farther into the darkness, "All's well!" A gentleman standing by the traveler's side on the deck remarked, "Would it not be fine if every soul on this great liner could, from the heart and for himself, echo it yet again and fling it up to the angels above, 'All's well!'"—Selected.

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DON'T
Cry
for**

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**But
TAKE IT
Without
a Kick.**

IT STOPS COUGH AND CURES
COLD. PLEASANT, HARMLESS
AND RELIABLE.

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Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

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EUROPE FREE All expenses. Clergymen, Teachers and others who can induce 3 friends to join my party will be given one free ticket. Send for particulars and itineraries to Edwin Jones, 462 Putnam Ave, Brooklyn, N. Y.

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Next session begins Wednesday, Sept. 7th, and continues ten school months. Every facility offered for a thorough education for girls. All departments taught, including Music, Art, Elocution, Stenography, Typewriting, Book-keeping, etc. Charges reasonable. For catalogues, etc. apply to REV. A. B. JONES, President, Jackson, Tenn.

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Departments of Literature, Music, Art, Expression and Commerce. Over six thousand dollars in improvements in two years. A first-class steam heating system, Electric Lights, Artesian Water, hot and cold baths, wholesome food in sufficient variety.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, January 12, 1905.

A WORD TO MANY FRIENDS.

Hundreds of our subscribers—good men and women—are behind in payment. We are sending out bills this week. And in the hope of securing prompt answers, we are offering a liberal discount. It is a great sacrifice of money on our part, as we would get the bulk of it by waiting. But we need the money now. Will our kind friends respond to our appeal? Let us hear from you, brethren and sisters, at once. We will heartily thank you.

THIS ADVOCATE.

We hope our readers will turn to page two, and read the report of the Committee on Publishing Interests, made to the recent session of the Mississippi Conference. The whole report is worthy of notice, but we especially invite attention to what it says in regard to "the material make-up of the NEW ORLEANS CHRISTIAN ADVOCATE." This, the report says, "is the very best that the income from subscriptions and other sources will warrant." We can make the ADVOCATE look better by using a better grade of paper, and renewing, in part, our outfit of type. This we purpose doing as early as practicable. We have already arranged for a good supply of heavier and better paper, which we will use when the amount on hand—sufficient for two months—has been exhausted.

All three of our patronizing Conferences have renewed their pledges to the ADVOCATE, promising to work for its increased circulation. We trust these pledges will be redeemed at an early day. And the editor and publishers pledge themselves to fidelity in their work.

We hope one and all will bear in mind that the paper is absolutely and wholly dependent on the preachers to keep it before the people. We look to them in the future as in the past, believing that they will not fail us. Let us work together for the success of the paper.

A METHOD OF LYNCHING.

The method of lynching is not confined to hanging or burning. Nor is lynch law applied only to criminals. Dynamite may be used as effectively as the halter or torch. Real or supposed injury may be avenged by its use in destroying both life and property. In one of the cities of the Northwest a Civic Federation was organized for the purpose of prosecuting the lawless sinners of the community whose acts had become too numerous and flagrant. The Federation through their attorney went to work vigorously, and succeeded to such an extent as to frighten the evil doers. They in turn undertook to stop the doings of the Federation. This they could not do lawfully. Lynch law was their only alternative. They resolved to kill the attorney, and to accomplish their purpose at night when he was at home with his wife and children. Dynamite was their weapon. The fact that they could not kill him without running the risk of killing his family did not stop them. The bomb was placed and the house was wrecked, but, strange to say, the whole family escaped injury. This was a clear case of the application of lynch law to one who was not accused of crime, but to put an end to the life of one whose business it was to bring criminals to justice. Of course, no good citizen was engaged in this murderous business. But the devilish deed was committed in a section of country supposed to be law-abiding above any section of the South. Let that fact be borne in mind.

THE INFIRMITIES OF GENIUS.

"One of the infirmities of genius," says Zion's Herald, "is the fatal perversity for breaking out into dangerous and revolutionary speech." We wonder if Dr. Winton is thus afflicted, and whether or not, on this account, he is to be excused for uttering sentiments contrary to general belief. Twice within two years he has put forth unorthodox views in regard to the resurrection; and not long since he justified the prevalence of small families on grounds wholly material and secular. His utterances on the subject shocked many of his brethren.

We ventured in these columns to call attention to that last article, and to intimate the dangerous tendency of such teaching in our leading Church paper. We called attention to the article because we believed that nothing ever appeared in a Christian Advocate more perfectly adapted to tempt men and women to thwart the divine purpose in instituting the

family. It was perhaps too much to expect a rejoinder from Dr. Winton, for that could not have been well made without an attempt to defend his position; and he had declared the matter too delicate for full discussion in the paper. But we did think if a reply was made at all, it would to some extent discuss the subject. Instead, Dr. Winton in an editorial note of four lines respectfully refers us to a paragraph which appeared in the Advocate "two weeks ago addressed to the editor of the Texas Christian Advocate."

Certainly we read that paragraph, as also a shorter one aimed at the Texas man a week or two previous, and we beg to say that, neither paragraph is at all applicable to this editor. We say this because, though not an adept in the use of English, nor faultless in our rhetoric, we were not guilty of so serious a slip as was charged against Dr. Rankin. And in the next place we were not personally offensive, nor did we use discourteous language. We wrote plainly, and to be understood, but we discussed, not Dr. Winton, but the teaching he had thrust upon his readers; and we protest against the implied charge in the paragraph to which he refers us. We do not care for it to go to the readers of the Advocate, who never see our paper that we were guilty of violating the rules of legitimate discussion. The fact is, the paragraph is not an answer either to Dr. Rankin, or to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

If Dr. Winton can defend his position, let him do so. If not, we respectfully suggest that such paragraphs as he has written only serve to show the weakness of his cause.

JEWISH CHARITIES.

The Jewish citizens of New Orleans are full of good works. They have long maintained an orphanage in the city, located on the most prominent thoroughfare, and in one of the most desirable communities of the town. Scores of little ones have been cared for. Recently there has been established a Manual Training-school, which was dedicated with imposing ceremonies last week. This school is the gift of Mr. Isadore Newman, one of the wealthy and benevolent citizens of Jewish faith. We note with great pleasure such expressions of charity. They are according to the spirit of the Master. May the Lord increase the number of men after the style of Mr. Isadore Newman!

The address of Rev. J. C. Lowe is Stone, Pickens county, Ala. His friends are requested to take notice.

PERSONAL.

We thank Rev. J. M. Huggin, of Cockrum, Miss., for an expression of good wishes, and for the promise of material help "in a few days."

We have received notice of the death of the infant son of Rev. and Mrs. W. H. Jordan, born Nov. 14, 1903, died Jan. 5, 1905. "It is well with the child."

Rev. H. W. Whitnell has been most cordially greeted as pastor at Byhalia, Miss., for the second year. He has many friends, not only in our own Church, but among the members of other denominations.

Rev. W. G. Evans was in the city, on Monday last, looking after the business of printing the Conference Minutes. The contract has been let, and he does not expect to be disappointed as he was last year.

A note from Rev. W. S. Shipman informs us that Sister Shipman has been sick ever since reaching their new charge. She is improving, but still confined to bed. We trust soon to hear of complete restoration to health.

Rev. M. A. Thurman is now a member of the Texas Conference, and stationed at Travis, where he asks us to address the ADVOCATE, which he says he "can not afford to give up." We thank him for the compliment.

Rev. M. F. Johnson, transferred recently from the Louisiana to the Arkansas Conference, and appointed to Altus, was married on Jan. 1, to Miss Myrta Annette Wright, of Siloam Springs, Ark. We congratulate our brother, and wish him a long and pleasant married life.

Rayne Memorial Church, under the pastoral care of Rev. Richard Wilkinson, is in a flourishing state, and the pastor is happy. The Church has no parsonage, but the stewards have generously provided a home for Brother Wilkinson in addition to the salary—a kindness which he fully appreciates.

Dr. J. W. Lewis, now a member of the Tennessee Conference, in a note asking us to change the address of his paper from Jackson, Miss., to 1204 Woodland street, Nashville, Tenn., informs us that he has met "a cordial reception in Nashville, and feels that God is in the change." We trust he may be abundantly successful in the work.

Rev. J. H. Mitchell, appointed to the presiding eldership of the Aberdeen district, was settled in the district parsonage at Aberdeen within a week after Conference, and is "a work as hard as possible." Preachers and laymen have received him cordially, and he has "hopes of a good year." We trust he may not be disappointed.

Rev. T. H. Dorsey, the presiding elder of the Winona district, is "making full proof of his ministry." The beginning of his second year shows signs of continued prosperity. The Carrollton Conservative speaks in praise of his work. A friend, writing of the district under Brother Dorsey's

administration, says: "Every charge in the Winona district paid all claims in full last year. The district, as a whole, paid a handsome excess. No charge being short, and some paying over." That report is hard to excel.

We acknowledge receipt of an invitation from Mr. and Mrs. John H. Crebbin to the marriage of their daughter, Miss Ella, to Rev. E. K. Means, of the Louisiana Conference. The marriage will be solemnized in Louisiana Avenue Church, this city, on the evening of the eleventh of January. May the blessings of Heaven rest upon this union!

Rev. J. L. P. Sheppard, presiding elder of the Alexandria district, in a postscript to a business letter, says: "Everything is moving off nicely on the Alexandria district. Notwithstanding the wonderful shaking up we got at Conference, and the many surprises to preachers and people, we are adjusting ourselves to the changed conditions, loyally and hopefully."

Rev. S. A. Brown, of Montpelier, Miss., sends notice of the death of one of his oldest and best members, Brother Ira P. Beasley, who died on the night of Jan. 5. He had been a good and faithful steward more than fifty years. He entered into rest after a short illness. He will long live in the affection of his brethren. The loss to the Montpelier Church is great.

Rev. R. H. Wynn, of Ruston, was in the city a few days this week. He is much in love with his charge—says he has "the best Church in the State." His Sunday-school is large and flourishing. It is divided into thirty-two classes. With such a school, and a congregation made up largely of students from the Industrial Institute, Brother Wynn certainly has a fine field for usefulness.

By reference to the following our readers will find a notice of the death of Rev. E. F. Edgar, from Rev. W. B. Lewis. Brother W. M. Sullivan also sends a notice of the sad event, and adds that "Sister Edgar is very sick," too sick, as we learned from the daily paper, to attend the funeral. Brother Edgar was at his post of duty barely a week. He died in great peace. The bereaved family have the prayers and sympathy of many friends.

Death of Rev. E. F. Edgar.

DEAR DR. BOSWELL: Rev. E. F. Edgar, of the Mississippi Conference, died at Enterprise yesterday morning, Jan. 5, about seven o'clock. He came to Enterprise on Wednesday, Dec. 28, and took his bed the following Friday. Every attention possible was given him by the kind people of his new charge, but nothing could stay the hand of death. Bro. Edgar was fifty-eight years of age, and was a native of Yazoo county. He joined the Mississippi Conference in 1879, and has been a faithful and useful pastor and preacher. But his work is done, and well done, and he has gone to his reward.

W. B. LEWIS.

Meridian, Miss., Jan. 6, 1905.

Rev. C. D. Cecil.

Bro. C. D. Cecil, of the Mississippi Conference, who was superannuated at the recent session of the Conference held at Gulfport, died on the night of the twenty-ninth of December, 1904, at the home of Bro. John Whitaker in Wilkinson county, Miss. Bro. Cecil had just settled in the home of Bro. Whitaker to spend the remainder of his days. Before the preachers who were moved at Conference got settled in their new homes Bro. Cecil was called to his reward in his Father's house. Bros. B. F. Jones, C. A. Powell, C. N. Guice, myself and a large company of friends laid Bro. Cecil's body to rest in the Whitaker family burying-ground under the spreading boughs of a large beech, which will keep sentinel over his sacred dust for many long and eventful years to come.

W. H. SAUNDERS.

New Orleans Preachers' Meeting.

The authorities of the last Annual Conference emphasized the value of our itinerant system by making many changes in New Orleans. Only three of our last year's preachers were returned.

The Preachers' Meeting was reorganized, with the following officers: Dr. H. G. Davis, president; Rev. Richard Wilkinson, vice-president; W. W. Holmes, secretary. The Topic Committee—Bishop H. C. Morrison, H. G. Davis, J. E. Wray, K. W. Dodson, J. C. Sligh.

The reports from the various churches show that the new preachers have been well received. Rumors of a parsonage is circulating in the vicinities of Rayne Memorial, Felicity and Carrollton. Several of the churches have increased pastor's salary. The preachers, as a whole, are encouraged. The outlook for the year is hopeful.

Dr. Davis has appointed Rev. G. S. Roberts to the McDonoughville charge. Bro. Roberts comes to us from Mississippi. He is pleased with his work, and is expecting a good year in his new charge.

Revs. Halliburton and Whitehead, of the St. Louis Conference, but now residents of New Orleans, are frequent visitors to our meetings.

The following resolution was adopted:

Whereas, Revs. LaPrade, Henry, Foster, Schuhle, Riggs, Means, Reed and Harrison have been our faithful co-workers; therefore, be it

Resolved, That we do sincerely appreciate their kindly sympathy, friendship and co-operation, and do wish and pray for them an abundant harvest in their new field of labor.

Rev. Jno. C. Sligh gave us an interesting and helpful paper on "How to Create, Arouse and Stimulate an Interest in the Church Services."

The religious work in the different institutions of the city was assigned to the churches as follows:

Felicity, St. Anna's Home; Louisiana Avenue, Fink Home; Burgundy, Old Soldiers Home; Parker Memorial, Home for Incurables; Carrollton Avenue, Convalescent Home.

The Preachers' Meeting is held every Monday morning, first Monday

excepted, from 9:30 to 10:30, with privilege of 30 minutes' extension.

W. W. HOLMES, Sec.

Missionary Institute.

The Preachers' Meeting and Missionary Institute of the Shreveport district will be held at Shreveport, April 4-7. Bishop Morrison will deliver an address each day at 11 o'clock on some phase of the preacher's work, or life. Dr. Seth Ward or Dr. Lambuth will deliver an address each night on some phase of mission work.

It is desired that all the preachers make a careful study of "Skilled Labor for the Master," by Bishop Hendrix, and "The Pastor and Missions," by Jno. R. Mott. The prices are \$1.25 and \$1.00. We want to spend the four days on these two books.

The Board of Missions of the Louisiana Conference has ordered a Mid-year Meeting of the Board at the same time and place.

A general invitation to the preachers of the Conference is extended to be present.

We want to make this the greatest occasion in the history of the Conference. Papers will be prepared by some of our strongest men, and the presence and addresses of Bishop Morrison and the Missionary Secretary will assure us something worth going to hear. The study of these books and the papers on them by strong men will be helpful to the preacher's life and work. Character in the Preacher and the Missionary Spirit in his life are vital. This meeting will have for its object: Helping the Preacher and the Quickening of the Missionary Conscience.

The Shreveport people will furnish free entertainment to the preachers who notify Rev. W. E. Boggs of their purpose to attend. Bishop Morrison will preside. The meeting will open at 9 A. M., Tuesday, April 4, and adjourn at the close of the night service on Friday, the seventh. Begin now to get ready. The programme will be published later.

J. R. MOORE.

Doing a Good Thing.

Some of the pastors of the Aberdeen district are putting themselves to the trouble and expense of having the NEW ORLEANS CHRISTIAN ADVOCATE sent to a number of their members free for two or three weeks, hoping to get them to become subscribers for the ADVOCATE. I do hope they will read the paper, and then have it continued. I do not see how any Methodist can content himself with out his church paper.

J. H. MITCHELL.

Notice.

The district stewards of the Natchez district are called to meet in the Methodist Church, Gloster, Wednesday, Jan. 18, at 2 o'clock P. M. A full attendance is earnestly desired.

The trustees of the district parsonage are requested to meet at the same place and time.

The pastors are cordially invited to be present. B. F. JONES, P. E.

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Millsaps College.

It will doubtless be of interest to our friends to know that we start off in the new year under the most favorable conditions. We have never had so many new students to enter the first of January. Indeed it is evident that the enrollment for the session will be largely in excess of that of any previous year in the history of the college. The members of the faculty and the students are in fine health and the work in all departments is progressing satisfactorily.

W. B. MURRAY.

Jan. 6, 1905.

Louisiana Conference Annual.

I have this day put into the hands of the printer in New Orleans the complete "copy" for the Minutes, and hope to have the book in the hands of the brethren inside of thirty days. The copy for the hand-book was given him on Dec. 5. The copy for the Conference Journal reached me Jan. 4, and the balance of the Journal and the reports came on Jan. 6, and by night work were ready for the book last night. I trust there will be no such delays as we had last year. Respectfully,

W. G. EVANS.

Jan. 10, 1905.

Notice.

The Rev. Dr. J. M. Bsard has been appointed to supply Gulfport: Twenty eighth Street charge (including Handsboro and Mississippi City).

The Rev. O. H. Ellis, L. E., has been appointed to supply New Augusta circuit.

The Rev. E. C. McGilvray, L. P., has been appointed to supply Red Street Church, Hattiesburg, as assistant to the Rev. R. Selby, P. C., Hattiesburg—Main Street and Mission.

T. L. MELLE, P. E.

District Stewards.

The district stewards of the Aberdeen district will please meet the P. E. in Aberdeen at the Methodist Church at 1 o'clock P. M., Jan. 24, 1905.

J. H. MITCHELL, P. E.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

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SCHEDULE IN EFFECT NOV. 27, 1904.

Trains leave and arrive at UNION STATION
Howard Ave. and Rampart St., Daily.

	Leave	Arrive
Memphis Express.....	8:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	6:00 p.m.
Bayou Sara Accommodation..	9:40 a.m.	4:00 p.m.

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Gen. Pass. Agt.

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money advanced. Experience not essential. En-
close self-addressed envelope. General Manager,
Coco Block, Chicago.

Mississippi Conference.

(Continued from Third Page.)

BIBLE SOCIETY BOARD REPORT.

To the Bishop and Conference—

DEAR FATHERS AND BRETHREN: We,
your Board on American Bible So-
ciety, beg leave to report as follows:

We have collected for this Confer-
ence year \$1,200 78 on an assessment
of \$1,200, which is indeed very grati-
fying. They have been in dire need
of \$50,000 during the year to success-
fully carry out the projected plans of
the society. However, we are glad
to announce that two thirds of this
has been secured, but we must not
lose sight of the fact that the success
of our missionary work depends
largely on the success of the Ameri-
can Bible Society. The Word of
God is the sword of the Spirit, and
by its use he strikes conviction to the
heart of the uncivilized as well as the
civilized.

Realizing the great need of the
spread of the eternal truth, we re-
commend a forward movement. We
recommend an increase on the assess-
ment of last year of \$200, making the
assessment for the year 1905, \$1,500,
and recommend that it be apportioned
as follows:

Meridian district.....	\$225
Forest district.....	185
Seashore district.....	315
Jackson district.....	225
Brookhaven district.....	200
Natchez district.....	175
Vicksburg district.....	175

If there should be a new district,
we recommend that it shall assume
its pro rata from its assessment. If
not, then the assessment shall stand
as paid.

(Signed) R. BRADLEY, Pres.;
P. H. HOWSE, Sec.;
H. L. NORTON, Treas.

State Sunday-School Convention.

SHREVEPORT, MARCH 21-23.

MR. EDITOR: Please permit me to
announce through the columns of the
ADVOCATE that the nineteenth annual
convention of the Louisiana Sunday-
school Association will be held in
Shreveport, March 21-23.

It is not necessary that I should
occupy your space to inform your
readers of the nature and purposes
of this association, for these things
are well known to the most of them;
but I would like to emphasize the
fact that it is auxiliary to the Inter-
national Sunday-school Association,
which, among other things, furnishes
us with the International lessons.
Like that great association, it is
an interdenominational co-operative
agency for the general upbuilding of
the Sunday school cause.

We are confidently expecting a
large and enthusiastic gathering at
Shreveport. Expert help will be
secured, practical subjects will be
discussed, plans for the developmen-
t of the work in the State will be ma-
tured, and all who attend will be
encouraged to attempt greater things
for God and the rising generation.

The next International Sunday-
school Convention will meet in To-
ronto in June. Louisiana is enti-
tled to thirty-six delegates to that

convention, and they will be elected
at Shreveport. It is very much de-
sired that the whole number may be
secured, for the reason that an invita-
tion will be carried up inviting the
convention of 1908 to meet in New
Orleans, and it is important that we
be there in force to take care of that
invitation.

For any further information con-
cerning either of these conventions,
address the undersigned at 19 Masonic
Temple, New Orleans.

JNO B KENT, Gen. Sec.

Laurel, Miss.

DEAR BROTHER: We enter upon
the third year at Main Street Church,
Laurel, with everything to encourage
us. On Thanksgiving Day we were
kindly remembered by our people
with tokens of regard; also during
the Christmas holidays there were a
goodly number of substantial gifts
that came to the pastor and his wife.
We begin the new year cheerful and
hopeful for a fine year's work. We
have had fourteen accession already.

Fraternally, D. P. BRADFORD.

Special Notice.

We have said more than once in
these columns that we can not afford
to publish addresses delivered be-
fore District Conferences, Epworth
Leagues, or Sunday-school Conven-
tions. Too many are sent, and we
do not feel like discriminating. For
this reason, as well as others not
necessary to mention, several favors
of the kind now on hand have not
been printed. We mean no disre-
spect to anyone, nor do we mean it to
be understood that such communica-
tions are declined for lack of merit,
for some of them are very worthy.
They simply fall under a general
rule.

Do You Want to Go West?

There is a fine opening in Alamo-
gordo, New Mexico, for a milliner
and a boarding house keeper. I will
gladly correspond with any Method-
ists who wish to take advantage of
these openings.

F. E. SINGLETON,
Pastor M. E. Church, South.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties
have been discovered in the waters at
Eureka Springs, Ark., peculiarly
adapted to assisting in the curing of
drug and liquor habits. These new
properties have led to the establish-
ment of a large and splendidly appoint-
ed Sanitarium, where these diseases (if
they may be called such) are treated.
A large and commodious hotel has
been fitted up comfortably, and every
attention is given to patients. The
Sanitarium is in charge of a skilled
corps of specialists, and some re-
markable cures are being made. The
Sanitarium is in charge of Dr. C. A.
Reed, and this gentleman invites
correspondence on all troubles of this
nature.

Excursion tickets are sold from all
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Winfield, La.

DEAR DR. BOSWELL: at the last Conference, held at Lake Charles, I was appointed by Bishop Morrison to Winfield, a distance of twenty-two miles from where I am now living. Winfield has decided to test its strength; so it has been made a station. I went to Winfield the first Sunday after Conference and preached two sermons. If we are to judge people by their talk, we feel safe in saying that the people of Winfield are well pleased with their new preacher. I said to the people that among all the good things about Methodism, one thing was certain: that our people always got a preacher of some kind.

We have just closed a very successful year on the Jonesboro charge. We are hoping and praying that we may do a good year's work at Winfield. My wife and I desire to express our gratitude to the good people of Jonesboro and elsewhere for their kindness to us. Last week the people of Jonesboro made up \$33.35. and gave to my wife as a Christmas offering to help buy her an artificial limb. Ever since my wife had her leg amputated, the people here at Jonesboro have been exceedingly kind to us. During all the years of my ministry I have never lived among people who were kinder to us than the people of the Jonesboro charge. We pray that they may be abundantly blessed, temporally and spiritual.

H. J. BOLTZ.

Benton Circuit.

MR. EDITOR: The small pox has been in our town and in this vicinity for two months. There have been nine cases—most of them of mild type—and there has been no death. There has been no new case for three weeks, or more; so we hope it has run its course here. It has been in three families. For a month before Conference I was busy collecting and visiting among my people; so I read but little.

At Conference it was a time of seeing, hearing, and talking, and for some days on my return from Gulfport, I visited a number of my kindred living near my route home; so, when I got home and found my study ready for me, I set in to try to catch up with my reading that seemed to be so badly behind. It don't look like I shall ever read all I want to read.

Well, we are glad we did not have to move. Those of our people we've seen since our return seem glad to have us back, and many of them say so in kindly words. There have been some substantial tokens of remembrance. We lose by removals

some of our last year's good members, and we hope to gain some from other sections. The outlook is more encouraging than a year ago. Our newly-appointed presiding elder, Dr. Watkins, is a great favorite with the people in all this part of the Conference.

O. McDONALD.

Benton, Miss., Jan. '3, 1905.

Jonesboro, La.

MR. EDITOR: I have just arrived on this circuit with my family. We met with a warm reception from the retiring pastor and his precious wife, and the people in general. I filled my first appointment at Wyatt yesterday, at 11 A. M. and 6:30 P. M. We had a delightful time, and God was with us in both services.

Yours in Jesus,

S. D. HOWARD.

Jan. 2, 1905.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled. Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian Miss.

Preachers Needed.

Two preachers are needed for rapidly developing work in the bounds of the Seashore district, Mississippi Annual Conference, M. E. Church, South. Married men and ordained are preferred. Please give references.

An unmarried preacher, of some experience, is also wanted as assistant in an important charge. Give references. T. L. MELLE, P. E.

845 Main street, Hattiesburg, Miss.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for \$2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Notice.

There is room for three girls in the Lamar Training-school at Lumberton, Miss. Girls pay all their expenses in this school by their work in the household department. This offers a fine opportunity for a girl to attend school and have the advantages of a refined Christian home. Write at once to Rev. S. A. STEEL, Lumberton, Miss.

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One fare, plus 25 cents, for the round trip has been authorized for the following occasions:
Tennessee Christian Endeavor Convention, July 20-23; tickets on sale July 19 to 22; limited to August 31st.
W. C. T. U. Congress, August 1-7; tickets on sale July 30th and August 1st and 2nd; limited to August 16th.
Monteagle Sunday-school Institute, August 15th-30th; tickets on sale August 5th, 6th and 8th; limited to August 31st.
Season tickets are on sale daily at regular Summer tourist rates, good to return on or before October 31st.
Monteagle is one of the most delightful Summer resorts in the South. It is situated on the Tracy City Branch of the Nashville, Chattanooga and St. Louis Ry. on the tip-top of the Cumberland Mountain Plateau, 2200 feet above sea level. The air is bracing and the scenery always attractive and interesting. The great Summer Assembly, with its schools, lectures, attractive cottages and homes, make it an unusually pleasant place to spend the Summer.
For illustrated Summer Folder write to W. L. DANLEY, General Passenger Agent, N., C. and St. L. Ry. NASHVILLE, TENN.

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DALLAS, TEXAS.

Mississippi Conference.

(Continued from Fifth Page.)

ence the regenerating power of the Holy Ghost, and knowledge of sins forgiven and divine adoption, while many others, who have tasted the good Word of Life, have given themselves to various forms of worldliness, and, consequently, lost their favor with God.

Therefore, in conclusion, your committee would urge and exhort that, as preachers and laymen, both in private and public, both by precept and example, we give no uncertain sound as to the attitude of our church on such things as Sabbath desecration, theatre-going, card-playing, and such like, which things are positive violations of the rules of our church and of the law of our God.

Brethren, let us labor, pray, preach, exhort, and warn, being instant in season and out of season; not slothful in business, but fervent in spirit, serving the Lord; guarding each and every interest of our Methodism and the cause of Christ with a sacred jealousy; looking forward with confident expectation of seeing the day when our church will stand out in all of her glory, looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Respectfully submitted.

J. A. B. JONES, Chair'n.
F. B. ORMOND, Sec.

JOINT BOARD OF FINANCE.

REPORT No. 1.

To the Bishop and Members of the Ninety-first Session of the Mississippi Annual Conference, Convened at Gulfport, Dec. 7, 1904.

DEAR FATHERS AND BRETHREN: The Joint Board of Finance begs leave to report the following:

Whereas, Our brother, Warren M. Thornton, had been for twenty-eight years a lay member of the Mississippi Annual Conference, and for twenty-five years an efficient member and officer of the Joint Board of Finance of this Conference, and for seventeen years its laborious and faithful treasurer, we deem it right and proper that suitable resolutions on his life and death be passed by the Joint Board in annual session convened, and spread upon its minute book, and that the same be reported to this session of the Mississippi Annual Conference; therefore, be it

Resolved, 1. That in the death of Warren M. Thornton the Mississippi Annual Conference has lost the services of one of its most efficient officers, and the Conference claimants one of their truest friends.

2. That we extend to the widow and son, in their time of sorrow, our sincere sympathy, and pray that the Holy Spirit will bring to their hearts that comfort which the Father has promised.

3. That this Board suggests that the most appropriate memorial

which we can establish would be a memorial fund of \$1,000, to be known as the W. M. Thornton Memorial Fund. This fund would keep his memory green, and would add to the comfort of those to whom, in his life-time, he gave of his time, his talents, and his money.

J. C. CAVETT, Sec.

REPORT No. 3.

To the Bishop and Members of the Mississippi Annual Conference—

DEAR FATHERS AND BRETHREN:

In regard to the paper submitted to your Joint Board by the trustees of the M. E. Church, South, in reference to the Connectional Superannuate Endowment Fund, we recommend that our pastors observe Easter Sunday by taking a special collection for the enlargement of this fund, forwarding the amount thus collected to Rev. Jno. R. Stewart, treasurer, Nashville, Tenn.

JNO. W. CHAMBERS, Chair'n.
J. O. CAVETT, Sec.

REPORT OF COMMITTEE ON SABBATH OBSERVANCE.

To the Bishop and Members of the Mississippi Annual Conference—

DEAR BRETHREN: We, your Committee on Sabbath Observance, beg leave to submit the following report:

Whereas, We believe the Christian Sabbath is fundamental to our Christian civilization, and a physical and moral necessity, and its observance enjoined by the teaching of God's Word; And, whereas, We believe that there is a growing tendency to violate the sanctity of the Sabbath in the interest of both pleasure and business, not only in the cities, and by railroads and other corporations; but even in the rural districts and the home life of our people; therefore, be it

Resolved, 1. That we do hereby again assert our loyalty to the Sabbath as a day of rest and cessation from the ordinary rounds of business and pleasure, and as a day of divine worship.

2. That all our preachers be urged to preach on the subject of Sabbath observance, and to use every possible means to develop among our people a sense of the sacred obligation and privileges of the Sabbath.

3. That by our personal examples we will encourage the proper observance of the Sabbath by abstaining from the use of Sunday trains and other public carriers, from patronizing any kind of business, and from receiving or transmitting mail, except in cases of providential emergencies.

A. D. MILLER, Chair'n.
H. J. MOORE, Sec.

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THE BOARD OF MISSIONS.

(W. L. Linfield, Treas., in Account with the Board of Missions.

Dr.		FOREIGN FUND.		
To cash from 1903.....	\$	5 00	By expenses Conference treasurer.....	\$ 11 14
To Brookhaven district.....		1,476 85	By expenses agent Fearn Fund.....	4 00
To Forest district.....		1,836 00	By expenses secretary Board.....	5 64
To Jackson district.....		1,450 94	By expenses Conference Missionary Sec- retary.....	15 00
To Meridian district.....		1,476 00	By printing Minutes.....	23 00
To Natchez district.....		1,187 70	By mid-year meeting.....	33 00
To Seashore district.....		1,917 30	By amount sent J. D. Hamilton.....	9,905 00
To Vicksburg district.....		1,005 96		
To anniversary collection.....		102 35		
		<u>\$10,008 00</u>		<u>\$10,008 00</u>
			SPECIAL CONTRIBUTIONS.	
Capitol Street, Kwansai Gakuin.....	\$100	Waynesboro, Granbery College.....	\$ 10	
Crawford Street, Kwansai Gakuin.....	25	Yazoo City, Wesley Bi-centenary.....	100	
Mayersville, Kwansai Gakuin.....	10			
Gallman, Kwansai Gakuin.....	10			
		DOMESTIC FUND.		
To Brookhaven district.....	\$1,067 35	By expense treasurer.....	\$ 14 51	
To Forest district.....	1,011 00	By printing Minutes.....	22 00	
To Jackson district.....	1,046 40	By mid-year meeting.....	30 70	
To Meridian district.....	1,116 25	By amount paid missionaries.....	7,400 00	
To Natchez district.....	855 00			
To Seashore district.....	1,621 55			
To Vicksburg district.....	724 61			
To anniversary collection.....	25 05			
	<u>\$7,467 21</u>			<u>\$7,467 21</u>

If you are troubled with biliousness, take a bottle of Liver-Ac Splits, following it with a Bromo Sedative Tablet. This rarely fails to relieve the conditions that produce the trouble.

A Bromo-Sedative Tablet dissolved in hot or cold water; and given according to directions, is an excellent remedy for Cholera Morbus, Diarrhoea, or Cramps. Keep them on hand at all times. They are only 25 cents a box.

Do not suffer with LaGrippe, Catarrh and Hay Fever, when you can get relief by taking Bromo-Sedative Tablets. Full directions in each 25-cent package.

Many people suffer with headache when they can get relief by the use of Bromo Sedative Tablets. They have used so many headache remedies, however, without effect, that they naturally feel a little averse to something new. Bromo Sedative Tablets are a home remedy, and have been tested. They will relieve you. Twenty-five cents a box at your druggist, or Finlay, Dicks & Co., Ltd., New Orleans, La.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.
Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.
New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1337 State street.
Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2529 Burgundy street.
McDonoghville, Rev. G. S. Roberts, 534 Howard.
Carondelet Street, between Lafayette and Giro streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytania street. Phone 329 (nptown).
Parker Memorial, Magazine street and Poydras avenue; Rev. K. W. Dodson, pastor; residence, 74 Nashville avenue.
Louisiana Avenue, Louisiana avenue and Magazine street; Rev. A. S. Lutz, pastor; residence, 2617 Burgundy street.
Felicity Street, corner of Felicity and Chestnut streets; Rev. Jno. C. Sligh, pastor; residence, 174 Dryades street.
Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; Phone 154 (uptown).
Algiers, Lavergne street, corner Delaronde; Rev. A. F. Vaughn, pastor.
Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

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These are the days of colds, sharp and sudden, attacking throat and lungs, and leading to consequences one does not like to think about. Avoid further exposure and fight the enemy of health and comfort with Perry Davis' Painkiller, the family stand-by for sixty years. It conquers a cold in a day. See that you get the right article. There is but one Painkiller, Perry Davis'.

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Morning or evening connection at both termini with lines diverging. Equipment entirely new and modern throughout. A DOUBLE-TRACK RAILWAY. Equipped with practical and approved safety appliances. Substantially constructed.

Marriages.

Dec 21, 1904, at the home of the bride's parents, near Gneydan, La., by Rev H S. Johns, Dr. C. G. Pattison, of Fort Jesup, La., to Miss Sallie Hardee.

Dec. 23, 1904, at Gneydan, La., by Rev. H. S. Johns, Mr. E. M. Upton to Miss Maud Belcher.

Dec. 21, 1904, at the home of the bride's parents, by Rev. R. E. Rntledge, Mr. Frank Millsaps, of Port Gibson, to Miss Ada Belle Compton, of Hamburg, Miss.

Dec. 28, 1904, at the residence of the bride's parents, by Rev. R. E. Rntledge, Mr. Cecil Cunningham to Miss Florence Rowland, all of Hamburg, Miss.

Dec. 25, 1904, in Zeiglerville, Miss., by Rev C. McDonald, Mr. Clyde Stewart to Miss Jennie Zeigler.

Dec. 25, 1904, at the home of the bride's mother, near Congress, Miss., by Rev. S. A. Brown, Mr. Wm. T. Champion to Miss Myrtle Owen.

Dec. 27, 1904, at Hebron Church, near Wall Hill, Miss., by Rev. J. M. Huggin, Mr. William L. Wallace to Miss Lula L. Brooks, daughter of William Brooks, and granddaughter of the late Rev. J. H. Brooks, of the North Mississippi Conference.

Jan. 1, 1905, at the residence of the bride's brother, near Independence, Miss., by Rev. J. M. Huggin, Mr. R. A. Greer to Miss Lydia Ann Jones, all of Tate county, Miss.

Dec. 29, 1904, at the residence of Mr. P. H. Underwood, Sebastopol, Miss., by Rev. M. L. White, Mr. W. C. McKnight to Miss Cora Underwood.

Jan. 3, 1905, at the residence of Rev. Irvin Miller, D. D., Walnut Grove, Miss., by Rev. M. L. White, Mr. E. B. Collin, of Selma, Ala., to Mrs. Addie M. Graham, of Walnut Grove, Miss.

FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of the NEW ORLEANS CHRISTIAN ADVOCATE can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys, and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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Low ordinary.....	4 5-8
Ordinary.....	5 1-8
Good ordinary.....	6 7-16
Low middling.....	7 3-16
Middling.....	7 5-8
Good middling.....	7 13-16
Middling fair.....	8 5 16
Fair.....	9n

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	25
Off refined oil, in bbls, per gal.....	24 c
Prime crude oil, loose, per gal.....	18 1-2c
Prime C. S. cake, per ton, 2240 lbs.....	\$25
Prime C. S. meal, per ton, 2000 lbs.....	\$25
Soap stock, per lb.....	90c

Cotton Seed--
In sack, delivered at N. O., per ton, 2000 lbs. \$16.18
In bulk delivered at N. O., per ton, 2000 lbs. \$12.50

Write This Down

in the book or memory: there is no such thing as a harmless cough. Every cough is a warning of a confidence that goes from bad to worse unless it is remedied right away. Opium-laden medicine is a delusion. Allen's Lung Balsam cures the worst of colds. It clears the bronchial passages, so that the lungs get plenty of air. Why not get a bottle to day?

Antioch Circuit.

DEAR DR. BOSWELL: The Conference year has come to a close, and the preachers have been allotted to their work for the ensuing year. May it be a year of prosperity, and many souls be added to the kingdom of our Lord! Let the preachers and all Christians put on the whole armor of God, and do more for him this year than we have done heretofore.

Our Savior says, "If ye shall ask anything in my name, I will do it." So let us ask for souls. There is a good many zealous Christians in this community. We have here a noble Christian worker, Sister Gilman. She is the mother of all the religious enterprises here, consisting of the Woman's Home and Foreign Missionary Societies, Epworth League, King's Soldiers, and the ladies' Wednesday evening prayer meeting—all of which is doing much good here.

We were sent back to Antioch circuit for another year. We have many warm friends on our work, which we appreciate very much. We are going to try to get the ADVOCATE in every home on our work. May the Author of every good and perfect gift prosper his work in the hands of his servants!

MRS. J. L. LAY.

Holge, La., Dec. 30, 1904.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business.

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11 South Vandeventer Avenue, St. Louis, Mo.

Many people have chronic Malaria—that tired feeling, with the bad taste in the mouth in the morning, when they really do not know what the trouble is. If you are thus afflicted, why not try some of Dicks' Liver Pills, followed by our great Chillifuge remedy? It is, perhaps, the very thing you need, though you may never have had a chill in your life.

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M J. Willis, of Crawfordville, Ind., will mail free to all sending him their addresses a package of Pansy Compound, which is two weeks' treatment, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and malaria.

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A positive cure for Stomach and Bowel Troubles, Catarrh, Rheumatism, Female Diseases, Children's Diseases and all Kidney and Bladder Troubles.

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OUR OFFER.

The ADVOCATE, one year, and Bible 9670 will be sent, postpaid, to new subscribers for \$3.45. Also to all present subscribers who pay all dues to date and send us \$3.45 additional for the Bible and one year's subscription in advance.

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Your name in gold (one line) on the cover page, 25 cents extra.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station.....	Dec. 25, 26
Olive Branch, at Olive Branch.....	31, Jan. 1
Holly Springs circuit, at Lamar.....	7, 8
Red Banks, at Red Banks.....	14, 15
Byhalia, at Byhalia.....	21, 22
Shawnee, at Liberty.....	28, 29
Waterford, at Waterford.....	Feb. 1
Potts Camp, at Potts Camp.....	4, 5
Myrtle, at Myrtle.....	11, 12
Abbeville, at Abbeville.....	18, 19
Bethel, at Ross.....	25, 26
Ashland, at Ashland.....	Mar. 4, 5
Randolph, at Randolph.....	11, 12
Pontotoc, at Pontotoc.....	18, 19
Mt. Pleasant, at Mt. Pleasant.....	25, 26

District stewards will please meet in Holly Springs, Jan. 4, 1905.

EUGENE JOHNSON, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis.....	Dec. 18, 19
Coldwater.....	25, 26
Come.....	Jan. 1, 2
Pleasant Hill, at Lewisburg.....	7, 8
Hernando and Hines, at Hernando.....	14, 15
Senatobia.....	21, 22
Cockrum, at Independence.....	28, 29
Wall Hill, at Wall Hill.....	Feb. 4, 5
Longtown, at Pleasant Grove.....	11, 12
Tyro, at Fredonia.....	18, 19
Arkabutla, at Arkabutla.....	25, 26
Batesville.....	Mar. 4, 5
Courtland, at Pope.....	11, 12
Eureka, at Mt. Olivet.....	18, 19

Let the district stewards please meet at Coldwater, Tuesday, Jan. 17, at 11 o'clock A. M.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station.....	Dec. 25, 26
Corinth station.....	Jan. 1, 2
Iuka circuit, at Snowdown.....	7, 8
Iuka station.....	14, 15
Corinth circuit, at Box Chapel.....	21, 22
Kossuth circuit, at Kossuth.....	28, 29
Blue Springs circuit, at Blue Springs.....	Feb. 4, 5
New Albany, at New Albany.....	11, 12
New Albany circuit, at Wells Chapel.....	18, 19
Ripley and New Hope, at Weir's Ch'l.....	25, 26
Jonesboro circuit, at Camp Ground.....	Mar. 4, 5
Booneville circuit, at Blackland.....	11, 12
Mantachie circuit, at Mantachie.....	18, 19
Mooresville and Saltito, at Saltito.....	25, 26
Guntown and Baldwin, at Baldwin.....	Mar. 4, 5
Marietta circuit, at Blythe's Chapel.....	11, 12
Belmont circuit, at Patterson's Chapel.....	18, 19
Burnt Mills, at Boggs' Chapel.....	25, 26

District stewards will please meet me at Corinth, Friday, Jan. 13.

W. C. HARRIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit.....	Dec. 24, 25
Hebron station.....	31, Jan. 1
Winstonville circuit.....	7, 8
Columbus, First Church.....	14, 15
Columbus, Second Church.....	21, 22
West Point.....	28, 29
Starkville circuit.....	Feb. 4, 5
Starkville.....	11, 12
Crawford.....	18, 19
Brooksville.....	25, 26
Macon.....	Mar. 4, 5
Shubalak.....	11, 12
Cedar Bluff.....	18, 19
Mathiston.....	25, 26
Mayhew.....	Mar. 4, 5

J. W. DORMAN, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood.....	Dec. 17, 18
Winona.....	24, 25
Carrollton, at Carrollton.....	Jan. 1, 2
Empora and Maben, at Empora.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Itta Bena and Sidon, at Itta Bena.....	21, 22
North Carrollton, at Marvin.....	28, 29
Black Hawk and Acona, at Black Hawk.....	Feb. 4, 5
Vaiden, at Kilmicbael.....	11, 12
Webb, at Tutwiler.....	18, 19
Crenshaw, at Crenshaw.....	25, 26
Vance.....	Mar. 4, 5
McNutt, at Schlater.....	11, 12
Indianola, at Indianola.....	18, 19
Ruleville, at Drew.....	25, 26
Tom Nolen, at South Union.....	Mar. 4, 5
Moorhead, at Moorhead.....	11, 12
Mars Hill, at Mars Hill.....	18, 19
Winona circuit, at New Hope.....	25, 26

District stewards will please meet in Winona, Wednesday, Jan. 11.

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen station.....	Dec. 18
Okolona station.....	25
Tupelo station.....	Jan. 1
Shannon circuit, at Shannon.....	7, 8
Amory and Nettleton, at Amory.....	14, 15
Prairie, at Muldon.....	21, 22
Buena Vista, at Ebenezer.....	28, 29
Ellzey mission, at.....	Feb. 4, 5
Houston and Asbury, at Houston.....	11, 12
Houlka and Wesley, at Houlka.....	18, 19
Montpelier, at Prospect.....	25, 26
Okolona circuit, at Boone's Chapel.....	Mar. 4, 5
Aberdeen circuit, at Soule's Chapel.....	11, 12
Smithville, at Smithville.....	18, 19
Nettleton, at Evergreen.....	25, 26
Fulton, at New Salem.....	Mar. 4, 5

J. H. MITCHELL, P. E.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST CIRCUIT.

Vicksburg, Crawford Street.....	a. m. Jan. 1
Vicksburg, Washington Street.....	p. m. 1
Mayersville, at M.....	7, 8
Angulla, at A.....	14, 15
Hermanville, at H.....	21, 22
Port Gibson.....	28, 29
Sartia, at W. C.....	Feb. 4, 5
Rocky Springs, at R. S.....	11, 12
Utica, at U.....	18, 19
Rolling Fork, at R. F.....	25, 26
Oak Ridge, at O. R.....	Mar. 4, 5
Vicksburg circuit, at Red Bone.....	11, 12
Edwards, at E.....	18, 19
Bolton, at Bolton.....	25, 26

District stewards will meet Jan. 3, at 11 A. M., in Crawford Street Church, Vicksburg. The pastors are requested and expected to attend this important convention.

W. H. HUNTLEY, P. E.

SEASHORE DIST.—FIRST ROUND.

Biloxi: First Church.....	Sat. and Sun. Dec. 17, 18
Biloxi: Oak Avenue.....	Sat. and Sun. 17, 18
Columbia.....	Sat. and Sun. 31, Jan. 1
Lumberton.....	Mon. 2
District Stewards' Meeting, Hattiesburg: Main Street.....	Tues. 10:30 a. m. 8
Collins and M., at Magee.....	Sat. and Sun. 7, 8
Mt. Olive, at Mt. O.....	Mon. 9
Williamsburg, at Williamsburg.....	Tues. 13
Carriere, at Carriere.....	Sat. and Sun. 14, 15
P. and Purvis, at Poplarville.....	Mon. 16
P. and Logtown, at Pearlinton.....	Sat. and Sun. 21, 22
Bay St. L. and mission, at Bay St. L.....	Mon. 25
L. B. and Pass Christian, at Long Beach.....	Tues. 26
Gulfport: 25th Avenue.....	Wed. 27
Gulfport: 28th Street.....	Thurs. 28
Pascagoula.....	Fri. 29
Escatawpa, at Zion.....	Sat. and Sun. 30
Moss Point.....	Mon. 31
O. S. and mission, at Ocean Springs.....	Tues. 1
Van Cleave, at Van Cleave.....	Wed. Feb. 5, 6
Hattiesburg: Court Street.....	Sun. a. m. 5, 6
Hattiesburg: Main Street and mission.....	Sun. p. m. and Tues. p. m. 5, 7
McHenry and Wiggins, at Saucier.....	Fri. 10
Coalville, at Coalville.....	Sat. and Sun. 11, 12
Brooklyn, at Brooklyn.....	Mon. 13
Mt. Carmel and S. C., at Silver Creek.....	Sat. and Sun. 18, 19
Sumrall, at Sumrall.....	Mon. 20
Olobo, at Olobo.....	Tues. 21
New Augusta, at New Augusta.....	Fri. 24
L. and Americus, at Lucedale.....	Sat. and Sun. 25, 26
Hub, at Hub.....	Mar. 4, 5

The district stewards are called to meet in the Main Street Church, Hattiesburg, Tuesday, Jan. 3, at 10:30 a. m.

On the first round let a Church Conference be held at every church, and the secretary elected. Let us all work together as brethren in the Lord, and be of one mind and of one heart in the Lord's work. "Clear titles to all church property, all collections in full, and two thousand souls for Christ." Let the stewards be liberal and all the people prompt. Abide by the Discipline.

T. L. MELLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian, Central.....	11 a. m. Dec. 18
Meridian, East End.....	7 p. m. 18
Meridian, South Side.....	11 a. m. 25
Meridian, West End.....	7 p. m. 26
Beeson's College.....	11 a. m. Jan. 1
Meridian, Seventh Avenue.....	7 p. m. 1
Shubuta, at Quitman, Sun. and Mon.....	15, 16
Middleton, at State Line.....	Tues. 17
Matherville, at Liberty.....	Thurs. 19
Waynesboro.....	Thurs. 7 p. m. 19
Vimville, at Marion.....	21, 22
Wayne mission, at Goldwood.....	Thurs. 26
Buckatunna, at Buckatunna.....	Fri. 27
Leaksville, at Leaksville.....	Feb. 4, 5
Chunkey, at Chunkey.....	11, 12
Daleville, at Soule Chapel.....	Fri. 17
Enterprise, at Enterprise.....	18, 19
Pachuta, at McGowan's.....	25, 26
Binnville, at DeKalb.....	Sun. 7 p. m. and Mon. 26, 27
North Kemper, at Mellen.....	Tues. 28
Lauderdale, at Lauderdale.....	Fri. Mar. 3
Porterville, at Porterville.....	4, 5

Let all the stewards attend with a good report—bring up fully one-fourth of assessments for the support of the ministry.

District stewards will meet at Central, Meridian, Jan. 4, at 10 a. m. Let there be a full attendance.

W. M. SULLIVAN, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson, First Church.....	Jan. 1, 2
Jackson, Capitol Street.....	8, 9
Jackson, Rankin Street.....	15, 16
Fannin, at Drake's.....	22, 23
Yazoo City.....	28, 29
Lintonia, at Bennett's Chapel.....	Feb. 4, 5
Braxton, at Braxton.....	11, 12
Florence, at Florence.....	18, 19
Pinola, at Pinola.....	25, 26
Reasonville, at Vaughan.....	Mar. 4, 5
Sharon, at Sharon.....	11, 12
Canton.....	18, 19
Madison, at Madison.....	25, 26
Silver City, at Silver City.....	Mar. 4, 5
Benton, at Midway.....	11, 12
Tranquil, at Eden.....	18, 19
Lake City, at Lake City.....	25, 26
Flora, at Flora.....	Mar. 4, 5
Thomasville, at Mt. Carmel.....	11, 12
Brandon.....	18, 19

The district stewards are called to meet in the Capitol Street Church, Jackson, at ten o'clock Tuesday morning, Jan. 10.

A. F. WATKINS, P. E.

(Continued on Sixteenth Page)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

REV. ALEXANDER SCARBOROUGH was born in Covington county, Miss., Jan. 9, 1823, and departed this life Nov. 12, 1904. Before having reached manhood he moved to Harrison county, Miss., where he lived the remainder of his life. He married Miss Elizabeth Flowers on May 1, 1849. Of this union twelve children were born. His wife and nine children survive him. He united with the M. E. Church, South, in 1853; was converted in 1854, and licensed to preach; was ordained a local deacon by Bishop J. C. Keener on the twenty-third day of June, 1872, at Seashore Camp Ground; was ordained a local elder by Bishop J. O. Keener in 1881. He served as a supply on Black Creek mission in 1858. This was the only charge he ever served. He was conscious up to the last moments, and left a living testimony to the fact that all was well with him. His was a long and useful life, more than fifty years of his life being devoted to the ministry of the gospel. Life to him was a sacred charge from the hand of God. Just and true in all his dealings, he was fearless, yet prudent, unfaltering in his devotion to the right. He was kind and patient with the wrong-doer; ready to lift up the fallen and restore the erring. His every-day life was in accord with his profession. He lived the life that he professed. His ministry was one of love, and fraught with gracious results. Many in that day will rise up and call him blessed. A kind and indulgent father, a loving and devoted husband, a master in Israel has fallen. His body was gently laid to rest in the city of the dead at White Plains Church, where his membership had been kept for many years. "Blessed are the dead which die in the Lord."

R. A. SIBLEY, JR.

NORMAN EDWARD SULLIVAN left us for his home in heaven Dec. 18, 1904, at two o'clock P. M. He was the eldest son of Rev. W. M. Sullivan, presiding elder of the Meridian district, Mississippi Conference. He was born in Jefferson county, Miss., near Union Church, March 17, 1832. His mother's maiden name was Melissa G. Griffing. She died Aug. 7, 1889, when Norman was but a small boy; but he fell into good hands, and was brought up in the nurture and admonition of the Lord. He was converted early in life, and joined the church when only seven years of age. In 1902 he was deeply impressed and led to a closer walk with God under the ministry of Rev. Paul Hardin. He became a close student of the Bible, which was his constant companion the remainder of his life. When he could no longer hold it up, he had it laid on his bed, where he could see to feast his soul upon it. Some years ago his health began to fail, and he went to Southwest Texas for a while, but returned to Mississippi without permanent improvement. In September last he had a remarkably clear and bright experience of full salvation, and the balance of his life was spent in a halo of divine glory. In his boyhood he was pure and clean in speech and act, and he always avoided the society of those who were profane or unchaste in language. In his early manhood he had a bright conversion

and enjoyed a conscious salvation. In his last illness he rejoiced and triumphed in the blessing of perfect love. It goes without the saying that his death was perfectly peaceful.

W. B. LEWIS.

Mrs. DELLA TERRY (nee Wright) was born July 13, 1849. She was married to Rev. E. C. Terry, Dec. 10, 1868. Soon after her marriage she gave her heart to God; was converted and united with the M. E. Church, South, in Thomastown, Leake county, Miss. Ever after this she was faithful to her vows, and lived a faithful, consistent Christian life. She was ever ready to do any service for her Master, whom she loved with a pure heart fervently. She enjoyed religion, and did much good in the work of the Lord. In October, 1904, she moved with her husband to Amite, La., and united at once with the Methodist Church. The service at which she was received was her last public service. She was never permitted to attend church any more, for she was taken with pneumonia, and suffered much, but amid it all she was patient and submissive to God's will. On Friday night, Dec. 2, death came to her relief. To her he had no terrors. During her illness she spoke freely about dying, assuring her friends of her readiness and willingness to go. The writer visited her during her illness, and she assured him that she was ready and submissive to God's will. Her faith was strong, her hope bright, and she died in the triumphs of the Christian religion. She leaves to mourn their loss a husband, four sons—one of whom is a preacher of the gospel in the Mississippi Conference—and two daughters; but they sorrow not as those who have no hope. They know that their loss is her gain, and they expect to meet her in the Father's house above.

Her pastor, R. O. WIER.

Mr. J. R. MORRIS, an honest, upright citizen of Prentiss county, Miss., was born Feb. 7, 1861, and after having a long siege of slow fever, he died Dec. 17, 1904. He left a wife and eight children to mourn their loss. He was a good provider for his family; was kind to his wife and children, and set examples in his home worthy to be followed. He professed religion in August, 1891, and joined the M. E. Church, South, and lived a faithful member of the same. He served as steward of the church for a number of years, and was faithful in his stewardship. He lived a devoted Christian life. God has seen fit to call him from this life, but our loss is his gain. God knoweth best, and he doeth all things well. May this thought comfort the sad and broken hearts! We can say to the bereaved ones, "The Lord has said he would not leave us comfortless, but he would send the Comforter to us." We extend to the bereaved wife and eight children our deepest sympathy, and pray that they may meet their loved one in heaven, where there will be no more parting.

J. R. GULLETT.

ETHA OLIVIA BENNETT, daughter of George W. and India Bennett, was born Sept. 20, 1903; departed this life Nov. 28, 1904, aged one year two months and eight days; was dedicated to God by baptism at the age of four months and seventeen days, the writer officiating. Etha was a sweet little child; papa's treasure and mama's joy. She was given to gladden the hearts of loved ones but a short while. Like the rose of a season before the coming of the wintry winds, God took her. Another

of the many jewels that make heaven richer and sweeter has been gathered from earth, and of whom it has been said, "Their angels do always behold the face of my Father which is in heaven." She is bequeathing father and mother and loved ones to come to the land of the blest, which knows no sickness and death. Let us be faithful, that when we are called from earth we may be as pure and innocent as little Etha, and may have an abundant entrance into the great family of God triumphant.

R. A. SIBLEY, JR.

Mrs. NANCY DAVIS BAKER, daughter of Rev. Moses Davis, was born in Catahoula parish, La., Aug. 31, 1831; married James M. Baker, June 30, 1853; died in Vermilion parish, near Gneydan, La., Dec. 6, 1904; buried in the Crowley Cemetery, Dec. 7, 1904. Bro. J. M. Baker, husband of Sister Baker, died April 15, 1900. Sister Baker was the mother of ten children, four of whom, with several grandchildren, still live to mourn her death. Six of her children passed over before her. There was, perhaps, never a more sincere Christian life lived than that of Sister Baker. Patient, gentle, meek, she lived the doctrine of Bible holiness. During her last illness, which extended over a period of several months, I was much in her home, praying, singing, and talking of Jesus and the future. She was so happy all the time. To the bereaved ones I offer the consolation of the glorious gospel. We know where to find Sister Baker.

H. S. JOHNS, Pastor.

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It is monotony which eats the heart out of joy, destroys the buoyancy of the spirit, and turns hope to ashes; it is monotony which saps the vitality of the emotions, depletes the energy of the will, and finally turns the miracle of daily existence into dreary commonplace. And monotony has its roots, not in our conditions, but in ourselves.—Hamilton Wright Mabie.

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RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled qualities of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter:

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,

(REV.) JAMES M. CLINE.
Beaton, Ark.

Slate Springs.

DEAR DR. BOSWELL: We have been very kindly received. The people of Slate Springs had the parsonage ready for preacher and family, Tuesday, Dec. 20, at 4 p. m.; a good warm fire, table set, with a variety of eatables, and the good things kept pouring in all that week; boxes and sacks from the country containing ham, meal, potatoes, cakes, pies, canned and dried fruit; and on Christmas eve we were again remembered with a large box containing ham, sausage, molasses, sugar, coffee, canned goods, confectioneries, and many other things needed in a home.

I have preached five times up to this writing. I have arranged to furnish two churches with stoves; so you see we are trying to make our people comfortable while I preach to them the Word. Pray that I may be instrumental in doing a great work for my Lord and the Slate Springs charge. R. T. NOLEN, P. C.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

MISSISSIPPI CONFERENCE.

FOREST DIST.—FIRST ROUND.

Shiloh, at Shiloh, Wed., 11 a. m., Jan. 4
Trenton, at Trenton, Fri., 11 a. m., 6
Raleigh, at Raleigh, Sat. and Sun., 7, 8
Scott, at Independence, Thurs., 11 a. m., 5
Montrose, at Montrose, Thurs., 11 a. m., 12
Rose Hill, at Rose Hill, Fri., 11 a. m., 13
Lake, at Lake, Sat. and Sun., 14, 15
Newton and Hickory, at Hickory, Tues., 17
Eastabuchie, at Eastabuchie, Thurs., 19
Ellisville mission, at Mt. Zion, Fri., 11 a. m., 20
Ellisville station, Fri., 7:30 p. m., 21
Taylorville, at Taylorville, Tues., 24
Laurel, Main Street, Sat. and Sun., 21, 22
Laurel, Kingston and Fifth Avenue, Sun. and Mon., 22, 23
Eucutta, at Goodwater, Thurs., 25
Vossburg and Heidelberg, at Vossburg, Fri., 27
Harperville, at Hillsboro, 28, 29
Forest, at Forest, 29, 30
Decatur, at Decatur, Feb. 4, 5
Neshoba, at North Bend, 11, 12
Philadelphia, at Philadelphia, 18, 19
Indian Mission, at Tom Waters, Mon., 20
Edinburg, at Liberty, Wed., 22
Carthage, at Singleton, Sat. and Sun., 25, 26
Walnut Grove, at Walnut Grove, Mar. 4, 5

J. M. MORSE, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster, Jan. 1, 2
Centerville, at Centerville, 5, 6
Pearl Street, Natchez, 14, 15
Jefferson Street, Natchez, 15, 16
Homochitto, at Homochitto Chapel, 21, 22
Fayette, at Fayette, 28, 29
Liberty, at Liberty, Feb. 4, 5
Hamburg, at Hamburg, 11, 12
Meadville, at Neshoba, 18, 19
Washington, at Washington, 25, 26
Barlow, at Rehoboth, Mar. 4, 5
Wilkinson, at Mt. Carmel, 11, 12
Percy Creek, 18, 19
Harrisburg, at Oak Ridge, 25, 26

P. J. JONES, P. E.

Assessments North Mississippi Conference---1905.

	Bishops.	Conf. Clgins.	For. Miss.	Dom. Miss.	Ch. Ext'n.	Education.	Am. Bible Soc'y.	Ex. Delegates.	Minutes
Sardis.....	\$197.....	\$618.....	\$1303.....	\$545.....	\$425.....	\$685.....	\$140.....	\$105.....	\$23
Grenada....	175.....	582.....	1292.....	541.....	400.....	690.....	130.....	105.....	23
Winona	211.....	696.....	1403.....	587.....	410.....	690.....	145.....	110.....	23
Durant	192.....	571.....	1249.....	523.....	410.....	620.....	120.....	105.....	23
Columbus... 211.....	652.....	1557.....	656.....	485.....	690.....	145.....	115.....	25	
Aberdeen... 197.....	619.....	1457.....	610.....	460.....	690.....	136.....	105.....	23	
Corinth..... 155.....	465.....	1067.....	447.....	345.....	562.....	120.....	80.....	18	
Holly Spr'gs. 142.....	354.....	973.....	394.....	310.....	547.....	109.....	70.....	17	
Greenville... 220.....	943.....	1150.....	181.....	180.....	720.....	155.....	115.....	25	

J. R. COUNTESS, Sec'y.

Mississippi Conference.

ASSESSMENTS ON THE DISTRICTS FOR 1905.

Districts.	Bishops.	Conference Claimants.	Foreign Missions.	Domestic Missions.	Church Extension.	Bible Society.	Education.	G. Con.	Delegates
Brookhaven....	\$230.....	\$1200.....	\$1500.....	\$1125.....	\$550.....	\$200.....	\$475.....	\$19	
Forest.....	200.....	1045.....	1425.....	1075.....	450.....	185.....	475.....	32	
Jackson.....	230.....	1200.....	1500.....	1150.....	450.....	225.....	550.....	30	
Meridian.....	220.....	1200.....	1475.....	1150.....	450.....	225.....	425.....	—	
Natchez.....	190.....	850.....	1150.....	850.....	350.....	175.....	400.....	—	
Seashore.....	250.....	1300.....	2200.....	1800.....	750.....	315.....	600.....	—	
Vicksburg.....	200.....	825.....	1150.....	850.....	400.....	175.....	400.....	33	

Should the Journal not appear till June, some brethren may need the above table.

H. M. ELLIS.

BROOKHAVEN DIST.—FIRST ROUND.

Osyka, at Osyka, 31, Jan. 1
Adams, at Adams, 7, 8
Bogue Chitto, Fri., 7 p. m., 13
Brookhaven, 14, 15
Pearlhaven, p. m., 16
Crystal Springs, Tues. p. m., 17
Terry, at Byram, Thurs., 19
McComb, Centenary, Fri., 20
McComb, LaBranch, 21, 22
Magnolia, 23, 24
Hazlehurst, Tues., 25, 26
Providencia, at Georgetown, Feb. 4, 5
Summit, at Summit, 11, 12
Pleasant Grove, at Tilton, Thurs., 16
Tylertown, at Tylertown, 18, 19
Beauregard, at Beauregard, 25, 26
Wesson, 26, 27
Caseville, at Bethesda, Thurs., Mar. 2
Bayou Pierre, at Pleasant Valley, 3, 5
Gallman, at Bethesda, Tues., 11, 12
Ferrywood, at Ferrywood, 18, 19
Topisaw, at Topisaw, 18, 19

The district stewards will please meet me at Brookhaven, Wednesday, at 11 o'clock a. m., Feb. 1, at the Methodist Church.

T. W. ADAMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Grenada, 31, Jan. 1
Oxford, 7, 8
Paris circuit, at Paris, 11
Water Valley, Wood Street, 14, 15
Water Valley, Main Street, 15, 16
Toccoola, at Midway, 18
Grenada circuit, at Holcomb, 21, 22
Water Valley circuit, at Pleasant Ridge, 27
Coffeeville, at Coffeeville, 28, 29
Slate Springs, at Slate Springs, Feb. 3
Pittsboro, at Pittsboro, 4, 5
Minter City and Strathmore, at Glen-dora, 11, 12
Pine Valley, at Salem, 15
Harrison, at Tillatoba, 18, 19
Charleston and Oakland, at Oakland, 25, 26

The district stewards of the Grenada district will meet at Wood Street, Water Valley, Friday, Jan. 13, 1905.

S. M. THAMES, P. E.

DURANT DIST.—FIRST ROUND.

Durant, Dec. 24, 25
Pickens, at Pickens, Jan. 1, 2
Sallis, at Harmonia, 7, 8
Elbenzer, at Hebron, 14, 15
Lexington, 15, 16
McCool, at McCool, 21, 22
Chester, at Chester, 28, 29
Ackerman, at Ackerman, 29, 30
Sturges, at Bethel, Feb. 4, 5
Tehula, at Tehula, 11, 12
West, at West, 18, 19
Kosciusko circuit, at Pierce's, 25, 26
Kosciusko station, 26, 27
Poplar Creek, at Bethel, Mar. 4, 5
Rural Hill, at Rural Hill, 10
Louisville, at Louisville, 11, 12
Inverness, at Inverness, 18, 19
Belzoni, at Belzoni, 19, 20

District stewards will meet at Durant, Jan. 11, at 11 a. m.

W. S. LAGRONE, P. E.

WANTED—Industrious man or woman as permanent representative of big manufacturing company, to look after its business in this county and adjoining territory. Business successful and established. Salary, \$20 weekly and expenses. Salary paid weekly from home office. Expense money advanced. Experience not essential. Enclose self-addressed envelope. General Manager, Comb Block, Chicago.

LOUISIANA CONFERENCE.

MONROE DIST.—FIRST ROUND.

Delhi, Jan. 7, 8
Bonita, 14, 15
Rayville, 19
Waterproof, 21, 22
Lake Providence, 28, 29
Winnstboro, Feb. 4, 5
Gilbert, 5, 6
Harrisonburg, 11, 12
Brookland, 18, 19
West Monroe, 19, 20
Floyd, 25, 26
Bastrop, Mar. 4, 5
Mer Rouge, 5, 6

District stewards' meeting at Rayville, Thursday, Jan. 19, 1905, at 11 a. m.

J. M. HENRY, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Opelousas, Jan. 1, 2
Whites Chapel, 7, 8
Chicot, at Bethel, 14, 15
Lecompte, at Lecompte, 17
Simsport, at Simsport, 21, 22
Bunkie, at Bunkie, 28, 29
Alexandria, at West End, 29, 30
Alexandria, at Third Street, 29, 30
Royce, at Royce, Feb. 4, 5
Natchitoches, 7
Montgomery, at Montgomery, 11, 12
Pollock, at Pollock, 15
Colfax, 18, 19
Pineville, at Pineville, 25, 26
Jena, at Jena, Mar. 4, 5
Columbia, at Columbia, 7
Jonesville, at Jonesville, 11, 12
Glenmora, at Glenmora, 18, 19

Let the pastors call a meeting of their Boards of Stewards at once, and be ready to answer the sixth question at the first Quarterly Conference.

The district stewards of the Alexandria district will meet in Alexandria, in Third Street Church, Friday, Jan. 27, at 10 a. m.

Let all the pastors of the district meet us then, and remain with us, if possible, until Monday. It is needful that we plan our year's work early in the year, so that we may have concert of action.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield station, Dec. 25
Bon Ami station, Jan. 1, 2
Greenwood and Mooringsport, 7, 8
South Bossier, at Houghton, 11 a. m., 10
Pleasant Hill, at Marthaville, 14, 15
Provencal, at Provencal, 11 a. m., 16
Grand Cane, at Grand Cane, 21, 22
Doboto, at Hickory Grove, 11 a. m., 23
First Church, Shreveport, 11 a. m., 29
Texas Avenue, Shreveport, 7:30 p. m., 29
Carson, at Carson, Feb. 4, 5
DelRider station, 5, 6
Bellevue, at Bellevue, 11, 12
La Chute and Lake End, at Lake End, 11 a. m., 13
Spanish mission, at Williams, 11 a. m., 14
Many, at Many, 18, 19
Hornbeck, at Hornbeck, 19, 20
Leesville station, 7:30 p. m., 20
Benton, at Benton, 25, 26
North Bossier, at Plain Dealing, 26, 27
Keatchie, at Keatchie, Mar. 4, 5
Gilliam, at Dixie, 11 a. m., 7
Zwolle, at Zwolle, 11 a. m., 9
Weoley, at Carroll Creek, 11, 12
Coushatta, at Coushatta, 12, 13

The district stewards will meet at First Church, Shreveport, at 2 p. m., on Tuesday, Jan. 31.

J. E. MOORE, P. E.

ARCADIA DIST.—FIRST ROUND.

Minden, 31, Jan. 1
Homer, 4
Ruston, 7, 8
Haynesville, 11
Lisbon, at Lisbon, 14, 15
Gibbsland, at Gibbsland, 17
Downsville, at Douglass, 19, 20
Farmersville, at Farmersville, 21, 22
Bienville, at Bienville, 28, 29
Ringgold, at Ringgold, Feb. 1
Louisville, at Brushwood, 4, 5
Valley, at Cotton Valley, 8
Vernon, at New Prospect, 11, 12
Vienna, at Simsboro, 18, 19
Arcadia, 18, 19
Winfield, 22
Jonesboro, at Jonesboro, 25, 26
Antioch, at Antioch, Mar. 1

The District Conference will meet at Athens, July 26-30.

District stewards will meet at Gibbsland, Wednesday, Jan. 18, at 1:30 p. m. A full attendance is desired.

BRISQUE CARTER, P. E.

CROWLEY DIST.—FIRST ROUND.

Morgan City, Jan. 1, 2
Lafayette, Wed., 7, 8
Rayne, 8
Crowley, 14, 15
French Mission, 15, 16
Jeanerette, 17
New Iberia, 18
St. Martinsville, 18
Patterson, 21, 22
Franklin, 25
Indian Bayou, 28, 29
Lake Charles, Feb. 3, 4
Jennings, 7
Grand Cheniere, 19, 21
Lake Arthur, 14
Sulphur, 17, 18
Abbeville, 2
Prudhomme, 24, 25

The district stewards are called to meet at the church in Lafayette, Wednesday, Jan. 11, at 11 a. m.

W. W. DRAKE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Baker, at Baker, 31, Jan. 1
Zachary, at Slaughter, 7, 8
Wilson, at Wilson, 14, 15
Clinton, at Clinton, 15, 16
Franklinton, at Franklinton, 21, 22
Amite City, 22, 23
Jackson, 28, 29
St. Francisville, at St. Francisville, 29, 30
Kentwood, at Kentwood, Feb. 4, 5
Live Oak, at Denham Springs, 11, 12
Pine Grove, at Pine Grove, 18, 19
Ponchatoula, at Wesley Chapel, 25, 26
East Feliciana, at Independence, Mar. 4, 5
Port Vincent, at Port Vincent, 11, 12
St. Helena, at Center, 18, 19
Baton Rouge, First Church, 26, 27
Baton Rouge, Second Church, 26, 27

The district stewards will please meet me in Slaughter Jan. 7, at the Methodist Church at 2 p. m.

R. W. TUCKER, P. E.

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, JANUARY 19, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2526

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 3

The Missionary Training-School.

The week just ending has been full of vital interest for Nashville Methodism and the church. The Missionary Training-school is taking deep hold upon the hearts and consciences of the church in those parts, and the wonder is why we did not have such an institution years ago. The need of such a training school is deep in the life of the church, and the conviction is born in the hearts of some that this work must be done, or the church will not accomplish her best results. It is a matter of gratification also that the church is able to supply the need, so that we are not compelled to call upon other churches for inspiration and leadership. There is talent, power and energy in our own bounds and among our own people to solve all the problems which confront us. A very high average has been struck at this training-school; nothing trivial or commonplace has yet been uttered.

Furthermore, a deep religious atmosphere pervades the entire working of the organization. Surely God is in the movement, and is calling the church to more earnest devotion and more intelligent service.

Bishop Galloway more than exceeded the expectation of his friends in his lecture on the "Progress and Outlook of the Church in the Orient." The optimism of Bishop Galloway is contagious, and no man ever struck a more exultant note than he did in this lecture. He traced the attitude of heathenism towards Christianity as it was fifty years ago and as it is to-day, but based our obligation to the world not upon the way our message is received but upon the knowledge of Christ as the Savior of the world. He said that some of our religious devotions are only a refined selfishness; we only express the Spirit of Christ when we spread the gospel. Some years ago the prayer of the church was for "open doors." That prayer has been answered. Then the prayer was for workers; but now our position is that God will lay it upon the conscience of the church to provide means to send those who are ready and anxious to go. In answer to the question, "Can

you make good Christians out of Chinese?" the Bishop gave some touching incidents of remarkable fidelity to the gospel. China's "Book of Martyrs" is a modern miracle.

At the conclusion of this address a paper was read, signed by a large number of laymen of Nashville, asking Bishop Galloway to consider the proposition to make this his home. Of course, Mississippi would make strenuous opposition to any such proposition, but Nashville is very much in earnest.

Dr. W. B. Lambuth has delivered a series of remarkable lectures on the mission fields of China and Japan. One of the lectures on "Medical Missions" is here outlined. The need of medical missions is illustrated by the misery and suffering of heathen people, by prevalent diseases which receive no adequate treatment by native doctors, and by the ignorance of the common laws of anatomy and hygiene. The medical missionary is doing all he can to counteract this condition of the heathen world, but is sadly in need of better equipment. The results of medical missions are to be found in the individual, in the home, in the city, and in the nation. The treatment of the insane and the cripple is humanized by the gospel, child-life is protected, and womanhood is redeemed. In the foreign world there are 680 medical missionaries, 318 hospitals, 774 dispensaries, giving treatment every year to 2,500,000 patients. There are 97 lepers islands, with 5,452 inmates, numbering 1,057 Christians. Roman Catholics are not alone in their treatment of the lepers; the figures given above represent the work of the Protestant Church. The qualifications for a medical missionary are good physical health, thorough literary education, best possible surgical training, courage, and self-reliance; and, above all, he must be a soul winner.

It is fitting that this report should make special mention of the addresses of Dr. John A. Kern on "How We Got Our English Bible." In thorough knowledge of the history of Bible translation, in spiritual penetration, and in pure diction, these lectures are

classics. They have been entered upon the University Extension Course projected by our Theological Department, and ought to be delivered throughout our church at Annual and District Conferences, Biblical Institutes, and similar gatherings.

Prof. J. L. Cunningham, director of the Correspondence School, has conducted ten studies in New Testament Literature; Dr. S. H. Chester, of the Presbyterian Mission Board, lectured once on Korea; Dr. F. S. Parker, of the Epworth League Department, has completed a series on "Missionary Education in the Church," and Dr. Hamill, of the Sunday-school office, has begun his weekly drill of the Bible Teachers' Class. This class has determined to engage in very practical work while in attendance upon the training-school. Members of the class go out to neglected and needy portions of the city, and engage in close personal work with the unconverted. Dean W. F. Tillett is conducting a weekly devotional study of the Bible, and Dr. DuBose has presented the Epworth League as a factor in world-wide missions. The Nashville Methodist Preachers' Meeting holds its session every Monday morning in connection with the training-school. Subjects of living interest are presented, and the discussion is open to preachers, missionaries, and other Christian workers. Prof. Thomas Carter led in the discussion last Monday on "Child Labor and Illiteracy as Hindrances to Early Religious Training."

We deem it of special importance to give a short summary of Dr. O. E. Brown's first lecture on "Missions in the Bible." The first address considered the Old Testament prophets as missionaries. The prophets were home missionaries, first of all; the force behind the propagation of the gospel in the missionary church. Unlike the priests, the prophets did not engage in a formal work; they went because they were sent of God. Every crisis in Jewish history was met by some great prophet, who kept the people attached to God. The integrity of the nation was presented, so that it was possible for Jesus to come. But, secondly, the prophets were

the heralds of the world-mission of Israel. They fostered a missionary conception of Jehovah. The people erred in thinking they had a monopoly of God. In the teaching of the prophets, character is put above race, moral justice before national preference. The tragedy of ancient times was the effort to make the people understand the larger God. Amos taught that the world was one. Isaiah gave a great missionary conception in chapter 19, when he said, "Blessed be Egypt, my people, and Assyria the work of my hands, and Israel my inheritance." Jeremiah taught a new covenant, written on the heart, the true motive of all missionary activity. The book of Jonah is a magnificent missionary lesson. The book almost reaches the doctrine of the Fatherhood of God. The first great work of the prophets was to keep alive a missionary conscience, to establish the true definition of "neighbor," and develop an enthusiasm for the kingdom of God, and of the great day. In this lecture Dr. Brown kept prominent three thoughts: First, that home missions must always be regarded as the foundation of the foreign work; second, that God is dependent upon persons; and, third, that the great tragedy is to lose the plan and purpose of God.

Since our last report, Rev. J. W. Oline, of the China Mission; Dr. R. A. Hardie, of Korea, and Rev. H. S. Shangle, of Milton, Oregon, have entered as students.

A. M. TRAWICK, Jr.

The killing, maiming, and wounding thirteen thousand persons in the United States in one year, mainly at Christmas time, and the Fourth of July, by toy pistols, fire-crackers, etc., ought to open the eyes, not alone of the victims and their immediate families, but to our law-makers, and all lovers of men, to the crime of allowing such a widespread and indiscriminate use of gun-powder. One mad dog that does no more than scare a few children will rouse a whole community and put it on the lookout for danger. But the toy pistol in the hands of a careless boy can do damage without exciting alarm or protest. If our law-makers were not so afraid of what they call "sumptuary legislation," the fire-cracker and toy-pistol makers and dealers would go out of business.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Plenty of Culture, Some to Spare, in Methodist Church.

Dr. Robert A. Holland, well known in New Orleans, and who has just paid a visit to the city, and preached for his old congregation, said some time ago that "whenever Methodism becomes fashionable, it ought to become Episcopalian," and that "the Methodist Church wastes much of its immense missionary achievement for lack of Episcopal culture." These remarks, together with others, were published in the St. Louis Post-Dispatch. In reply to these statements, Dr. J. W. Lee, pastor of our St. John's Church, St. Louis, dictated the following to the Post-Dispatch. It makes interesting reading. Dr. Lee said:

"The Methodist Church began with the organization of a society for the deepening of the spiritual life among the members of it. Emphasis was placed upon separation from the world and consecration to God. But from the beginning it was but a revival of the Christianity of Jesus Christ. It was a movement inaugurated by scholars. While the first preaching was to the colliers, because the ministers were not permitted to occupy the pulpits of the church, the gospel they preached was no more intended for the colliers than for the upper classes, and indeed celebrated people, like Lady Huntington and others, co-operated with and supported the revival.

Methodism was never for any distinct class; from the beginning it was a movement in the interest of the human race. John Wesley said that the world was his parish, and he considered himself as having a message for the man at the top of the social scale, as well as for the man at the bottom.

Its great success is due to the fact that the gospel it preaches is for all the people. The church, of course, has shared in the general changes and social progress of the times since it began to work, more than 150 years ago. It has in the world to day actual communicants of more than 7,000,000, and a constituency of more than 30,000,000.

It would hardly be an evidence of piety to day for Methodist women to continue to wear poke bonnets and for Methodist preachers to wear the

peculiar uniform characteristic of them in the days of Asbury. Like other people, Methodists have learned something in 150 years. There being such a vast army of them, it is necessary that they conform in dress to the general standards which prevail; that they build their homes like other folks who are able to build good ones; that they send their children to the same schools in which other children are taught; that they conform in manners and deportment to the general social order of which they form so important a part.

We hardly think that the Methodists are "wasting much of their immense missionary achievements for lack of Episcopal culture." Some years ago I made a study of the contribution in the way of clergymen the Methodist Church had made to other denominations and was amazed to find that many of the leading lights in the Episcopal, as well as in other churches, came out of the ranks of Methodism.

At the time I made the study I found the archdeacon of New York, Rev. Dr. Tiffany, and Rev. Dr. John Wesley Brown, since deceased, who was pastor of the fashionable St. Thomas Church, Episcopal, were former Methodists. Other Episcopal Churches were supplied with rectors from the Methodist Church.

Rev. Dr. Marvin R. Vincent, one of the greatest scholars in this country, a professor in Union Theological Seminary, was for a long time a Methodist preacher.

Rev. Charles E. Jefferson, the scholarly pastor of the Broadway Tabernacle in New York, is an ex-Methodist.

Rev. Dr. S. P. Cadman, pastor of one of the strongest Congregational Churches in Brooklyn, was formerly a Methodist.

Rev. N. M. Waters, pastor of perhaps the largest Congregational Church in Brooklyn, is a former Methodist.

The man he succeeded, Dr. W. H. Meredith, had been a Methodist.

Rev. W. J. Dawson, who has just visited Plymouth Church, in Brooklyn, and held a great revival, is an ex-Methodist.

The three cathedral Congregational Churches in London, whose pastors are Rev. Campbell Morgan, well remembered in St. Louis; Rev. R. J. Campbell and Rev. Dr. Yates were supplied by the Methodist Church.

In Chicago, Bishop Fallows, of the Reformed Episcopal Church; Rev. Dr. Frank W. Gunsaulus, of the Armour Institute, and Rev. H. W. Thomas—three of the best-known and most influential men in Chicago—are all former Methodists.

In St. Louis, there is Bishop Tuttle, who was raised a Methodist; Rev. Dr. Holland, the most brilliant and cultivated man, perhaps, in the Episcopal Church, was once a Methodist; Rev. Dr. E. Duckworth, that strong and robust and hearty Episcopal rector, whom everybody loves, was a Methodist.

Bishop Roberts, whom Bishop Tuttle succeeded, was an ex-Methodist.

Rev. Dr. J. H. George, who pre-

ceded Rev. Dr. Patton at the First Congregational Church; Rev. Dr. George Edward Martin, who preceded Rev. Dr. McKittrick at the First Presbyterian Church; Rev. Dr. Frank G. Tyrell, who has just resigned the pastorate of the Mt. Canbann Christian Church—all of these were once Methodists.

The Bishop of South Carolina, and I don't know how many other Bishops, is a former Methodist. And so I am rather inclined to think that the Methodist Church must have had a tremendous surplus of culture, to be able to keep her own pulpits supplied with strong men, and yet to furnish to other denominations their most scholarly leaders.

Borden P. Bowne, whom Dr. Wm. T. Harris, U. S. Commissioner of Education, considers the greatest philosophical thinker in this country at the present time, is the professor for philosophy in the Methodist University in Boston.

The glory of the Methodist Church is that it has all the style and all the culture, and all the architectural beauty of any other church, and yet has insight enough to know that culture and style and beauty do not count when it comes to determining what are the conquering, advancing, regenerative powers of a Christian Church.

The Methodist Church is in the world for the purpose not of taking care, specially, of this class or of that in its ranks, but is here to spread scriptural holiness throughout the world. It has never lost the note of John Wesley.

It is a fact that the vast majority of the leading preachers of this country were at one time Methodists. Once when I was all primed with information on this point, I was telling at our Ministers' Club about the great number of preachers who had been supplied to other denominations by the Methodist Church, when a friend said to me:

"If I were you, I wouldn't tell that."

"Why?" I asked. "Because," he said, "it is not a credit to the church."

"I think it is," I said. "The situation reminds me of my father. He was a planter down in Georgia. Every Spring he used to raise great beds of sweet potato slips, and when the proper time for planting came he not only had enough to insure his own crop, but to supply his less fortunate or less thrifty neighbors.

"Was it to my father's discredit as a farmer that he was able to supply not only his own needs, but those of his neighbors? I think not. Is it anything to the discredit of England that she is able to furnish Chinese Gordon and other great leaders to armies other than her own? I think not. Neither is it a discredit to the Methodist Church that she is able to furnish scores of brilliant men to other denominations, at the same time keeping her own pulpits filled. The Methodist Church is the ecclesiastical potato bed from which other churches must get their slips for planting."

A Slight Correction.

MR. EDITOR: Please permit me to correct a statement in the report of the Board of Missions of the Mississippi Conference.

We reported that the whole amount raised for missions was in excess of the amount raised last year, but the number of charges paying these claims in full was not so large. The fact is, year before last 105 charges paid the foreign mission claim in full, and 101 the domestic mission claim in full. This past year 122 charges paid the foreign claim, and 111 the domestic claim, while 3 districts—the Forest, Natchez, and Seashore—paid the domestic claim in full, and 4—the Forest, Meridian, Natchez, and Seashore—paid in full the foreign claim. This is much ahead of last year.

I wish to emphasize another statement, viz: The assessment for foreign missions year before last was \$10,000, on which we paid \$9,478.08. For domestic missions the assessment was \$5,975, on which we paid \$5,381.40—total \$14,859.48. Add to this special for foreign missions, \$325, and for domestic missions, \$520.35, and we have a grand total for missions year before last of \$15,704.83. This past year, on an assessment of \$10,000 for foreign missions, we raised \$10,003—over paying this assessment. On an assessment of \$7,950 for domestic missions, we raised \$7,467.21—total \$17,470.21. Omitting the specials of the year before, as we should in this comparison, we are ahead \$2,610.72. The specials were not omitted in the report.

I would like to call attention to another fact. Realizing the imperative need of a district Missionary for the Seashore district yet our inability to supply that need just now, the Board passed a resolution authorizing the presiding elder of that district to raise \$600 for that purpose. This action was endorsed by the Conference; so, when this matter is presented, as it doubtless will, it has the endorsement both of the Board of Missions and of the Mississippi Conference.

On behalf of the Board, I would thank the pastors and people for their cordial co-operation with us in bringing up this report, and solicit a continuance of this active sympathy.

B. F. LEWIS,
Sec. Board, Miss. Conf.

"Heaven's gate is shut to him who comes alone," sings Whittier. We must lend a hand to others before we can enter into its glories. When I was a child a dear old servant of ours used to say, when I had given her any help in my small way, "Ah, my dear, a little help is worth a deal o' pity." And that proverb has often "pointed the way" ever since.—Mar-iau Pritchard.

If you are tempted to be angry, pause a moment and still the rising activities. Deal in the same way with the tendency to be annoyed, resentful or depressed. Remember that if you spare yourself these useless expenditures of force you husband and increase your energy.—Dresser.

MISSISSIPPI CONFERENCE.

Resolutions.

ENTERTAINMENT.

We rejoice in the phenomenal material and spiritual prosperity of the Mississippi Gulf Coast, particularly of the city of Gulfport, which has made it possible for the first to entertain the Mississippi Annual Conference; therefore,

Resolved, 1. That we most heartily express our grateful appreciation of the generous hospitality of the good citizens of Gulfport, and also of the painstaking efforts of our genial host, Rev. Geo. H. Galloway, in the matter of our entertainment.

2. That we also thank the congregations of our sister churches for the use of their houses of worship, the various railroads and the press generally, especially the New Orleans Picayune and Times-Democrat; the Mobile Register and Meridian Star, for appreciated courtesies.

C. F. EMERY,
J. M. MORSE.

TO THE GULFPORT LAND AND IMPROVEMENT COMPANY.

Resolved, 1. That we express our sincere thanks to the Gulfport Land and Improvement Company for their very liberal donation of thirty-two lots to the Mississippi Methodist Orphans' Home.

2. That our secretary be authorized to convey to this company the substance of the above resolution.

3. That the Board of Directors of the Home be authorized to sell and properly deed this property as in their discretion they think best.

A. F. WATKINS,
H. M. ELLIS.

TO BANK OF COMMERCE.

Resolved, That our thanks are due, and are hereby extended, to the Bank of Commerce for courtesies shown the treasurers of our various Boards.

W. L. LINFIELD,
P. D. HARDIN,
J. W. CHAMBERS

A PROTEST.

Resolved, 1. That we respectfully, but most earnestly, protest against the establishing of M. E. Churches among the white people at Gulfport, Gloster, Auburn, and other places, referring in our protest to these words in the Discipline of the M. E. Church, page 410, paragraph 50: edition bearing date 1901: This General Conference hereby approves and adopts the act passed by the Joint Commission on Federation of the churches to the effect that "where either church is doing the work of

Methodism, the other church shall not organize a society or erect a church-building until the Bishop having jurisdiction in the case of the work proposed shall be consulted and his approval obtained."

2. That our Bishops are hereby requested to call the attention of the Bishops of the M. E. Church to this evident violation of the spirit and purpose of the legislation of both churches relative to federation, and the agreement of the two churches thereon.

H. W. FEATHERSTUN,
T. L. MELLEN,
G. H. GALLOWAY.

FOR EXCURSION.

Resolved, 1. That we, the members of the Mississippi Conference, including the ladies and gentlemen, the invited guests of Captain J. T. Jones, do hereby express our grateful appreciation of his generous kindness in providing for us a most enjoyable excursion to Ship Island over the pathway of the Gulf of Mexico, that his far-sighted and liberal policy has caused to be opened to the commerce of the world.

2. That we pray upon him, individually, and upon the great enterprises in which he is concerned, the benediction of Him from whom all blessings flow.

3. That a copy of these resolutions be recorded in our Minutes, and be given the press for publication.

(Signed)

C. F. EMERY,
H. W. FEATHERSTUN,
AND OTHERS.

PROVISION FOR AUDITOR.

We, your committee to report some plan by which to correct the differences between the reports as submitted by the preachers and given by the Conference treasurers, beg leave to report as follows:

We recommend that a Conference auditor be elected to serve for a term of four years, to whom all reports are to be made on the first day of the Conference session by our pastors, together with checks and vouchers to cover all items reported by them, and by whom all reports, after being examined by him, shall be handed to the statistical secretaries. If the work of the auditor shall entail any expense for printing, postage, and stationery, his expense shall be met from allowance made by the Boards for the publication of the Minutes.

G. S. HARMON,
A. F. WATKINS,
H. M. ELLIS.

(Continued on Fourth Page.)

New Iberia, La.

MR. EDITOR: We have been kindly received by our people here, and after two weeks' severe illness, we are up and at work, with encouraging prospects for a good year.

Our presiding elder, Rev. W. W. Drake, came to us Dec. 21, and preached two good sermons Christmas Day. Bro. C. O. Wier was with us on the first Sunday in January, and his clear and faithful representation of the orphanage work created an interest among our people, and we expect to have the orphanage located in New Iberia.

Our Board of Stewards have met and made a liberal assessment for the support of the ministry, the assessment being more than one hundred dollars in advance of last year. We feel encouraged to work and pray for a good revival in our church, and everything in full for Conference.

I expect to be able to preach next Sunday, and pray that God's blessings will be upon us from the very beginning.

A. W. TURNER, P. C.

Jan. 5, 1905.

Montpelier Circuit.

DEAR DR. BOSWELL: Since returning from Conference without having to move, and having a few days, as it were, between years, ample opportunity has been afforded for reviewing, summing up the past year, and planning for the new. The past year has been one of prosperity on Montpelier circuit. There were some added to the church whom the Lord had saved. Out of the abundant prosperity of the people they contributed liberally to the church, and all demands fully met.

As to the plans for the new year, our desire is, and we shall strive to obtain thorough consecration of pastor and people to the Lord and his church, the conversion of souls, and an earnest effort to make the church an agent of power for good. Two things will be attempted that we think will insure these ends, viz: the erection of family altars, and an increased circulation of the Nashville and New Orleans Christian Advocates. May this be a great year in our Zion!

S. A. BROWN.

Dec. 28, 1904.

We should cultivate with care a certain largeness of heart and nobility of soul. It is well not to be petty and selfish. One should rise above all meanness, spites and envies and jealousies. A girl should be capable of friendship that helps men and women, that will not stoop to low devices. Some women, in some moods, are feline. They utter disagreeable things that make people miserable, and they do it not bluntly and boldly, but with a smile, much as a cat puts out a velvet paw and leaves a scratch. Do not, dear friend, be deceitful; do not, even for a single instant, in any company be less than true, straightforward and womanly.—Margaret E. Sangster.

Who would exchange the merry noise of children at play, with the childless home where the clock tick can be heard hour after hour in the dull silence? But there are a great many who would like to people the silent house with the children that fate has refused them. Fate is often in this case only another word for ignorance. Many a glad mother dates her happiness from the day she first began the use of Doctor Pierce's Favorite Prescription. It often happens that with the cure of female weakness and the establishing of the delicate womanly organs in sound health, the way is opened for the joy of motherhood. "Favorite Prescription" is a specific for the chronic ailments peculiar to women. It cures them perfectly and permanently.



No other medicine can do for women so much as "Favorite Prescription." Do not therefore let any other medicine be palmed off on you as "just as good."

"Favorite Prescription" contains no alcohol, opium, cocaine or other narcotic. It is strictly a temperance medicine.



"I can truly say your medicine is a friend of mine," writes Mrs. Arthur Bratt, of Amherstburg, Ontario, Canada. "I am mother of four children and suffered greatly at times of birth of first three. When three months along with the last one I began to think of trying some medicine to ease those terrible pains, and asked our doctor whether there was anything he could give me to lessen labor pains. He said there was nothing that could help me. I then thought I would write to Dr. Pierce. He advised me to take his 'Favorite Prescription.' I started to take it at fourth month. I was very weak, had heart trouble and would faint away two or three times a day. Our doctor could not help me and life was a drag. I would often say, oh, if I could only die in one of these spells; but I took five bottles of 'Favorite Prescription' and felt better every way. Got along well at the time of delivery. I had heard of painless childbirth, and I thought it must be a good medicine that would help those pains, but I know now for myself, and can not tell it plain enough. Your 'Favorite Prescription' is the best medicine as we mothers know. I advise my friends to try it. Baby is now four months old and is a strong healthy boy."

Dr. Pierce's Pellets Cure Constipation.

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We have made arrangements with The Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the NEW ORLEANS CHRISTIAN ADVOCATE is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions.

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Mississippi Conference.

(Continued from Third Page.)

Report of the Board of Education

To the Bishop and Members of the Mississippi Annual Conference:

After carefully considering the communications which have been referred to us by your body, we beg leave to submit the following:

MILLSAPS COLLEGE.

This institution is now in the midst of its thirteenth session, with an enrollment of two hundred and forty students. It is gratifying to note, not only the high character of work that is done in the literary department, but the general impression upon the entire State of the value of this honored institution in favor of Christian education. Many of her sons are occupying prominent places in the State, both in the school room and pulpit. We are pleased to note improvements in grounds and buildings, and better facilities for the comfort and convenience of the student body. We recognize the superior ability of the faculty of Millsaps College for the training of our young men. In view of the growing demands upon the church for higher education, we do recognize the necessity of a larger endowment.

We recommend the reappointment of James A. Moore to the chair of mathematics.

WHITWORTH FEMALE COLLEGE.

The report which comes to us from this institution is gratifying in the extreme, the enrollment for the present session being larger than for many years, there being in the boarding department one hundred and forty two out of an enrollment of one hundred and ninety. We are specially gratified to note the elevation of this college by the General Board of Education into Class "A." The improvements which have already been made, and which are in contemplation by the administration, meet with our endorsement, and deserve hearty commendation of this body. We note that less than fifteen hundred dollars remain to be secured on a proposition made by Mr. C. S. Butterfield for the erection of a building to cost five thousand dollars, and we do hereby extend to the presidents of the institution our moral and material support in securing the said amount.

We recommend the reappointment of Revs. I. W. Cooper and H. G. Hawkins as associate presidents.

We recommend the confirmation of R. Z. Felder, John A. McLeod and Chas. S. Butterfield as trustees.

PORT GIBSON FEMALE COLLEGE.

We are pleased to note the continued prosperity of this old and honored institution which has stood for Christian education for more than a half century. We recommend the institution to the Methodists of the territory in which it is located. We are informed that the faculty is composed of women who are qualified for their work.

EDWARD McGEHEE COLLEGE.

The best report from this institu-

tion in the history of this Board has been referred to us, evidencing a substantial growth in favor among the people in our Southwest territory. "The present attendance is seventy-five pupils, thirty-five of whom are boarders and non residents of Woodville." The president has been compelled, for lack of room, to turn away a number of applicants during the present session. The institution, in its administration and influence, is decidedly Methodist, and a tower of strength to our great church in the section in which it is located. We do most heartily appreciate the work done by Miss Swanson and her talented faculty.

MONTROSE HIGH SCHOOL.

We would not be slow to recognize the place occupied by this institution in the educational economy of our church. The enrollment of the present session is one hundred and seventy, and encourages us in the endorsement of this school.

We recommend the appointment of Rev. W. W. Moore to the principalship, and the presiding elder of the Forest district as financial agent of this institution.

PAINE AND LANE INSTITUTES.

Believing that "the right education of the negro is both a necessity and a duty," and that our great church can not shut her eyes to this necessity and stand among the recognized forces for good in the land, we, as a Conference, do reaffirm what has ever been, even from our fathers, our duty in the matter of Christian education and training of the negro in our midst. We deplore the recent loss by fire of Lane Institute, one of the two schools of the C. M. E. Church aided by Southern Methodism, and we hereby extend our practical sympathy to these, our brethren, in their great misfortune, in every way for their early relief and speedy rebuilding.

VANDERBILT UNIVERSITY.

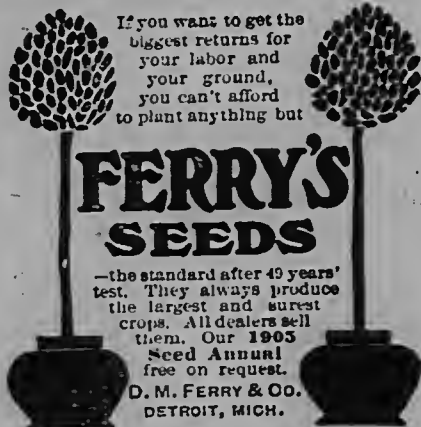
As the central figure in our educational system, we do not hesitate to recognize and recommend to our people in all of its departments the work of this, our only university.

THE CORRESPONDENCE SCHOOL.

Recognizing the value of the Correspondence School to the young preachers of our church, we advise that they take this course of study. We would recommend that aid be given to the extent of the matriculation fee to those who are otherwise unable to take this course, the money to be provided as a loan out of the Ministerial Educational Aid Fund held by this Board.

E. M. F. COLLEGE PROPERTY.

We respectfully recommend that the committee, appointed at our last Conference, be and is hereby instructed to proceed at once with their negotiations with the Board of Trustees of East Mississippi Female College for the sale of the property of said college, and that the joint commission be instructed, after selling the property, to deposit the proceeds with the treasurer of the Board of Education of the Mississippi Annual



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Conference, to be held by him in trust until disposed of by the Mississippi Conference; and that the said committee be authorized to take such legal steps as may be necessary to carry out the will of the Conference in this matter.

EDUCATIONAL STATISTICS.

Number of institutions.....	5
Value of property.....	\$285,800
Endowment.....	\$115,000
Professors and teachers.....	45
Pupils.....	735

RECEIPTS AND DISBURSEMENTS.

Received from educational collections.....	\$2,965 78
Increase over last year.....	663 06

Distributed as follows:

Millsaps College.....	\$2,221 58
Paine and Lane Institutes.....	354 10
General Board.....	354 60
Printing Minutes.....	35 00

ASSESSMENTS

We recommend the following educational assessments for 1905:

Millsaps College.....	\$2,500
Paine and Lane Institutes.....	399
General Fund.....	399

To be apportioned among the districts as follows:

Jackson district.....	\$ 550
Seashore district.....	600
Vicksburg district.....	400
Forest district.....	475
Brookhaven district.....	475
Meridian district.....	425
Natchez district.....	400
Total.....	\$3,325

MINISTERIAL AID ASSOCIATION.

Balance on hand Dec. 7, 1904.....	\$423 60
Received during the session of Conference.....	25 00
Total.....	\$453 60

We recommend the appointment of O. S. Lewis as a student in Vanderbilt University, and W. L. Hightower as a student in Millsaps College.

We recommend the appointment of Robt. Selby as Conference Secretary of Education.

W. H. HUNTLEY, Pres.

ROBT. SELBY, Sec.

North Mississippi Conference W. H. M. S.

TREASURER'S REPORT FOR QUARTER ENDING DEC. 1, 1904.

RECEIPTS.

Balance from last quarter.....	\$ 97 60
Dues of members.....	247 00
Dues of life members.....	25 00
Baby Roll members.....	50
Special donations—Orphans' Home.....	86 50
Pledge.....	66 85
F. McEachern.....	48 58
Boys' dormitory, London, Ky.....	3 00
Week of Prayer.....	112 53
Adult mite-boxes.....	4 50
Baby mite-boxes.....	1 22
Scholarships—A. B. C. Home.....	59 55
Conference expense.....	23 60
Total.....	\$776 43

DISBURSEMENTS.

General treasurer.....	\$568 73
To annual reports.....	25
Treasurer's expenses.....	2 25
Orphans' Home.....	86 50
Balance.....	118 70

Total.....\$776 43

Helped Courtland parsonage to the amt. of \$150 00

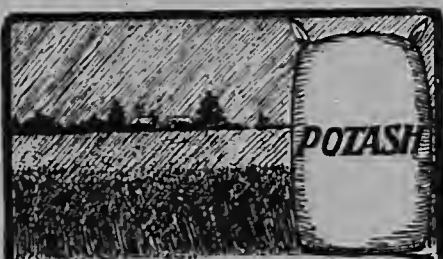
Balance carried forward..... 118 70

Report of corresponding secretary of W. H. M. Society, North Mississippi Conference, for quarter ending Dec. 1, 1904:

Number of members in Conference society.....	1,034
Total number of life members.....	2
Number of members on Baby Roll, added during quarter.....	2
Number of subscribers to Our Homes.....	285
Number pledged to tithing.....	64
Number of boxes of supplies sent off and reported to superintendent of Supply Dep't.....	23
Number of scholarships supported.....	9
Number of papers and leaflets distributed.....	1,677
Number of auxiliaries that observed Week of Prayer.....	19
Number of visits made to sick and strangers.....	893
Number of visits made to corrective or benevolent institutions.....	20
Number of garments in good order distributed.....	274
Number of needy assisted.....	56

Mrs. A. C. YEAGER, Cor. Sec.

Water Valley, Miss.



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It was published with some fear and trepidation lest it prove a financial loss. The offer of \$10.25 worth of the best and newest books on Japan for \$5—less than one-half the publisher's price—did not leave much margin for losses caused by unsold sets, etc. But the value, the quality, the brightness, the up-to-dateness of the books has secured for them a most gratifying sale.

The Library Committee of the Young People's Missionary Movement, consisting of representatives of six prominent Missionary Boards and Societies, selected nine of what they regarded as best of the recent books on Japan, the selection being made with reference to the needs of Mission Study Classes studying "Sunrise in the Sunrise Kingdom." These books were then purchased of the publishers in the form of flat, unbound sheets, and bound in attractive, uniform cloth binding, enabling the Young People's Missionary Movement to sell them through denominational boards, in sets of nine volumes, at less than one-half the publisher's price, or \$5 per set. The following are the books that are contained in the Library:

A Maker of the New Japan, by Rev. J. D. Lewis, D. D. Japan and Its Regeneration, by Rev. Otis Carey. Japan—Country, Court and People, by J. C. Calhoun Newton, M. A. Evolution of the Japanese, by Rev. Sidney L. Gulick. A Handbook of Modern Japan, by Ernest W. Clement. A Maker of the New Orient, by William Elliott Griffith, L. H. D. The Gist of Japan, by Rev. R. B. Perry, A. M., Ph. D. Japanese Girls and Women, by Alice Mabel Bacon. Dux Christus, by Rev. William H. Griffith, D. D.

Sunrise in the Sunrise Kingdom is substituted for Dux Christus when requested, for the use of Women's Missionary Societies that are using Dux Christus as a text-book, and consequently prefer Sunrise in the Sunrise Kingdom for their reference library.

These books should be ordered only through the Denominational Missionary Board. Address me.

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In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

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Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

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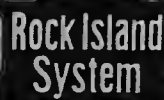
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Frances Kingsley

Vice-Pres., Chicago Historical Club.

How can you refuse relief when you know you are growing worse day after day? Shooting pains, irregularity, inflammation and bearing down pains make thousands of women miserable. Why drag through life never enjoying anything? Wine of Cardui has made over 1,500,000 weak and suffering women well and strong. We ask you to go to your druggist today and secure a \$1.00 bottle of Wine of Cardui and begin to take it at once. Do that and the health Mrs. Kingsley writes about will soon be yours. If you think special directions are needed in your case, address, giving symptoms, Ladies' Advisory Department, The Chattanooga Medicine Co., Chattanooga, Tenn.

WINE of CARDUI

HOME CIRCLE.

"But Then."

It was a queer name for a little girl, and it was not her real name—that was Lizzie; but everybody called her "But Then."

"My real name is prettier; but, then, I like the other very well," she said, nodding her brown curls merrily. And that sentence shows how she came by her name.

If Willie complained that it was a miserable, rainy day, and they couldn't play out of doors, Lizzie assented brightly, "Yes; but, then, it's a nice day to make our scrap-books."

When Bob fretted because they had so far to walk to school, his little sister reminded him, "But, then, it's all the way through the woods, you know, and that's ever so much nicer than walking on the hard pavements of a town."

When even patient Aunt Barbara pined a little because the rooms in the new house were so few and small, compared with their old home, a rosy face was quietly lifted to hers, with the suggestion, "But, then, little rooms are best to cuddle up all together in—don't you think so, auntie?"

"Better call her 'Little But Then,' and have done with it," declared Bob, half vexed, half laughing. "No matter how bad anything is, she is always ready with her 'but then,' and some kind of consolation on the end of it."

"Just look at all the snow going to waste without our having a

chance to enjoy it!" said Will, one day; "and the ice, too—all because we couldn't bring our sleds with us when we moved."

"But, then, you might make one yourself, you know. It wouldn't be quite so pretty, but it would be just as good," said little "But Then."

"Exactly what I mean to do, when I get money enough to buy two or three boards; but I haven't even that yet, and the Winter is nearly half gone."

"If we only had a sled to-day, sister could ride and we could go on the river," said Bob. "It's just as near that way, and we could go faster."

"It's a pity," admitted the little girl. "But, then, I thought of something: that old chair in the shed! If we turn it down, its back would be almost like runners."

"Hurrah! That's the very thing!" interrupted the boys.

The old chair was dragged out and carried down to the river, and away went the merry party.

"What is that? It looks like a great big bundle of clothes," said Will, pointing to a dark spot a little way out on the ice.

It was a bundle that moved and moaned as they drew near, and proved to be a little girl.

"I slipped and fell on the ice," she exclaimed, "and I've broken my leg."

The poor girl was borne safely home, and the children lingered long enough to bring the surgeon, and hear his verdict. "Young

bones do not mind being broken; she will soon be out again, as well as ever."

"Wasn't it good that it was only the old chair we had to-day?" asked little "But Then," as she told the story at home. "Oh, auntie, I had the nicest time!"

"I believe you had," answered Aunt Barbara, smiling; "for a brave, sunny spirit that never frets over what it has not, but always makes the best of what it has, is sure to have a good time. It doesn't need to wait for it to come; it has a faculty for making it."—Selected.

Walk As Though You Were Somebody.

Never allow your physical standard to drop. Keep up your energy; walk as though you were somebody, and were going to do something worth while in the world, so that even a stranger will note your bearing and mark your superiority. If you have fallen into a habit of walking in a listless, indolent way, turn right about face at once, and make a change. You don't want to shuffle along, like the failures we often see sitting around on park benches, or lolling about the streets, with their hands in their pockets, or haunting intelligence offices, and wondering why fate has been so hard with them. You don't wish to give people the impression that you are discouraged, or that you are already falling to the rear. Straighten up, then! Stand erect! Be a man! You are a child of the Infinite King. You have royal blood in your veins. Emphasize it by your bearing. A man who is conscious of his kinship with God, and of his power, and who believes thoroughly in himself walks with a firm, vigorous step with his head erect, his chin in, his shoulders thrown back and down, and his chest well projected in order to give a large lung capacity; he is the man who does things.

You can not aspire or accomplish great or noble things so long as you assume the attitude and bearing of a coward or weakling. If you would be noble and do noble things, you must look up. You were made to look upward and to walk upright, not to look down or to shamle along in a semi-horizontal position. Put character, dignity, nobility into your walk.—Success.

By the faithful plying of the shuttle of daily duty we weave white raiment for the soul. By loyalty to the eternal law of love we win the crown of life. To experience religion is not the event of an evening, but the work and the joy of a lifetime.—Mary A. Stafford.

Pleasing God.

I think of no greater inspiration to life than this: That we may please God. A daughter of a friend of mine seemed to devote herself pre-eminently to his pleasure. His wish was her will; his eye was her guide; his word was her law; and his smile was her reward. He was on his deathbed. Her ministries and messages were rich in tenderest love; and as she saw his eye glazing, his strong frame relaxing, and his heart beat getting low and slow, she threw herself across his bosom, and called sweetly, but so entreatingly, into his ear: "Papa, have I been any comfort to you?" His dying smile, his gentle handclasp in reply, was pay to her for all her life before, and inspiration for days to come. O, for such a passionate devotion as this toward our Heavenly Father! For, observe, what we speak of is not a negative—not simply the "not pleasing him"—but rather the positive, affirmative thing of actually pleasing God. Does it seem difficult for the mind to apprehend the possibility that one so little might afford pleasure to one so great? That the finite and frail and faulty should delight the heart of the Infinite, the Almighty, the Immaculate? Let him look, then, into his own domestic circle, and see how the youngest in the family, despite her ignorance, her immaturity, and her infirmity, nevertheless, by her innocence, her purity, her affectionateness, and with her baby play and prattle, inspires joy and smiles and reciprocal caresses from father and grandfather and all the matrons in the house. Greatness is always gracious. And God's goodness is not simple in that he can endure us, but that he can enjoy us. Dear to him already by creation, we have been made a hundredfold more so by the redemption of his Son.—Selected.

How to Live Cheaply.

One of the subjects talked and written about a great deal at the present time is how to live cheaply. Prices of all the great staples of life are high. Rents are enormous. Fashions are exacting. Wants multiply, while resources diminish. How to make strap and buckle meet is the problem which presses on hundreds of housekeepers.

It is what is done to keep up appearances that destroys the equilibrium between outgo and income, and makes life a drudgery and vexation. How to live cheaply is a question easy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style

of living above what is required by your position in society and is justified by your resources. Set a fashion of simplicity, neatness, prudence and inexpensiveness, which others will be glad to follow and thank you for introducing. Infuse dignity, sincerity, kindness, virtue and love into your simple and inexpensive home, and its members will never miss the costly fripperies and showy adornments, and they will be happier in the cozy and comfortable apartments than most of their wealthy neighbors are in their splendid establishments. It does not follow that in order to live cheaply one must live meanly. The best comforts of life are not costly. Taste, refinement, good cheer, wit, and even elegance are not expensive.—Domestic Magazine.

Futility of Personal Criticism.

One of the surest ways of failing to help another is by criticising. Not one person in ten thousand has the grace, or indeed the power, to receive and believe words of personal criticism. This may be a wrong state of affairs, or it may not; but it is tremendously true, and the sooner we recognize it the better for ourselves. Many a heart-breaking coldness or permanent rupture between friends has been caused by the "frank," "well-meant" word of criticism spoken by one to the other. Shun such criticism as you would poison—it is fatal in most cases. Indirectness is the only safe course here. Warm praise of something—anything—you can see to praise in the other, may so turn that life toward its best possibilities that the glaring fault will die out for want of nonishment. Sometimes an expression of strong disapproval of the fault in the one spoken to may flank the trouble and eventually rout it. But a head-on attack is pretty sure to end in a head-on collision—and that means a wreck.—Sunday-School Times.

**Children
DON'T
Cry
for**

BRONCHODA,

**But
TAKE IT
Without
a Kick.**

**IT STOPS COUGH AND CURES
COLD. PLEASANT, HARMLESS
AND RELIABLE.**

25c at All Druggists.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

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EUROPE FREE All expenses. Clergymen, Teachers and others who can induce 8 friends to join my party will be given one free ticket. Send for particulars and itineraries to Edwin Jones, 462 Putnam Ave, Brooklyn, N. Y.

**Memphis Conference Female Institute,
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Next session begins Wednesday, Sept. 7th, and continues ten school months. Every facility offered for a thorough education for girls. All departments taught, including Music, Art, Elocution, Stenography, Typewriting, Book-keeping, etc. Charges reasonable. For catalogues, etc. apply to REV. A. B. JONES, President, Jackson, Tenn.

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Christian Advocate

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, January 19, 1905.

THANKS.

We thank our friends who have promptly responded to our appeal sent out last week. But only a beginning has been made. We trust all who received the appeal will answer at an early day. Doubtless some mistakes were made—for nobody connected with this office is infallible. Let all mistakes be pointed out. We will gladly correct. We do not want a dollar that does not justly belong to us.

MONEY.

"Money answereth all things." It supplies all the legitimate demands of temporal life, and ministers to the selfish appetites of the ungodly. It helps good people on the way to heaven. It also sends souls to hell.

Money is a gift of God, the wise use of which is a blessing to the world. It is only the wrong method of getting it, or the improper use of it, though legitimately obtained, that is hurtful, and meets the divine disapproval. God condemns no man for honestly striving to secure riches. He approves no man simply because he chooses to live in poverty. The one is as much to blame as the other if he misdirects or fails to use his energy.

Three things prompt men to labor for money. One is, to secure it for its own sake. To hoard it, and count it, and worship at its shrine, is the whole of life to not a few. They are monopolists in spirit of the very worst order. They would gain the whole world, and refuse to divide with a single soul. Their own souls shrivel and die day by day, and, dying, they clutch their gold, and pass into eternity with anguish, unhonored and unwept. Such souls, "for the sake of gold, throw up their interests in both worlds; they are first starved in this, then damned in that to come." Such men, so far as this world is concerned, lead a useless life.

Other men labor for money for

the sake of what it may procure for them in the way of personal gratification. Life to them consists in pleasure—eating, drinking, and making merry. The serious things of life do not concern them. Whatever serves to gratify human passion, whether it be the gaieties of social life, the exhilaration of the wine cup, or other gross forms of dissipation, rule their lives. There may be in some a manifestation of zeal in following a useful employment, but the real incentive is the desire to consume their earnings upon the lusts of the flesh. So far as these persons are concerned, they burn money, or, what is equivalent, throw it away. Others may realize profit out of their extravagance, but they get nothing substantial in return for themselves, for pleasure, in any form, is fleeting, while gratification of the lusty appetite, in the end, is damning to the soul. The Psalmist characterized such men as beasts. "Man that is in honor and understandeth not, is like the beasts that perish." Our Lord said of a certain rich man who purposed in his heart to selfishly enjoy the product of his labors, "Thou fool!"

Thousands of people, the bone and sinew of earth, labor for money for the sake of the good it may enable them to do. The object in the minds of the majority may be mainly to care for their families—to give them comfortable homes, to feed and clothe them, and secure for them the accomplishments of life. This object, of course, may be carried to a sinful extent, but can not consistently be neglected, especially by a Christian, for, if a man provide not for his own household, he has denied the faith, and is worse than an infidel. And, if a man's ambition to do good rises no higher than this, and he succeeds, he makes a valuable contribution to the world.

Other thousands, in addition to serving their own households, systematically and regularly minister to the wants of others. They keep the stream of benevolence running and ever flush. They feed the hungry, clothe the naked, and comfort the poor. They are like Job, who was husband to the widow, and father to the fatherless. They wait not for the coming of the suppliant, but search out and minister to the distressed. Only a full purse enables them to do these generous things. The Church depends on such men to furnish means to carry on its work. God lays it on their hearts, and the work is done. They sustain the ministry at home, and send the gospel abroad. They keep up the orphanages, and endow our col-

leges and universities. They make their money by running their business in the name of the Lord. With their money they bless the world, and God blesses them.

Happy is the man who makes his money serve his generation according to the will of God!

HOMES FOR SUPERANNUATED PREACHERS.

In the matter of providing homes for our old preachers, the North Alabama Conference has set an example that might be followed with great profit by every Annual Conference in the Connection. It has provided within the last four years no less than SEVEN TEEN homes for superannuates. These homes are not mere shanties, or valueless cabins, in out-of-the-way places, but substantial and comfortable dwellings in good communities. It is a noble work in which this Conference is engaged. It is not a charity, and is more than a pension. It is a recognition of the value of long and faithful service in behalf of the Master's cause—service which has been abundantly blessed of God to the good of those who are thus, in a measure, repaying these noble men who can labor no longer.

The Church at large is providing an Endowment Fund. It will be a happy day to our old men when that fund becomes available. It would be still happier if, in addition to the funds received, these veterans could go at once into a comfortable home with the assurance that it is to be theirs for the remainder of life.

Why not start a movement of this kind in Louisiana and Mississippi? We can point to more than one locality where such a home might be secured, and to several brethren who, if the matter were properly brought to their attention, could be relied on to lead in the work.

As we see the matter, such a move throughout the Church would not injure the Endowment Fund. If we thought so, we would not encourage it. We believe it would be helpful. At any rate, we are willing to see the brethren make a beginning in Louisiana and Mississippi.

Who will be the first to talk up the matter and report? Brother laymen, what do you say?

CHURCH BOSSES.

Brother Bailey thinks that Methodism is so far catching the spirit of the age as to develop "bosses." We think there is a better way of telling his readers that Methodists, as well as other Christians, express their preference as to men who shall serve them as pastors, without charging that the spokesman of the congre-

gation is a "boss" "often the self-appointed boss, of the stewards." It has never been our fortune to meet such an individual, and we have been subject to the turn of "the great iron wheel" almost, if not quite, as long as Brother Bailey has been in the world. We have seen many who by common consent were deferred to as leaders. And we have seen a few so selfish as to decline co-operation with the brethren unless their opinions were accepted, but we have never seen the modern "boss," with his cat-o-nine tails lashing the contrary ones into line. We did know one who ruled, but he ruled in gentleness and love, and he was as unconscious of his power as a loving and faithful wife over a good husband. We never knew but one "boss" who ruled with an iron rod. He was not a Methodist. Had he been, his tenure of office would have been short.

But we have never seen the time when Methodists did not have the privilege of petition, or protest. What they had to say was always heard with respect. Nor have we ever known a petition or protest that was accompanied with expressions of disloyalty to Methodist polity. Neither preachers nor people are satisfied in every case, but refusal on the part of the preacher to do the work assigned him, or on the part of the people to accept the preacher sent them, is rare indeed.

On the whole, whether appointments are made in accordance with the wishes of the congregations or the "godly judgment" of the appointing power, it remains a fact that the system of Methodism gives every itinerant a place, and every place a pastor. In the United States alone there are 39,977 Methodist preachers, and 58,530 Churches. These preachers and Churches are busy about the Master's work.

PERSONAL.

Rev. J. D. Nesom begins his third year on the Prudhomme circuit with good prospects for a successful campaign.

Rev. I. L. Peebles is comfortably located at Bolton, Miss., is "getting along well, and happy in the love of God." We thank him for work he is doing for the ADVOCATE.

A note from Rev. G. W. Bachman informs us that Rev. P. E. Duncan, of Iuka station, is seriously ill with pneumonia. We join the brethren in prayer for his recovery.

Now that Conference is over, and Brother Ben. P. Jacob did not have to move from Grenada, he "is feeling good." He has been at work putting improvements on the parsonage. The roof has been remodeled, and modern windows put in, costing about \$400, and more improvements to follow. Why should he not feel good?

We had a pleasant call on Monday from Rev. John C. Sligh, pastor of Felicity Street Church. He is in good spirits, and hopes soon to begin the work of building a parsonage.

Rev. L. A. McKeown, of Tunica, preaches to large congregations, has good prayer meetings, and, "perhaps, the best Sunday school in the district." The outlook is encouraging.

The good people of Winona gave their new preacher, Rev. Jas. A. Bowen, a cordial reception. He is delighted with his charge, and finds everything in readiness for a revival, with thanks to his predecessors.

Rev. J. W. Raper is delighted with his charge, Arcola and Leland, and rejoices in the prospect of a happy and successful year. The good people are doing their best to make the preacher and his family feel at home.

Rev. E. P. Craddock, of the North Mississippi Conference, has been transferred to Louisiana, and appointed to Dryades Street Church, New Orleans. He arrived in the city last week, and preached for his new charge on Sunday.

The editor and family are under obligation to Brother E. D. Fayard, of Springfield, La., for a full jug of fine syrup as was ever extracted from Louisiana cane. It meets the demands of our sweet-tooth exactly, and tempts the palate of part of the family who care little for sweet things. Brother Fayard has our thanks.

The prospect for a prosperous year's work at Main Street, Hattiesburg, is very hopeful, and brightening every day under the pastoral care of Rev. Robt Selby. He has at his right hand an official board of strong men, ready to help him in every plan for the Church's growth. This is the testimony of Brother Selby, the happy preacher.

A note from Rev. M. F. Johnson informs us that he is pleasantly located in his new home, Altus, Ark., and that "the people are cordial and kind." He hopes to have better health there than he had in Louisiana. He is much nearer the clouds than he has been in a long while, but will, perhaps, inhale the fumes of limestone quite as freely as he did at Sulphur. There is much of the stuff of the coal about Altus and surrounding hills.

Bishop Morrison and family are now in the new and commodious Episcopal residence at 1445 Henry Avenue. A reception was tendered their many friends on Tuesday, the tenth, from 4 to 9 p. m. The occasion was very much enjoyed by the Bishop's friends, who are numerous. The brethren bought the house, and the ladies furnished it elegantly, and the Bishop is paying for it in hard work for the Churches. What he gets is between Sundays.

Rev. A. H. Williams, writing under date of Jan. 10, says: "We have a good beginning at Eupora and Maben. Few charges of North Mississippi have finer resources or greater competency to class well and

to do a splendid work. The Winona District Conference is to convene at Maben, of this charge. Already plans are out to put the church in best of trim for the occasion. Maben is said to be 'one of the richest small towns in Mississippi,' and an unstinted hospitality will evidently be dispensed."

We have just learned through a note from Rev. Ben. Gray of the death of an old and dear friend. Brother Frank Wall, of Marshall county, Miss. We knew him when he was quite young—a bright, active little boy, and as good as he was bright. He grew into a noble man, and became a consistent and useful Christian, a member of old Sylvestria Church, and for a long while superintendent of the Sunday-school. He was also a public spirited citizen, and one of the finest farmers in the country. He was of noble ancestry. He died in the faith, and rests in peace. We sorrow with the bereaved. Heaven comfort their mourning souls!

The Columbian, of recent date, pays this compliment to Rev. T. B. Clifford on his return to Columbia: "The Conference held at Gulfport in its wisdom saw fit to give back to Columbia, Rev. T. B. Clifford. It is needless to say that not only the Methodist people, but all the people of the town are rejoiced over his return. During last year's stay with this people he and his good wife won the hearts of all who knew them. It was an absolute treat to hear the Word of God as he preached it Sabbath after Sabbath, and the church is in a better condition, both spiritually and financially, than it has ever been. Bro. Clifford has certainly proven himself a man of piety and rare ability, and any church is fortunate to have him as its pastor. We of Columbia love him and are doubly glad to have him with us." The stewards have shown their appreciation of Brother Clifford by increasing his salary \$200, thus making it \$1200. We congratulate both the preacher and the people.

To All Opponents of the Liquor Traffic in Louisiana.

A CALL FOR ACTION.

One of the matured convictions of all patriotic, thinking people is that the hour is quite upon us when the people must engage in a death grapple with earth's matchless evil, the liquor traffic. The constant encroachments of this growing, soulless octopus upon every department of our public life—legislative, judicial, and executive—its persistent blindness to the blood, degeneration, crime and death which are the immediate, manifest and horrid fruits of the traffic's existence, constitute the most appalling signs of our times. Moreover, that the government itself should be directly engaged in this unspeakably disgraceful business is cause for a growing restlessness, dissatisfaction and alarm on the part of all patriotic citizens. The people can not understand why a civilized government should, in order to maintain itself, be under the grim neces-

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Are delicious and wholesome—a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and a thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO. NEW YORK.

ity of engaging in a business which confessedly pauperizes, brutalizes and damns for time and eternity its citizenry.

A great American publicist has said that one of the objects of government is to make the doing of right, on the part of the governed, as easy as possible, and the doing of wrong as difficult as possible. The licensing of this crime reverses all this, in that it makes the committing of crime in many cases a necessity, while to do right becomes next to an impossibility on the part of multitudes of the weak.

To devise ways and means for suppressing the license evil, with the view of the ultimate destruction of the open saloon as a legalized institution, a call is hereby made by the Anti Saloon League of Orleans parish to all opponents of the liquor traffic in our beloved commonwealth, to meet in the city of New Orleans, on Jan. 30, for a three days' conference. Dr. P. A. Baker, of the American Anti Saloon League, together with other eminent temperance workers, will be present to assist us in our work.

Churches of all denominations, temperance organizations, and bodies having in view the uplift and betterment of humanity, are cordially urged to send representatives to this meeting.

Persons bearing credentials from such bodies as above named will be freely entertained, provided they notify the committee of their coming by the twenty fifth instant.

R. W. MERRILL, Chair'n.

By order of the Executive Committee.

Notice.

Rev. J. M. Massey has been appointed to supply Eastabuchie circuit. J. M. MORSE, P. E.

North Mississippi Conference Minutes.

According to advice received from the printers, I hope to send out the Minutes of the North Mississippi Conference about the twenty-fourth instant. Preachers convenient to express offices will receive theirs by express, others by mail. As usual there will doubtless be criticisms and complaints of errors, defects, etc. Brethren will please not trouble the editor of the ADVOCATE with these, but send them to me in due time and I will put all together and have them published in the Conference organ.

G. W. BACHMAN.

Winona, Miss., Jan. 16, 1905.

Advertising Committee.

The Official Board of Carondelet Street Church has appointed an Advertising Committee. It will be the business of this committee "to arrange notices for publication, and to report the official and social meetings of the Church and societies," and to give out any item of news that may prove of interest to the public.

We heartily approve the move, and will be glad to publish any item the committee may furnish.

Meeting of the Orphans' Home Board.

There will be a meeting of the Board of Directors of the Mississippi Orphans' Home in Jackson, Miss., at 9 o'clock a. m., on Thursday, Jan. 19. Matters of importance are to be transacted, and all members are urgently requested to be present.

JNO H SHERARD, Pres.

Notice.

Rev. W. W. Moore is appointed financial agent of Forest District High School, located at Montrose, Miss. J. M. MORSE, P. E.

Low Holiday Rates

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Georgia, Alabama, Tennessee, South
and North Carolina, and Southern
Kentucky

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Tickets on sale December 20, 21, 22 and 26, good returning thirty days from date of sale, at ONE FARE plus \$2.00 for the round trip. Choice of routes via New Orleans or Memphis, Through Sleeping Cars, Electric Lighted Dining Cars, and FREE RECLINING CHAIR CARS on Through Trains. No better service anywhere. For full information address

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Chair Cars between New Or-
leans, Louisville and Cincinnati.

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SCHEDULE IN EFFECT NOV. 27, 1904.

Trains leave and arrive at UNION STATION
Howard Ave. and Rampart St., Daily.

	Leave.	Arrive.
Memphis Express.....	3:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	6:00 p.m.
Bayou Sara Accommodation...	9:40 a.m.	4:00 p.m.

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manent representative of big manufacturing com-
pany, to look after its business in this county and
adjoining territory. Business successful and es-
tablished. Salary, \$20 weekly and expenses. Sal-
ary paid weekly from home office. Expense
money advanced. Experience not essential. En-
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From the Colporter's Desk.

By the last turn of the itinerant
wheel in the North Mississippi Con-
ference, of the active preachers, 82
were reappointed to the same work, 65
were changed to other charges, 4
located, 1 superannuated, 1 trans-
ferred, and 2 had died. Two hith-
erto retired were given work, 7 were
received on trial, and 1 by transfer.
The readjustment of the working
forces gives general satisfaction, and
we are expecting a year of great re-
sults in the several departments.

A correspondent writes that "Wood
Street congregation, Water Valley,
presented Brother Bradley and wife
with a set of silver spoons and forks
on their departure for Clarksdale." This
was a token of esteem worthily
bestowed upon a faithful couple in
the itinerant ranks.

We are sorry to learn of the death
of Rev. F. P. Spencer, who trans-
ferred from us a few years ago to the
North Georgia Conference.

In the beginning of the year it is
in order for preachers, Sunday-school
teachers, and all students of the In-
ternational Sunday-school Lessons,
to equip themselves with the very
best helps at hand. Of course, our
most excellent Sunday-school Maga-
zine is indispensable, and is to be
procured first of all. In addition to
which we heartily recommend the
following: Peloubet's Select Notes,
price, postpaid, \$1; McFarland's
(formerly Neely's) Illustrative Notes,
price, postpaid, \$1; Arnold's Practi-
cal Sabbath school Commentary, 50
cents; Torrey's Gist of the Lesson
(nice pocket size), 25 cents; Axtell's
Superintendent's Hand-Book, 35
cents.

In answer to many enquiries, we
are sorry to say that Hoss' Notes are
not published for this year.

I sincerely thank Rev. H. P. Lewis,
Jr., for the faithful service rendered
during the session of the Mississippi
Conference, and the brethren who
gave him their patronage. Also to
all the preachers and people in both
Conferences who have hitherto, by
word or deed, aided us in the work.
I tender heartfelt gratitude and ap-
preciation for their kindness and
helpfulness. Let us continue this
brotherly love and co-operation in the
service of our Lord for the promotion
of his cause on earth and our personal
growth in grace.

G. W. BACHMAN.

Winona, Miss., Jan. 7, 1905.

The temper of the mind in which
we meet the hundred and one tiny
circumstances of every hour deter-
mines our happiness or unhappiness
far more than does the detail of what
those circumstances are. We can not
choose the circumstances, but we can
choose the temper.—Lucy H. M.
Soulsby.

The rewards of great living are not
external things, withheld until the
crowning hour of success arrives;
they come by the way—in the con-
sciousness of growing power and
worth, of duties nobly met and work
thoroughly done. Joy and peace are
by the way.—Hamilton W. Mabie

Special Notice.

We have said more than once in
these columns that we can not afford
to publish addresses delivered be-
fore District Conferences, Epworth
Leagues, or Sunday-school Conven-
tions. Too many are sent, and we
do not feel like discriminating. For
this reason, as well as others not
necessary to mention, several favors
of the kind now on hand have not
been printed. We mean no disre-
spect to anyone, nor do we mean it to
be understood that such communica-
tions are declined for lack of merit,
for some of them are very worthy.
They simply fall under a general
rule.

Do You Want to Go West?

There is a fine opening in Alamo-
gordo, New Mexico, for a milliner
and a boarding-house keeper. I will
gladly correspond with any Method-
ists who wish to take advantage of
these openings.

F. E. SINGLETON,
Pastor M. E. Church, South.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.
Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.
New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.
Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.
McDonoghville, Rev. G. S. Roberts, 534 Howard.
Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytania street;
Phone 829 (uptown).
Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.
Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. A. S. Lutz, pastor; residence,
2617 Burgundy street.
Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1720
Dryades street.
Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).
Algiers, Lavergne street, corner Delaronde;
Rev. A. F. Vaughn, pastor.
Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.

You will find as you look back
upon your life that the moments
that stand out, the moments when
you have really lived, are the
moments when you have done
things in a spirit of love.—Henry
Drummond.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties
have been discovered in the waters at
Eureka Springs, Ark., peculiarly
adapted to assisting in the curing of
drug and liquor habits. These new
properties have led to the establish-
ment of a large and splendidly appointed
Sanitarium, where these diseases (if
they may be called such) are treated.
A large and commodious hotel has
been fitted up comfortably, and every
attention is given to patients. The
Sanitarium is in charge of a skilled
corps of specialists, and some re-
markable cures are being made. The
Sanitarium is in charge of Dr. C. A.
Reed, and this gentleman invites
correspondence on all troubles of this
nature.

Excursion tickets are sold from all
points on the



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What becomes of your salary every
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your salary since you started working how much
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5 per cent, compounded twice a year? Saving
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doing it.

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in this world WITHOUT SAVING and
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of fish, and makes
ite with much avidity, any season of the
Write for full particulars, and I will give
box to help introduce it in your neigh-
Address, J. F. GREGORY, Anadarko, Okla.

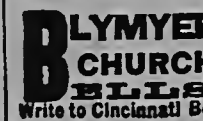
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From Florida.

DEAR BRO. BOSWELL: I have been for a few days in the land of the Seminoles. I reached Pensacola, Dec. 15 (Friday evening), and spent the following Sabbath with Bro. H. T. Johnson, pastor of Palafox Street Church, which is a down-town church. I preached at 11 o'clock for Rev. W. Q. Vreeland, in Gadsden Street Church, a new building built by him, and one of the prettiest churches in the city. Quite a number rose for prayer after a close sermon on repentance, and several came to the altar. Those people do not mind telling a preacher when they appreciate a sermon. There are some good people in that wicked city. God bless them.

Rev. J. W. Bigham is pastor of our church here in Tallahassee, who was transferred here two years ago from the Louisville Conference. What a historic country is this! Discovered by Ponce De Leon, March 27, 1513, and called by the Spaniards "Florida," because of its many beautiful flowers, or because it was discovered on Easter Sunday, which is called by the Spaniards "Pascua Florida." But the Bahama Indians had called it "Canico." I am writing within a hundred feet of the State Chemical Laboratory, while the Capitol is a hundred feet beyond. The commissioners appointed by the territorial governor, William P. Duval, in 1823, interviewed the Indian chief, Enemathla, at the Tallahassee village, informing him of the governor's wish to "build a house in which he might meet his council." After seeing the governor's seal, he gave his consent; and thus Tallahassee became the seat of territorial government. Enemathla resented the government's plan to remove them to the Reservation, and said to Duval, striking the table with his fist, while his dark eye gleamed with fire, "Do you think I am like a bat, that hangs by its claws in a dark cave, and that I can see nothing of what is going on around me?" But the Miccosukees and Tallahasseees passed away, leaving only the musical names of their dwelling-places to tell of their long possession of the land.

I suffered intensely to-day, having slept in a cold room last night. This morning I thought, "Well, if I live, I'll preach; but if not, I'll go where they don't have la grippe; and if they do, they will have good, comfortable rooms to put their patients in." But I am better to-night, my kind host having put me in a warm room. I concur heartily with Simon Peter Richardson in "lights and shadows of itinerant life." Good-bye.

ROBERT L. PHILLIPS.

Tallahassee, Fla., Dec. 29, 1904.

The man who accomplishes any thing in this world is, and must be, a man of faith. Strong men, forcible men, virile men, are men of faith. It may be a low type of faith—faith in self—but it is faith. Beaxendale says, "Weak faith makes weak men." How much stronger should be the man who has faith in God, the faith which says, "I can do all things through Christ who strengthened me." This is faith of the higher type. Be done with saying what you "don't believe," and find in your soul the divinest, truest thing in which you do believe, and work that out. Be the noblest man your present faith, poor and weak and imperfect as it is, can make you be. So, and so only, as you take the next step forward, as you stand strong where you are now, so only as you think the curtain will draw back, and there will be revealed to you what lies beyond.—Phillips Brooks.

1867. Medical Relief Free. 1905.

M. J. Willis, of Crawfordville, Ind., will mail free to all sending him their addresses a package of Pansy Compound, which is two weeks' treatment, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia nervous or sick headache, la grippe and malaria.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled. Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian Miss.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for \$2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Notice.

There is room for three girls in the Lamar Training-school at Lumberton, Miss. Girls pay all their expenses in this school by their work in the household department. This offers a fine opportunity for a girl to attend school and have the advantages of a refined Christian home. Write at once to

Rev. S. A. STEEL,
Lumberton, Miss.

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Season tickets are on sale daily at regular Summer tourist rates, good to return on or before October 31st.
Monteagle is one of the most delightful Summer resorts in the South. It is situated on the Tracy City Branch of the Nashville, Chattanooga and St. Louis Ry., on the tip-top of the Cumberland Mountain Plateau, 2200 feet above sea level. The air is bracing and the scenery always attractive and interesting. The great Summer Assembly, with its schools, lectures, attractive cottages and homes, make it an unusually pleasant place to spend the Summer.

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Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

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You pay five times too much for lamp-chimneys.

Buy good ones.
MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.
MACBETH, Pittsburgh.

From Crowley, La.

Moved across the State from the heart of the cotton belt in North Louisiana to the heart of the rice belt in South Louisiana, after the weariness of packing that we could not possibly have anticipated, and the shipping of household goods, books, etc., over two lines of railroad, we commenced our long and expensive travel, leaving Monroe on the night of Dec. 23, in the midst of a driving rain-storm. Stopped by a wreck about a mile south of Roxie, Miss., we did not move an inch for some hours, awaiting the removing of the wreckage from the track, and so we were just twenty-three hours in reaching "the Delightful City," so soon to be numbered among the greatest cities of this glorious country of ours. We tarried with relatives for Christmas, and spent several pleasant days in the old town, and on Sunday, at the morning hour, we attended the First Presbyterian Church, and heard an eloquent discourse from Dr. Wallace T. Palmer, the nephew of the peerless Dr. B. M. Palmer, our life time friend and safe counselor during much of our ministry. At the evening hour we worshiped with the Louisiana Avenue brethren, and listened to a thoughtful and earnest sermon from Rev. Albert S. Lutz, a young brother of piety, consecration, and much promise.

At 7:45 Wednesday morning we boarded the Southern Pacific train for Crowley. Met at the depot by a most charming young sister and Bro. Joe Wynn with a surrey, we were driven to the parsonage, where we found a committee of ladies to welcome us to the preacher's delightful home, set in perfect order and ready for our occupancy. An elegant meal was spread for us, and the larder was found well supplied with the needfuls of life, and we at once realized that, though so unexpectedly taken from a loving people in yonder,

we had fallen into good hands down here.

Last Sunday we were greeted by full congregations, with chairs filled in the aisles, morning and night, and we discoursed on the "Mighty to Save" at 11 A. M., and on Paul's answer to Agrippa at the night hour. We feel that the year in our new field is opening most auspiciously, and it is in no do, by the help of God, the best year's work of our lives.

JOHN T. SAWYER.

Crowley, La., Jan. 7, 1905.

Grenada College.

MY DEAR DOCTOR: The Board of Trustees of Grenada College the past year made some very substantial improvements on the college building, making it possible for more young ladies to enter at last opening; also making it more comfortable and much more attractive.

I have the honor and the privilege of being a member of this Board of Trustees, and for what humble part I have taken in accomplishing this work, and selecting the president and faculty, I have received from young ladies who are now students of this splendid institution more letters of appreciation in the last few days than I can well answer directly, and I hope, Doctor, you will allow me to thank them for those letters through the ADVOCATE, and of saying to all the young ladies that whatever I have been able to do for their comfort and encouragement, their intellectual development, and their physical and religious welfare, has been gladly and cheerfully done, and we yet have better things in store for you before another "opening day." Your unusual appreciation of the interest and labors of the Board is truly encouraging to us to do all we can for you. You seem to think well, very well, of your president and faculty, and that improvement. In this opinion I most heartily concur. Of all the years of your lives, may this be the best and the greatest in the history of the grand old college. God bless you all.

Your brother and friend,
W. S. SHIPMAN.

Shaws, Miss., Jan. 7, 1905.

New Orleans Preachers' Meeting.

A "parsonage revival" is sweeping New Orleans. Nearly every church without a parsonage is making immediate preparation to give her preacher a splendid home. From Algiers comes the rumor this week that the "revival" has reached that part of the city. Methodism here takes great pride in her Episcopal residence. Doctor Davis, our presiding elder, asks:

"Why not have a district parsonage?"

Rev. E. P. Craddock, from the North Mississippi Conference, has been appointed by Bishop Morrison to the Dryades Church and mission work. Brother Craddock was in his new field of labor last Sunday, and is very much encouraged by the warm reception given him, and the sweet Christian spirit that seems to pervade the entire membership. The good people of Dryades were very much disheartened in not having a preacher sent them from the last Annual Conference. A prayer circle was secretly organized; the burden of every prayer was that God might send them a man filled with the Holy Ghost and power, and they believe that their prayer is answered in Bro. Craddock.

Rev. Mr. Gregory, from Birmingham, was a welcomed visitor to the Preachers' Meeting on Monday. He is on his way to his appointment in California.

The reports from the various churches for last Sunday were as follows: Louisiana Avenue—Good congregations, one accession. Carondelet—Effective services morning and evening. Bro. Wray is preaching a series of sermons on the Ten Commandments at the Sunday evening services. McDonoghville and Gretna—Congregation fair, interest good. Parker Memorial—Average congregation, two accessions. Rayne Memorial—Large congregations. Bro. Wilkinson is preaching a series of sermons at the Sunday evening services on "The Coming Man." Burgundy—Good services, two accessions. Algiers—Dr. Davis preached a thoughtful sermon to an appreciative congregation. Felicite—Average congregation, good services. Carrollton—Bishop Morrison preached a splendid sermon to a large congregation.

W. W. HOLMES, Sec.

W. F. M. Society, Louisiana Conference.

REPORT FOR THIRD QUARTER.

Districts.....
Adult auxiliaries.....
Adult members.....
Young People and Juvenile Societies.....
Young people and juvenile members.....
Total number of members.....
Gain in membership.....
Life members.....
Scholarships supported.....
Bible women supported.....
Subscribers to Woman's Missionary Advocate.....
Subscribers to Little Worker.....

MRS. F. A. DICKS, Cor.

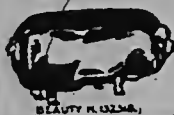
Receipts for third quarter are:

Dues.....
Special pledge.....
Scholarship.....
Indian Mission.....
Contingent Fund.....
Special from Lake Charles Church through Rev. N. E. Joyner for the support of Miss Janie Watkins.....

MRS. J. J. HOLMES, Treas.

Some people neglect their liver, thinking that it will probably take care of itself. And so it will, with a little assistance now and then. It doesn't get it, however, then going to be trouble, and if neglected the trouble may not only be of an aggravated type, but of several years duration, and possibly for life. Buy a box of Liver-Acs convenient at all times. Then, with the first appearance of torpid liver, take them according to directions, thereby keep your system in the proper condition. They are also especially adapted to the cure of headaches, constipation, vertigo, loss of appetite, nausea, and in fact, any ills that arise from a disordered liver, or malarial conditions. They do not cure everything, but are indispensable in the ailments mentioned. You can procure them from your druggist for 25 cents a box. Write Finlay, Dicks & Co., Ltd., New Orleans.

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Why I am going to buy the Epworth

—because it has a sweet, pure, sympathetic tone—the singing tone. I dislike a piano with a cheap, common, harsh tone, no matter how pretty the case.

—because Epworth sounding boards are made by the slow, old-fashioned, German process—by hand—giving greater vibration and resonance to the tone,—and more life to it. I don't want my piano to get "tinny" or "thumpy" after awhile, like so many pianos I have seen.

—because the action of the Epworth is easy and prompt—repeats rapidly and has delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—because the Epworth is finished by the reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—because the Epworth has the strongest year warrant I ever saw:—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—because I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a bad loss, which I avoid by buying the Epworth direct.

—besides the Company will send me a piano on trial. It must be perfect and satisfactory to me or they take it back. In this way I get to use my own judgment—no agent around to worry me.

Above are some of the reasons Epworth pianos are growing in favor with intelligent buyers. Our catalogue explains a number of other interesting points. Tells how some pianos soon become old and metallic while others seem to get better and better—sweetly toned with use. No matter what piano you are thinking of buying will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking. Write for that catalogue to-day.

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Ordinary.....	15-18
Good ordinary.....	16-18
Good middling.....	17-18
Good middling.....	17-18
Good middling.....	17-18
Good middling.....	17-18
Good middling.....	17-18
Good middling.....	17-18
Good middling.....	17-18
Good middling.....	17-18

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The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Refined oil, in bbls, per gal.....	23
Refined oil, in bbls, per gal.....	24
Crude oil, loose, per gal.....	18 1-2
C. S. cake, per ton, 2240 lbs.....	\$25
C. S. meal, per ton, 2000 lbs.....	\$25
Stock, per lb.....	90c

Cotton Seed—
Bulk delivered at N. O., per ton, 2000 lbs. \$16.18
Bulk delivered at N. O., per ton, 2000 lbs. \$12.50

The Combination Oil Cure for Cancer

As the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have hitherto been attended with such fatal results. The fact that in the last ten years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted with do well to send for free book, giving particulars and prices of Oils. Address the home office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

A WORD TO MANY FRIENDS.

Hundreds of our subscribers—good men and women—are behind in payment. We are sending out bills this week. And in the hope of securing prompt answers, we are offering a liberal discount. It is a great sacrifice of money on our part, as we would get the bulk of it by waiting. But we need the money now. Will our kind friends respond to our appeal? Let us hear from you, brethren and sisters, at once. We will heartily thank you.

Notice.

A telegram of this date from Bishop Duncan authorizes the following appointments: Vicksburg circuit, H. P. Lewis, Sr.; Terry, J. E. Gray; Pearlhaven and Bogue Chitto, D. E. Kelley. T. W. ADAMS, P. E.

Brookhaven, Miss., Jan. 10, 1905.

Pastor Wanted

For a circuit in Vicksburg district, Mississippi Conference. For particulars communicate at once, with references, to

W. H. HUNTLEY,
Vicksburg, Miss.

ANTISEPTIC is the rule in all surgical procedures. Why allow erysipelas, sun-burn, affections of the skin, to get the start of you when, by a trial application of Dicks' Mulen oil, you can get immediate relief? See certificates in another column of persons who have tried it.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Marriages.

Nov. 28, 1904, in Shreveport, La., by Rev. Robt. J. Harp. Miss Florence R. Brown to Mr. Jas. P. Bell, all of Caddo parish, La.

Dec. 21, 1904, at the residence of the bride's parents, near Morton, Miss., by Rev. W. J. Dawson, Mr. W. E. McKenzie to Miss Maude Westerfield.

Dec. 27, 1904, at the residence of the bride's brother, Mr. T. W. Hand, Ellisville, Miss., by Rev. W. J. Dawson, Mr. George E. Maxson to Miss Kate G. Hand.

YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys, and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

Special Officers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEESON, Pres.,
Meridian, Miss.

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It destroys germs, relieves inflammation and invigorates the system.

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This aerial photograph shows a coastal region with a mix of land and water. In the upper left, there's a large, irregularly shaped landmass. To its right, a smaller, more rectangular landmass is visible. Further right, another landmass is partially obscured by a body of water. The lower portion of the image shows a large, dark, irregular shape, likely a body of water or a large forested area. The overall scene is a complex of natural features, possibly a delta or a coastal plain.

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the 1st of present to the 1st of last year and the
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has been received and is in the hands
of the ADJUTANT GENERAL.

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Your obedient servant,
J. M. Smith

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OLIVER WHITFORD PRICE was born in Hazlehurst, Miss., May 30, 1867. In early life he was deprived of the example, influence, and instruction of a noble Christian father; but his mother accepted the responsibilities of this sad providence, and addressed herself with such ease and persistent efforts to the delicate and difficult duties, that glorious success was her merited crown. While Whitford was always religiously inclined, because of a conscience amounting almost to skepticism, he did not fully connect himself with the church; but under the ministry of Dr. Morris, while he was pastor of the First Methodist Church, Memphis, Tenn., he gave heart fully to God, and sought membership in the church. After finishing business course he returned to Mississippi, and engaged in business with his brother, H. L. Price, at Sidon. Being scrupulously honest, and dominated by a kindly spirit towards all, he became popular with the many customers of the business. So much was this the case that Price & Brown—style of the firm—felt as if his place could not be filled after he was taken away. At the time of his death he was filling the important office, to himself and constituency, of supervisor; and this, too, without being a politician in the commonly accepted term. On April 19, 1904, he was happily married to Miss Alice Galliger. Of this union there are two children—a son and a daughter. With these the broken-hearted widow is grieving, and only the end of the widow and Father of the fatherless can comfort them. My acquaintance with Bro. Whitford only ran about eleven months, but this quite long enough for an observant man to be impressed with his manliness, high ideals, and devotion to his church and Lord. Soon after taking charge of Itta Bena and Sidon, at the conclusion of the night service of the appointment for Sidon, he came forward and, taking me by the hand, said: "We have made up our minds to be better, and do more for our Lord and the church." Like Joshua, he increased his household. His increased ability and devotion showed clearly that this was no effusive exhibition born of the impulse of the moment. Such a man could but end well. The only cause of disturbance was the loneliness of his widowed wife and sweet little children. The Lord honored him in the end far more than many of his brethren. After an hour of earnest and fervent prayer there came to him visions of heaven and departed loved ones. The names of many of these were distinctly called, and the ecstatic joy that was his until his power failed showed his association and fellowship were of heaven, though still on earth. Nov. 9 the end came. Blessed are the dead which die in the Lord; yea, saith the Spirit, they rest from their labors, and their works do follow them. Amen!"

HIS PASTOR.

MASTER IDA PATTERSON was born March 1877. She was married Nov. 26, 1903, to Mr. S. A. Patterson; died Sept. 21, 1904, and laid to rest in the Hunter's Chapel Cemetery, Sept. 22, 1904; funeral services conducted by Rev. J. H. In-

gram, of Randolph, Miss. These dates mark the earthly limits of one of the most beautiful characters the writer ever knew. She was the daughter of J. M. and Harriette Pappasan; born and raised near Robbs, Miss. (Pontotoc county). Miss Ida (as she was commonly called) was everybody's friend, and everybody was her friend. To know her was to love her. She was a devoted Christian lady. She professed faith in Christ at twelve years of age under the pastorate of Rev. R. C. Calhoun, and joined the M. E. Church, South, at Hunter's Chapel, in the bounds of the Paris charge, Grenada district, North Mississippi Conference, where she held her membership until death. She was blessed from infancy with kindly influences, both social and religiously. Lovely in person, liberally educated, and amiable in disposition, she was honored by all who knew her; was elected as assistant in the public school at Robbs, Miss. Reared by godly parents, she grew up to womanhood possessed with charming, yet modest graces, and gave promise of a useful and happy life. It was the writer's happy privilege on the above stated date to celebrate the rites of matrimony between her and her surviving husband, and at the close of the ceremony could but pray God's richest blessings upon them. Before dying she seemed conscious of the fact that death was near at hand, though she feared no evil; was perfectly willing to go or stay. Before dying she called her aged parents, two brothers and husband, with all her friends, around her bedside, and told them that she was going home to heaven, and requested them all to meet her there. For several hours before she died she spoke of hearing the most beautiful music that she had ever heard. She has gone, but not forgotten. Her name will ever be loved, honored and cherished by all who knew her. The writer has never seen a life so full of hope submit more willingly to affliction and God's will. As a daughter, she was so dutiful, loving, and obedient; as a sister, she was kind and affectionate; as a Christian, uncompromising with all appearance of evil; as a wife, she could not be surpassed. Like the needle to the pole, her heart was true to that of her husband, and not only true, but she was fully prepared for entering the secrets of life with him, of sharing his sorrows as well as his joys, of sympathizing with him both in his suffering and his triumphs. She leaves an aged father, step-mother, two brothers, husband, and a little babe of just a few days old, with a host of friends, to mourn their loss. To the grief-stricken parents, brothers and husband, we would say: Weep not, for what is our temporal loss to compare with her eternal gain? While earth has one treasure less, heaven has gained a precious jewel. May we ever be thoughtful of her request, and may the God of all grace comfort the bereaved ones, and may we not fail to meet Ida in heaven! is the prayer of her friend.

W. J. WOOD, L. P.

DAVID LINUS FRASER died at the Charity Hospital in New Orleans, Dec. 9, 1904, at the age of thirty-five years. He was not a member of any church, but rendered such service to the M. E. Church, South, that his death deserves some special notice. Having been reared by Christian parents, he was a regular attendant upon all church services, and had been taught to rely solely upon Christ for salvation. His last prayer was, "Jesus, my Saviour, have

mercy on me." Being a good singer, he rendered valuable service as a leader and soloist. He helped to support the institutions of the church in every way that he could, and took an active part in every religious enterprise. Though not a member of the church, he was Methodist in his inclinations, and fully in sympathy with the fundamental doctrines of Christianity. Mr. Fraser suffered a great deal before he died, and his death was the result of a second operation performed within three months. He was buried at Pearl River, La., Dec. 11, 1904. He leaves a wife, who is a member of our church, and two lovely children, besides other relatives and a great many friends. We commit the bereaved ones to the care of our Father in heaven.

R. H. GREEN.

Mrs. JOSEPHINE THOMAS was born March 2, 1839, and died Dec. 1, 1904. She was the daughter of David and Hester Cooper Davenport, and spent her whole life, save the last eleven months, at the home of her birth, near Hermanville, Miss. She married S. M. Thomas, of Bloomfield, Ky., Feb. 7, 1861, he pre-ceeding her to the grave many years. She was left a widow with six small children to rear and battle with the world. Her faithfulness in performing her duty, being evident by the loving devotion of her children, especially during her last illness, God kindly blessing them in permitting all to be with her. She united with the Methodist Church in 1891. Her Christian life was manifested in the beautiful acts of kindness to those in distress or need, her loving heart going out in tender sympathy for the motherless boy east upon the charity of the world, bringing him into her home, and sharing with him her mother love and care. May the loving Father give grace sufficient for this trial, and help the sorrowing children to realize that it is but a "little way across to that strange country, the Beyond!"

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Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled qualities of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter.

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay.

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Osyka, at Osyka.....31, Jan. 1
Adams, at Adams.....7, 8
Bogue Chitto,.....Fri., 7 p. m. 13
Brookhaven.....14, 15
Pearlhaven.....p. m. 15, 16
Crystal Springs.....Tues. p. m. 17
Terry, at Byram.....Thurs. 19
McComb, Centenary.....Fri. 20
McComb, LaBranch.....21, 22
Magnolia.....Tues. 24
Hazelhurst.....23, 29
Providence, at Georgetown.....Feb. 4, 5
Summit, at Summit.....11, 12
Pleasant Grove, at Tilton.....Thurs. 16
Tylertown, at Tylertown.....18, 19
Beauregard, at Beauregard.....25, 26
Wesson.....25, 26
Caseville, at Bethesda.....Thurs. Mar. 2
Bayou Pierre, at Pleasant Valley.....4, 5
Gallman, at Bethesda.....Tues. 7
Fernwood, at Fernwood.....11, 12
Topisaw, at Topisaw.....18, 19

The district stewards will please meet me at Brookhaven, Wednesday, at 11 o'clock a. m., Feb. 1, at the Methodist Church.

T. W. ADAMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster.....Jan. 1, 2
Centerville, at Centerville.....7, 8
Pearl Street, Natchez.....14, 15
Jefferson Street, Natchez.....15, 16
Homochitto, at Homochitto Chapel.....21, 22
Fayette, at Fayette.....28, 29
Liberty, at Liberty.....Feb. 4, 5
Hamburg, at Hamburg.....11, 12
Mesdville, at Nebo.....18, 19
Washington, at Washington.....25, 26
Barlow, at Rehoboth.....Mar. 4, 5
Wilkinson, at Mt. Carmel.....11, 12
Percy Creek.....15
Woodville.....19, 20
Harrison, at Cane Ridge.....25, 26

B. F. JONES, P. E.

Assessments North Mississippi Conference---1905.

	Bishops.	Conf. Claim.	For. Miss.	Dom. Miss.	Ch. Exten'n.	Education.	Am. Bible Soc'y.	Ex. Delegates, Minister
Sardis.....	\$197....	\$618....	\$1303....	\$545....	\$425....	\$685....	\$140....	\$105....
Grenada.....	175....	582....	1292....	541....	400....	690....	130....	105....
Winona.....	211....	696....	1403....	587....	410....	690....	145....	110....
Durant.....	192....	571....	1249....	523....	410....	620....	120....	105....
Columbus....	211....	652....	1557....	656....	485....	690....	145....	115....
Aberdeen....	197....	619....	1457....	610....	460....	690....	136....	105....
Corinth.....	155....	465....	1067....	447....	345....	562....	120....	80....
Holly Spr'gs.	142....	354....	973....	394....	310....	547....	109....	70....
Greenville... 220....	943....	1150....	481....	480....	720....	155....	115....	25

J. R. COUNTISS, Sec'y.

Mississippi Conference.

ASSESSMENTS ON THE DISTRICTS FOR 1905.

Districts.	Bishops.	Conference Claimants.	Foreign Missions.	Domestic Missions.	Church Extension.	Bible Society.	Education.	Delegates G. C.
Brookhaven....	\$230....	\$1200....	\$1500....	\$1125....	\$550....	\$200....	\$475....	\$1
Forest.....	200....	1045....	1425....	1075....	450....	185....	475....	
Jackson.....	230....	1200....	1500....	1150....	450....	225....	550....	
Meridian.....	220....	1200....	1475....	1150....	450....	225....	425....	
Natchez.....	190....	850....	1150....	850....	350....	175....	400....	
Swashore.....	250....	1300....	2200....	1800....	750....	315....	600....	
Vicksburg.....	200....	825....	1150....	850....	400....	175....	400....	

Should the Journal not appear till June, some brethren may need the above table.

H. M. ELLIS.

FOREST DIST.—FIRST ROUND.

Shiloh, at Shiloh.....Wed., 11 a. m., Jan. 4
Trenton, at Trenton.....Fri., 11 a. m. 6
Raleigh, at Raleigh.....Sat. and Sun. 7, 8
Scott, at Independence, Thurs., 11 a. m. 5
Montrose, at Montrose, Thurs., 11 a. m. 12
Rose Hill, at Rose Hill.....Fri., 11 a. m. 13
Lake, at Lake.....Sat. and Sun. 14, 15
Newton and Hickory, at Hickory, Tues. 17
Eastabuchie, at Eastabuchie.....Thurs. 19
Ellisville mission, at Mt. Zion, Fri., 11 a. m. 20
Ellisville station.....Fri., 7:30 p. m. 20
Taylorsville, at Taylorsville.....Tues. 24
Laurel, Main Street.....Sat. and Sun. 21, 22
Laurel, Kingston and Fifth Avenue.....Sun. and Mon. 22, 23
Eucutta, at Goodwater.....Thurs. 26
Vossburg and Heidelberg, at Vossburg.....Fri. 27
Harperville, at Hillsboro.....28, 29
Forest, at Forest.....29, 30
Decatur, at Decatur.....Feb. 4, 5
Neshoba, at North Bend.....11, 12
Philadelphia, at Philadelphia.....18, 19
Indian Mission, at Tom Walters.....Mon. 20
Edinburg, at Liberty.....Wed. 22
Carthage, at Singleton.....Sat. and Sun. 25, 26
Walnut Grove, at Walnut Grove.....Mar. 4, 5

J. M. MORSE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Grenada.....31, Jan. 1
Oxford.....7, 8
Paris circuit, at Paris.....11
Water Valley, Wood Street.....14, 15
Water Valley, Main Street.....15, 16
Toccoola, at Midway.....18
Grenada circuit, at Holcomb.....21, 22
Water Valley circuit, at Pleasant Ridge. 27
Coffeeville, at Coffeeville.....28, 29
Slate Springs, at Slate Springs.....Feb. 3
Pittsboro, at Pittsboro.....4, 5
Minter City and Strathmore, at Glen-dora.....11, 12
Pine Valley, at Salem.....15
Harrison, at Tillatoba.....18, 19
Charleston and Oakland, at Oakland... 25, 26

The district stewards of the Grenada district will meet at Wood Street, Water Valley, Friday, Jan. 13, 1905.

S. M. THAMES, P. E.

DURANT DIST.—FIRST ROUND.

Durant.....Dec. 24, 25
Pickens, at Pickens.....Jan. 1, 2
Sallis, at Harmonia.....7, 8
Ebenezer, at Hebron.....14, 15
Lexington.....15, 16
McCool, at McCool.....21, 22
Chester, at Chester.....28, 29
Ackerman, at Ackerman.....29, 30
Sturges, at Bethel.....Feb. 4, 5
Tchula, at Tchula.....11, 12
West, at West.....18, 19
Kosciusko circuit, at Pierce's.....25, 26
Kosciusko station.....26, 27
Poplar Creek, at Bethel.....Mar. 4, 5
Rural Hill, at Rural Hill.....10
Louisville, at Louisville.....11, 12
Inverness, at Inverness.....18, 19
Belzoni, at Belzoni.....19, 20

District stewards will meet at Durant, Jan. 11, at 11 a. m.

W. S. LAGRONE, P. E.

EUROPE FREE All expenses. Clergymen, Teachers and others who can induce 8 friends to join my party will be given one free ticket. Send for particulars and itineraries to Edwin Jones, 462 Putnam Ave, Brooklyn, N. Y.

LOUISIANA CONFERENCE.

MONROE DIST.—FIRST ROUND.

Delhi.....Jan. 7, 8
Bonita.....14, 15
Rayville.....21, 22
Waterproof.....28, 29
Lake Providence.....28, 29
Winnsboro.....Feb. 4, 5
Gilbert.....5, 6
Harrisonburg.....11, 12
Brookland.....18, 19
West Monroe.....19, 20
Floyd.....25, 26
Bastrop.....Mar. 4, 5
Mer Rouge.....5, 6

District stewards' meeting at Rayville, Thursday, Jan. 19, 1905, at 11 A. M.

J. M. HENRY, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Opelousas.....Jan. 1, 2
Whites Chapel.....7, 8
Chicot, at Bethel.....14, 15
Lecompte, at Lecompte.....17
Simsport, at Simsport.....21, 22
Bunkie, at Bunkie.....28, 29
Alexandria, at West End.....28, 30
Alexandria, at Third Street.....28, 30
Boyce, at Boyce.....Feb. 4, 5
Natchitoches.....7
Montgomery, at Montgomery.....11, 12
Pollock, at Pollock.....15
Colfax.....18, 19
Pineville, as Pineville.....25, 26
Jena, at Jena.....Mar. 4, 5
Columbia, at Columbia.....7
Jonesville, at Jonesville.....11, 12
Glenmora, at Glenmora.....18, 19

Let the pastors call a meeting of their Boards of Stewards at once, and be ready to answer the sixth question at the first Quarterly Conference.

The district stewards of the Alexandria district will meet in Alexandria, in Third Street Church, Friday, Jan. 27, at 10 A. M. Let all the pastors of the district meet us then, and remain with us, if possible, until Monday. It is needful that we plan our year's work early in the year, so that we may have concert of action.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield station.....Dec. 25
Bon Ami station.....Jan. 1, 2
Greenwood and Mooringsport.....7, 8
South Bossier, at Haughton.....11 a. m. 10
Pleasant Hill, at Marthaville.....14, 15
Provencal, at Provencal.....11 a. m. 16
Grand Cane, at Grand Cane.....21, 22
DeSoto, at Hickory Grove.....11 a. m. 23
First Church, Shreveport.....11 a. m. 29
Texas Avenue, Shreveport.....7:30 p. m. 29
Carson, at Carson.....Feb. 4, 5
DeRidder station.....Feb. 5, 6
Pelican, at Pelican.....11, 12
La Chute and Lake End, at Lake End.....11 a. m. 13
Spanish mission, at Williams.....11 a. m. 14
Many, at Many.....18, 19
Hornbeck, at Hornbeck.....19, 20
Leesville station.....7:30 p. m. 20
Henton, at Henton.....25, 26
North Bossier, at Plain Dealing.....26, 27
Keatchie, at Keatchie.....Mar. 4, 5
Gilliam, at Dixie.....11 a. m. 7
Zwolle, at Zwolle.....11 a. m. 9
Wesley, at Carroll Creek.....11, 12
Coushatta, at Coushatta.....12, 13

The district stewards will meet at First Church, Shreveport, at 2 p. m., on Tuesday, Jan. 31.

J. R. MOORE, P. E.

Mansfield, La.

ARCADIA DIST.—FIRST ROUND.

Minden.....31, Jan. 1
Homer.....1
Ruston.....1
Haynesville.....1
Lisbon, at Lisbon.....1
Gibbsland, at Gibbsland.....1
Downsville, at Douglass.....11
Farmersville, at Farmersville.....21
Bienville, at Bienville.....21
Ringgold, at Ringgold.....Feb. 4
Louisville, at Brushwood.....4
Valley, at Cotton Valley.....11
Vernon, at New Prospect.....11
Vienna, at Simsboro.....11
Arcadia.....11
Winfield.....11
Jonesboro, at Jonesboro.....11
Antioch, at Antioch.....Mar. 1

The District Conference will meet at Athens, July 25-30.

District stewards will meet at Gibbsland, Wednesday, Jan. 18, at 1:30 p. m. A full attendance is desired.

BRISCOE CARTER, P. E.

CROWLEY DIST.—FIRST ROUND.

Morgan City.....Jan. 1
Lafayette.....Wed. 3
Rayne.....3
Crowley.....3
French Mission.....3
Jeanerette.....3
New Iberia.....3
St. Martinsville.....3
Patterson.....3
Franklin.....3
Indian Bayou.....3
Lake Charles.....Feb. 1
Jennings.....3
Grand Cheniere.....3
Lake Arthur.....3
Sulphur.....3
Abbeville.....3
Prudhomme.....3

The district stewards are called to meet at church in Lafayette, Wednesday, Jan. 11, at 11 a. m.

W. W. DRAKE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity.....a. m., Jan. 1
Carrollton Avenue.....p. m. 1
Dryades.....3 a. m. 1
Louisiana Avenue.....p. m. 1
Parker Memorial.....p. m. 1
Algiers.....p. m. 1
McDonoghville.....a. m. 1
Burgundy.....a. m. 1
Rayne Memorial.....Feb. 1
Carondelet.....23
Slidell, at Slidell.....29
Melville.....29
White Castle, at W. C.....Mar. 5
Talisheck, at Mandeville.....a. m. 5
Covington.....p. m. 5
Plaquemine, at Plaquemine.....p. m. 5

District stewards will meet at Carondelet Church office, 7:30 p. m., Friday, Jan. 13.

H. G. DAVIS, P. E.

FREE TUITION to ALL in H. R. B. Business College, Jackson, Miss.

Friends are requested to make remittances to this office payable to the New Orleans Christian Advocate.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, FEBRUARY 2, 1905.

TERMS: { One Year, \$2.
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WHOLE NO. 2528.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 5.

The Missionary Training-School.

Christian workers in Nashville have found much to engage their time and thought this week. Every day has offered themes of special interest, while actual problems have been presented which have demanded wisest solution. Missionary secretaries, and other workers from various Conferences, have met in consultation concerning living issues in home mission fields, and have attempted to find some general policy that would apply to all Missionary Boards in the matters of appropriation, self-support, appointments, etc. Dr. Lambuth and Dr. Ward have held special Conferences with many brethren on these questions.

On Wednesday afternoon occurred the formal opening of the new Missionaries and Training-school Home, recently purchased from Miss Emma and Tina Tucker, who will hereafter engage in general evangelistic work, with headquarters in Atlanta, Ga. The purpose of the new Home, which is located in a densely populated district in the western part of Nashville, is to furnish a suitable and quiet place where young men in training for the mission field may live while in the city, and to give them the advantages of home life. There are, for instance, in the city at the present time three young men studying for service as medical missionaries who are hampered in their work by the high cost of living and the distracting conditions by which they are surrounded. Trained nurses for the missionary work will also be housed here while taking a course in some of the hospitals of the city. The Home has accommodations for about twenty-four or twenty-five students, and is very conveniently arranged for their comfort. The quarters include a substantial two story brick building heated by steam, and a cottage in the yard. In the latter there is room for about eight or ten men. There are also located on the lot, which has a 124-foot front and is 180 feet deep, a barn, servants' quarters, and several outhouses, besides a large cistern. Visitors and missionary workers in Nash-

ville will find here a convenient and comfortable stopping-place at little cost, and will have ample opportunity to study the problems of city missions. The home is in the factory district, is near the Union Stock Yard and new railroad shops, and will be a Settlement Home.

The training-school has been greatly cheered this week by reports from the Cuban Mission. The increase in church membership there during the past year was 555, which brings the membership up to 1,500, with 1,000 probationers in addition. Report comes, however, of the sickness of Dr. Carter, superintendent of the mission, and the school offered special prayer for his recovery.

A similar item of encouragement comes from the home field. The Thomasville district, South Georgia, already supports two missionaries in the foreign field, and now undertakes the support of two more. The preachers of the district have pledged the support of one of these, and have agreed to raise the money for the other, over and above the full payment of all assessments.

Regular class work in the training school has continued with unabated interest. Dr. E. B. Chappell has conducted studies in the Book of Galatians; Dr. G. B. Winton has delivered a series of addresses on "Mexico as a Mission Field;" Mr. F. P. Turner, of New York, secretary of the International Committee of the Y. M. C. A., has lectured on "Modern Missionary Movements;" Prof. G. W. Dyer read a paper on "The Economic Aspects of Gambling;" Dr. H. M. DuBose was announced to deliver the second of his lectures on "The Epworth League as a Force in the Evangelization of the World." But great interest has developed regarding the Anti Gambling Bill before the State Senate Agricultural Committee, and Dr. DuBose postponed his lecture in order to give the school opportunity to attend the session of that committee when the bill was under discussion. The Preachers' Meeting also passed a strong resolution favoring the passage of that bill.

A. M. TRAWICK, JR.

American Bible Society.

APPEAL.

The American Bible Society finds it necessary again to issue a special appeal to its members, friends, and supporters, in view of a continuing shrinkage in its general benevolent receipts.

During the past year its receipts from the living have increased, but only in a degree sufficient to a little more than counterbalance the continued shrinkage in receipts from legacies. On the whole, therefore, our benevolent receipts are but little larger than they were last year, when we fell \$50,000 behind the average receipts of a decade previous. We were then compelled to curtail our work almost everywhere, and are face to face with the same situation to-day. We desire to make grateful acknowledgment of many generous contributions from churches, societies, and individuals, many of them evidencing extraordinary self-sacrifice, and all of them hearty approval and support.

Two offers have recently been made: one from a generous woman who agrees to be one of twenty persons to give \$5,000 apiece, if the rest can be found by April 1, 1905; the other by a gentleman who will be one of fifty to give \$1,000 apiece, his offer running to July 1, 1905. We venture to hope that 1,000 persons might be found willing to subscribe \$100 a year for five years, or until they notify the society to the contrary. Subscription cards for the latter offer are now being circulated, and we make our appeal to all our friends to help us secure some or all of the subscriptions needed on these plans, or on others not involving such large contributions.

There has never been a time when the opportunities for the translation and circulation of the Scriptures were so great; in almost every country the door is open. In China, since the "Boxer" uprising, there is a demand for Bibles altogether unprecedented, and our work there could be doubled without difficulty. In Japan the war has given likewise extraordinary openings. The Society needs a revenue from the churches of not less than \$250,000 a year.

A recent magazine writer refers to our work as "Sowing the Bible." These are indeed the Word. "He that sareth sparingly shall reap also sparingly." Will not those who love the Bible help us to sow bountifully?

JOHN FOX,
WM. D. HAVEN,
EDWARD D. INGERSOLL,
Cor. Sec.

Why Not at Shreveport?

Bishop McDowell recently held in Chicago a most enthusiastic and pious Presiding Elders' Conference. Missions and aggressive evangelism were the militant notes. One hundred presiding elders endorsed as their standard: "A dollar from every member—the minimum; as God has prospered, the maximum." Why not have a Presiding Elders' Conference at Shreveport under the leadership of Bishop Morrison? The Board of Missions holds its mid-year meeting there in April.

1. There will be more time to prepare and plan than in rush of Conference sessions.

2. We can do more with an authoritative and intelligible plan, and episcopal concert of action, than by an isolated picket foray into the field.

3. The leaders can pass the fire on to the privates.

4. Are not the present panel of presiding elders capable of planning large things for God, and expecting large things of the Methodist people?

5. It is early enough in the year to do a vast deal of work prior to Conference.

6. We need to get in touch with our leaders at a meeting where they are not sitting in severe judicial aspect on our shortcomings, as they do in regular cabinet proceedings.

7. It will help us in our protracted meetings to catch the true flame of the spirit of Christ—the spirit of missions.

May I not, with propriety, raise this suggestion? We were never better equipped in leadership for a missionary record-breaking year.

H. W. RICKEY,
Sec. Board of Missions.

Mansfield, La., Jan. 23, 1905.

Like flakes of snow that fall unperceived, unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—Jeremy Taylor.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts. THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

North Mississippi Conference

Report of the Sunday-School Board.

The Sunday-school Board recommends the following appropriations for the ensuing year:

Seventy-five dollars to needy schools, to be used in the discretion of the agent of the Board on the recommendation of the pastor of the schools. One hundred dollars for the purchase of Children's Day programmes; the same to be purchased and distributed under the supervision of the agent of the Board.

Rev. R. P. Neblett, the agent of the Board, has made to it a detailed report of his work. He visited 89 pastoral charges; he had personal conference in the interest of the work with 106 superintendents, 100 pastors, and 225 teachers; he personally conducted 25 Teachers' Meetings, made 88 public addresses, and organized 9 Study Circles; he conducted Institutes at the Grenada, Winona, Durant, Columbus, Aberdeen, and Holly Springs District Conference; he did Institute work in several of the pastoral charges; he conducted two days' Institutes at Arkabutla, in the Sardis district, and Mars Hill, Winona district.

The Annual Institute was held at Tupelo, Sept. 26, 27, and 28, under the direction of Doctor and Mrs. H. M. Hamill, and was successful in every respect, though not as widely attended by Sunday-school officers and teachers as was desired. The expenses of this Institute were almost wholly paid by special contributions from the Sunday-schools and by basket collections. The more general observance of Children's Day is to be noted.

An investigation by our agent of the Publishing House records shows that out of 3,000 (in round numbers) officers and teachers in the Conference, less than 1,000 take and read the Sunday-school Magazine. The Children's Visitor is taken in less proportion.

The Board is satisfied that one of the grounds for the lack of a proper use of the lesson helps by the schools of the Conference is a widespread want of judicious financiering in Sunday-school man-

agement. The Board recommends that pastors and superintendents see that collections are systematically taken at the Sunday-school sessions, to the end that abundant funds may be had for purchasing helps for the teacher and pupil.

The Board, both from the testimony of pastors and people and their own observation, are constrained to commend the labors of Rev. R. P. Neblett, the Sunday-school agent, for the past two years, during which we have had all of his time. He has been industrious, faithful, and effective. To enable him to take a theological course at Vanderbilt University, leave of absence was given him for the last month of the past Conference year. We recommend his reappointment for the coming Conference year, but his salary and services are not to begin till his return from Vanderbilt in the early Summer, from which time on he shall receive \$60 per month and expenses. In the interval from now till then, the Annual Year-Book will be edited by him, but the Board have arranged with Rev. J. A. Leech, its treasurer, to do the incidental clerical work and necessary correspondence with pastors, officers, and teachers.

We recommend that the Conference approve this action of the Board, and that the pastors continue to co-operate with the Board and its agent in their effort to stimulate the church to renewed interest in the great work of educating the children in the polity and doctrine of the church, of making them familiar with the letter and spirit of the Scripture.

GEO. J. LEFTWICH,
Chairman.

Board of Education.

The work of education is a vital and essential feature of the great mission of the church. Under the divinely-given commission, "Go teach the nations," we must not only carry the preached Word to all peoples whom we can reach, but, hand in hand within it, we must see that the territory won is properly garrisoned by schools. These schools must be pronouncedly Christian in character, equal to the best in equipment, and sufficient in number to place within the reach of all affiliated with our great Connection an opportunity to obtain the highest intellectual and moral culture under auspices which furnish all that is helpful, and exclude all that is harmful. With our admirably conceived educational system, with our people everywhere becoming more keenly alive to the importance of a thorough equipment for life's work, and with all of our institutions of learning endeavoring to keep step to the music of progress now heard throughout the whole South, the outlook before us is most encouraging and inspiring.

As for our own Conference, we have the nucleus of what we need in Vanderbilt University, and Grenada and Millsaps Colleges. By every token of loyalty to our Lord, fidelity to our glorious history and devotion to our own interests, we are under obligation to make these schools meet the deepest needs of our people and the highest demands of this marvelous age. Let us not be slow in doing this.

The marching orders of our great Leader and the weighty consideration of expediency, demand that we do likewise for our brethren across the seas. We must provide schools in every land where we plant our missions, in order to train workers to evangelize their fellow-countrymen. The forces that uplift a nation must come chiefly from within, and not from without. So the establishment of Christian institutions of learning in the great heathen centers is a wise exhibition of ecclesiastical statesmanship. Like considerations, and others, make it imperative in the highest degree that we give like facilities for moral and mental improvement to the weaker race living among us. These people for whom Christ died are not in our midst of their own choice, nor ours. Our fathers always contended—and we believe they were right—that the negroes were here under the direction of an all-wise Providence. Let us not be found fighting against God, or seeking to anticipate his purposes, before he sees fit to disclose them. It is profoundly significant, and highly honorable to our ancestors and to us, that many of their wisest leaders regard the Southern people as among their best and safest friends. We have written no more splendid and inspiring chapter in our history than that which chronicles our work of giving the gospel to the slaves, and that worthy chapter of achievement for the black race is not yet closed. We must not do less, but more, toward their evangelization and education in the coming years. This is demanded alike by the highest considerations of Christianity, philanthropy, patriotism, and self-interest. We must, as their employers, neighbors, fellow citizens, and fellow Christians, show them the "more excellent way." We can not fail to do this except at the risk of being untrue to God, false to ourselves, and disloyal to our country. To shut the door of opportunity and worthy advancement in the face of any race is to repudiate the teachings of the Man of Galilee, who came to uplift all peoples and redeem the whole wide world. Ignorance—least of all, enforced ignorance—is a cure for nothing. It complicates every perplexing problem, and blocks instead of opening the way to peace and safety.

We submit herewith a more detailed statement concerning the institutions in which we, as a Conference, are specially interested:

PAINE AND LANE COLLEGES.

The history of Christian schools established for the colored people has been highly gratifying, and jus-

tifies us in enterprising larger things for them. We deeply regret the destruction by fire of Lane College, and we pledge ourselves, and urge our people, to aid in rebuilding the same as speedily as possible. We are pleased by the good report of the work being done at Paine Institute, and commend that school as worthy of the prayers and generous support of our great Methodist constituency.

VANDERBILT UNIVERSITY.

This noble institution is the pride of Southern Methodism. With grounds and buildings worth \$750,000, with an endowment of \$1,400,000, with a science equipment valued at \$175,000, and its large and extensive library, it stands in the very forefront of Southern colleges, and is justly entitled to an honored place among the great universities of America. Its departments of professional education are well organized and splendidly equipped. Its theological department is ably maintained, and is highly creditable to the church.

No other agency in the Connection is making its influence more widely felt for good than Vanderbilt University. Its noble sons may be found toiling in almost every important field, both at home and abroad. So we should be swift to recognize its claims upon us, and prompt in responding to its calls for assistance. True, its resources are considerable, but it has a large and important sphere to fill, and its needs are urgent and imperative. We owe it to ourselves to support it with our prayers, our means, and our influence, thus enabling it to keep abreast of the great institutions of the North and East, and preparing it to meet the growing demands which the coming years must surely make upon it.

The Spiritual Interests of the Church.

During the ministry of our Lord, he sought to know the opinion of men relative to himself, thus paving the way to the question directly addressed to the disciples, "But whom say ye that I am?" This pointed question drew from Peter that bold confession, "Thou art the Christ, the Son of the living God," to which our Lord replied, "And upon this rock I will build my church; and the gates of hell shall not prevail against it."

The truth of this divine statement of our Lord, as we are encouraged to believe, is being more and more verified to us by the continual growth and enlargement of the kingdom of our Christ on earth.

Your committee rejoices to note that the reports given by the preachers of their respective works during the past year show marked advances over the preceding year along most all lines, if not in all.

We note again with special pleasure the increased liberality of our people in the support of our missionary enterprises. This spirit, representing, as it does, the very soul of our holy Christianity, we accept as indicating a fairly good spiritual state.

We note, further, that most without exception where money has been needed to meet the material needs of the church, there has been a promptness to respond with an increased liberality.

But with gladness and more thankfulness do we record the fact that many successful revival meetings have been held during the year, resulting in many conversions and additions to the church.

From the above we would be justified, it may seem, in taking an optimistic view of things. We grant that the growing liberality of our people in the supporting of the various institutions of the church is of vital importance, and constitute some of the evidences of the touches of divine love, but may spring from hearts and hands that have never been moved by the love of God. We should not suffer ourselves, therefore, to become oblivious to the fact that we are in an enemy's land, and that we are brought under the necessity of contending with formidable foes. The arch-enemy of God and man is spoken of as a roaring lion, going about seeking whom he may devour. We have reasons to fear that his satanic influence is seen to express itself in the lives of many of our members, who are more or less given to the card table, theater, dance-hall, the tippling habit, and the desecration of the Holy Sabbath. These are evils, if indulged in, that will soon consume or hide from view all that is divine in them, and soon rob them of all influence for good in the services for God. The most effective remedy for this state of things, as we believe, is for the pastors to work for increasing the number of family altars in the homes of our people. Family altars are not likely to produce recruits for the army of those who seek recreation and amusement in ways at variance with the true spirit of the Master, or the rules of the church.

A further means may be employed looking to the improvement of the spiritual state of the church, to-wit: by calling the attention of our people to the fact that there is abundant need of more spiritual vitality, and that the conditions thereto is earnest, importunate prayer to Almighty God. Therefore, we would offer the following resolution for adoption, to-wit: That in all our charges where practicable, beginning with the third Sunday in January, 1905, the week be observed as a Week of Prayer for more spiritual vitality and power.

R. A. ELLIS,
For the Committee.

An Open Letter to the Louisiana Conference.

DEAR BRETHREN: Having been appointed Conference Secretary of Missions, I wish to appeal to each of you for sympathy and co-operation in my work. Paragraph 363 of our Discipline indicates the nature of my appointment, and I shall endeavor, so far as my own pastorate will allow, to discharge the duties connected with it. Whatever may be the problems of the future, the present has for Louisiana Methodists one paramount

issue—the payment in full of our assessment for missions, domestic and foreign. We must not be content with anything less; we ought to do much more. The missionary assessment is the test of our loyalty to Christ. The other assessments are in large measure for our own good. If we contribute to the support of superannuated preachers, it is only a small portion of what we and the whole church owe them for true and unselfish service. The educational institutions return our gifts in better coin. Our Bishops earn their salaries. But what we contribute for missions is applied directly to carrying out "the great commission." To assist in reaching this goal, the payment of our assessment is the object before me, and my plans are easily outlined.

First of all, I shall accept the gracious invitation extended by the Shreveport district, through Dr. J. R. Moore, to the preachers of the whole Conference, to attend the Institute in Shreveport. All of us should be at this meeting. So much of the programme as has been announced insures a most profitable occasion for those who are deeply interested in the peculiar problems of our field and the cause of missions in general. Coming, as it does, in the early part of the year, we shall be able to make instant use of any new methods we may learn from the addresses and discussions. It will give us an opportunity to study more carefully the unique conditions encountered in Louisiana. Our Conference Board of Missions has recognized the need for such a meeting by calling a mid-year session of the Board to convene in Shreveport during the Institute. This of itself is a special inducement for us to attend. Nor is it probable that Dr. Lambuth or Dr. Ward could attend any other Institute that may be held this year within the bounds of our Conference. For my part, I feel under obligation to Shreveport district and to Dr. Moore for this unusual opportunity. Let us help to make it "the greatest occasion in the history of the Conference."

This is one of my plans. The others also are involved in the original instructions "to travel," and I shall attempt to visit all the District Conferences and such Institutes as may be held. I shall be glad to make special visits whenever the way is open for me to do so. Besides, I shall be glad to correspond with any of you who wish to discuss the ways and means of attaining our goal—the payment in full of our mission assessments. This much in part.

N. E. JOYNER.

Lake Charles, La., Jan. 18, 1905.

Grenada College.

Methodists of North Mississippi will be pleased to hear of the continued and increasing prosperity of their school. The trustees were in session this week, and carefully scrutinized the work and present condition of the school. The success is marked in every department. We found it even beyond our expectations, and we are not pessimists—

about Grenada College or any interest of God's church. The school has no better friends than citizens of Grenada, chief among whom we reckon J. W. Griffiths and J. T. Thomas.

During the past few weeks individual trustees have received scores of letters from students. Their expressions are many; their sentiment is one. The letters came from every section of our territory. From nineteen now open before me I quote from one as fairly representative of all:

"I write this letter to thank you kindly for efforts in behalf of Grenada College, and to congratulate you on the great success which is the outcome of those efforts. This is my first term at Grenada College, and I must tell you I was greatly surprised. The many comforts throughout the college buildings, together with the nice, warm rooms, make it pleasant to be there.

"While thanking you for the interest you have shown in providing suitable buildings and comforts, I desire to congratulate you on your success in selecting a faculty. Mr. Clifton is untiring in his efforts to make every girl comfortable, and at the same time to develop her mind and fit her for the great responsibilities of life. And the whole faculty, without a single exception, are devoted to their duties and lovable in disposition."

These letters were written during the holidays. Some tell of carrying other girls with them to the opening of the Spring term, and all of a purpose to work for the school. We have enrolled to date one hundred and thirty-four boarding pupils, and the local patronage grows steadily. Our response to the letters was to elect Mr. and Mrs. Clifton for a term of four years after the expiration of the present session, and to express the hope that we may be able to retain our present teachers for many sessions to come. We have been at pains to know what pupils, patrons and others think of the school. The only objections raised are thoroughness of work required and strictness of grading. We will not do shoddy work at Grenada, and when a girl receives a grade there, she has made that grade. We try to be honest with ourselves, with our pupils, with our patrons. Our only need is more equipment, which we must have.

We recognize with gratitude the vote of confidence and approval given us by the recent session of the Annual Conference, and are laboring day and night to prove ourselves worthy thereof. We are pleased to announce that Bishop E. R. Hendrix will preach the commencement sermon, and Rev. W. G. Harbin, of the North Mississippi Conference, will preach the sermon for the missionary society and the Epworth League.

J. R. BINGHAM,
Pres. Board of Trustees.

Jan. 20, 1905.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

BOOZE OR MEDICINE?

Which will you have? If a woman suffering from one of the delicate ailments peculiar to your sex it will be well for you to know that Dr. Pierce's Favorite Prescription is the only remedy advertised for such maladies which is absolutely free from intoxicating liquors and all other harmful agents. The good you feel from its use is not the delusive exhilaration from a tippling beverage, from which the system reacts into a worse condition than before. It may be a little slower in manifesting its bracing and invigorating action, but its benefits are none the less positive and, best of all, they are *lasting*. It's an honest medicine—not a beverage.

"I have been taking your medicine for the last three weeks and can say I am gaining strength," writes Mrs. Seneth Kinny, of 605 East Madison Street, Mount Pleasant, Iowa. "I have been having very poor health all winter. I doctored with our family doctor but was relieved only while taking the medicine. I took Dr. Pierce's medicine several years ago. I knew it was good for any one suffering with female trouble. Have taken only one bottle and am gaining strength very fast. I could not eat nor sleep when I began taking the 'Favorite Prescription.' Heart troubled me and I had cold and numb spells till my heart would almost stop beating. Have had one child since first taking your medicine. If I continue with your treatment am positive I will be cured."

Every suffering woman in this land should write to Dr. Pierce and learn how certainly he can help her to health and strength. It costs nothing to write and receive entirely free the advice of one of the most experienced physicians in this country. His great thousand-page book, the Commo Sense Medical Adviser, in stiff paper covers, will be sent free for 21 one-cent stamps the bare cost of mailing; or, send 31 stamps for cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

These ORIGINAL Little Liver Pills, first put up by old Dr. R. V. Pierce over 40 years ago, have been much imitated but never equalled. They're made of purely vegetable, concentrated and refined medicinal principles, extracted from native American roots and plants. They speedily relieve and cure foul, torpid and deranged Stomachs, Livers and Bowels and their attendant distressful ailments. One or two a laxative, three or four a cathartic.

Don't allow the dealer to insult your intelligence by offering his own remedy to you instead of this well-known preparation of Dr. Pierce.

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Knowing what it was to suffer, I will give FREE OF CHARGE, to any afflicted, a positive cure for Eczema, Salt Rheum, Erysipelas, Piles, and skin diseases. Instant relief. Don't suffer longer. Write P. W. WILKINS, 404 Manhattan Ave., New York.

Little folks take to the Epworth pianos



"My little girl used to stand on tip toes and pound the keys with her chubby fingers and make the baby go wild with delight," said the lady in the blue straw hat.

"I never tried to keep her away, but just let her alone. Now she is fourteen and she plays for the Junior League. She seems to be just naturally musical."

No wonder, she had everything in her favor. How could a little girl become a good piano player if she had not been allowed to get at the piano.

Think it over, and if it strikes you favorably, get a postal card and write us for the Epworth piano catalogue which explains a lot of things about how to get a satisfactory piano at a satisfactory price.

WILLIAMS ORGAN & PIANO COMPANY,
Methodist Book Concern Building
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TWO PAPERS for the PRICE OF ONE.

For Our Subscribers.

We have made arrangements with The Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the NEW ORLEANS CHRISTIAN ADVOCATE is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions.

The Farm and Fireside is published twice a month, and is accredited with having the largest circulation of any farm paper in the United States. It runs twenty to thirty-two large pages in each issue, well illustrated articles on farm topics, advisory articles by the nation's greatest agriculturists, pages devoted to the farm home of vital interest to the housewife; in short, every kind and class of matter which the up-to-date farmer should receive.

We will send a sample copy upon application. A postal card will do.

Of course, we can not allow the ordinary commission on this order. Any one sending five subscriptions, with the money, will be entitled to a copy of the Farm and Fireside for a year.

We feel satisfied that this offer will prove very acceptable, and hence make the proposition that all readers may enjoy two papers for the price of one.

We have sample copies on hand, and will take much pleasure in sending them out as long as the supply will last.

Address

Business Dept., N. O. Christian Advocate,
512 CAMP ST., NEW ORLEANS.

From Dr. R. S. Trippett.

DEAR DR. BOSWELL: The following extracts from a recent letter from Dr. Trippett, of 51 Spring Gardens, Doncaster, England, will be interesting to many of your readers.

Yours fraternally,

JNO. T. SAWYER.

A Happy New Year to you and all your family. Thank you kindly for your letter of Dec. 14, and the check for 51 pounds sterling, for which you will please thank the Conference for me in my old age. I am nearly blind, so that I can scarcely see how to read or write. You are a real itinerant; they move you around. But the good Lord is still with you. What has become of Rev. W. G. Evans, and where will the next Conference be held? I am not able to write, so I send you the Recorder, giving you full accounts of the great outpouring of the Spirit in Wales. It is spreading, and we shall get a wave here. There is more praying than I have seen for many years in England. Expect souls saved at every meeting. The Holy Ghost is with you now; I believe it. My health is pretty good at present, for which I feel thankful to my Heavenly Father. You are in a delightful country. I was on the Vermilion circuit in 1850. I preached at Perry Bridge, Plaquemine Brulee, before Abbeville was made the county site; now you have several stations and circuits in the same territory. This was before the days of railroads in Louisiana. God bless you, my brother, and your family, and all the members of the Louisiana Conference. My daughter, Mrs. Lem Foulk, joins me in kind wishes, and also my youngest daughter.

Yours in Christ,

R. S. TRIPPETT.

P. S.—Hallelujah! Praise the Lord! If I live to the tenth day of April next, I shall be eighty-three years old, and my prospects for eternity are brighter every day. To God be all the glory. Amen! Again I thank you for your kindness. God will reward you.

R. S. T.

Painless and Potent—Cancer at Corner of Left Eye Cured in Two Months.

Dec. 29, 1903.

Dr. D. M. Bye Co., Dallas, Texas.
GENTLEMEN—The Cancer is cured, I am happy to say, and my friends join me in expressing their gratifications for the cure. They think it is a cure final and effectual, and, with myself, admire your skill and praise the wonderful Oil Cure that you have discovered, which is painless and sure to cure if applied in time. Mine was of five years' duration, and was increasing in size. It caused me many restless months of anxiety and despair thinking of a loathsome and painful Cancer to take my life out in such manner. But I persevered in the treatment. My prayer is that the good Lord may enable you to cure many others. I shall direct to you all whom I may meet that have Cancers.

With best wishes for your success, I am, Most truly yours,

D. G. HARVARD,
Arredondo, Fla.

There is absolutely no need of the knife or burning plaster; no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

Simmsport Charge.

DEAR BRO. BOSWELL: We reached our work on Dec. 23, and found the good ladies of our church in charge of the parsonage, with a good dinner waiting for us. They installed us with a warm welcome, which encouraged us very much to put our best efforts forward to help them. Since then we have been preaching and visiting, and found things very encouraging for a good year's work.

Our Board of Stewards met and made a liberal assessment for our support. We feel encouraged, and pray that the Lord may bless our church and labors this year, and help us to have everything in full at Conference.

Our beloved presiding elder, Bro. Sheppard, came and held our first Quarterly Conference, Jan. 21. It was a delightful session. The twenty-third he preached two very impressive sermons.

We have a fine people here and at Marksville. We have collected and spent \$120 on two of our churches for repairs and paint. So we are trusting the Lord for a great revival this year. We ask the prayers of the great Methodist Church, that the Lord may help us.

LASTIE HOFFPAUER, P. C.

P. S.—We love the ADVOCATE, and will do all we can for it.

WE WANT TO SEND YOU

free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the NEW ORLEANS CHRISTIAN ADVOCATE will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence, and it promptly cures indigestion, dyspepsia, flatulency, and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation, and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

Meridian, Miss.

DEAR DR. BOSWELL: We are delightfully situated in our new charge, East End. Our reception by the good people was as kind and appreciative as could possibly be. We were met at the depot by conveyance, and taken to the parsonage, where a warm, bountiful dinner awaited us. The parsonage is large and comfortable, and up-to-date in every respect. The stewards met shortly after our arrival, and voluntarily raised the pastor's salary \$200 over what it was last year. The assessment is now \$1,200. The congregations are large and appreciative, and the church is in good condition. We have taken into the church from various sources 46 members since the first of January. The stewards are a fine body of business men. Their plan is to pay weekly.

Yours fraternally,

JOHN W. CRISLER.

Jan. 26, 1905.

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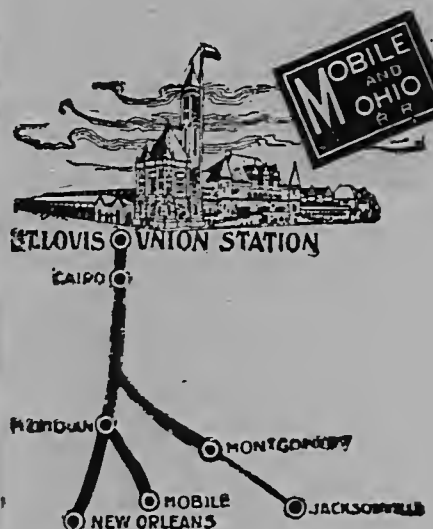
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From the Colporter's Desk.

The North Mississippi Conference Minutes have been distributed as liberally and judiciously as could be with the funds in hand. Several charges failed to pay their assessment for Minutes; consequently, no copies were sent to them. Others paid only in part, and receive accordingly. It is hoped that they will yet send me their assessments, so that I may send their pro rata of Minutes. There are more than two hundred copies yet on hand that belong to the Conference, but the fund is entirely exhausted, and I can not afford to send them out at my expense. I shall be more than glad to send them to any persons who will order, enclosing postage stamps to pay for mailing at the rate of three cents per copy, or thirty cents per dozen. The people need them, and it is to be hoped that the presiding elders and preachers of the Conference will see that they get them.

The children in our Orphans' Home are craving song books, Bibles, and other good books for reading. Who will contribute to this purpose? Any amount sent to me directed to this end shall be properly invested, and the books furnished at wholesale prices. Let us have responses many and quickly.

Our Book Agents give notice that we may not expect the new hymn book before next July, and probably October; so let us have orders for those we have already.

G. W. BACHMAN.

Winona, Miss., Jan. 23, 1905.

A New Book.

I refer to a work that will shortly appear under the title of: "Peeps into Life. Autobiography of Rev. John Mathews, D. D. Sixty Years a Minister of the Gospel. By Request of the Tennessee Conference."

Dr. Mathews writes me that his book "will appear early in February," and that "much space is given to New Orleans and Louisiana Methodism." He further says: "My desire in publishing is to continue to do good, even though my voice has about failed me." The work will make a volume of about five hundred pages, and the price will be \$1.50.

This autobiography of one of the most eminent and successful pulpit men and pastors of Southern Methodism, and who was scarcely surpassed by any as a soul-winner, can not fail to have a ready and wide sale. The thousands on the Pacific coast and in the older fields of Tennessee, Alabama, Louisiana, and Missouri, and, indeed, throughout the entire South, who have either been helped and electrified by his powerful sermons, or who have known of him by reason of his nation-wide fame, will be anxious to own a copy of his book. It will, doubtless, be found that his personality will so pervade his book that he will reproduce himself, and his influence be felt, even as when, in words afire of the Spirit, he spake from the heart to the hearts and consciences of the multitudes who packed his churches. We are rejoiced to know that Dr. Mathews will still preach to us in his book.

JOHN T. SAWYER.

Crowley, La., Jan. 21, 1905.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

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This is the only large tract of land on the Mississippi Sound available for such a purpose. Many things could be said as to the beauty and desirability of this famous plat of land, containing more than a thousand acres, with a high, dry sandy beach, where no breakwaters are required to protect it. Every lot sold carries with it bathing, boating and fishing privileges worth \$50.00 per annum. The waters abound with oysters, fish and crabs. With each lot is given a perfect and guaranteed title. The terms are easy. No taxes until payments are made in full.

In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

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Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

The land is covered with beautiful shade trees and largely composed of high rolling land.

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BEARING DOWN PAINS

3647 Indiana Avenue.
CHICAGO, ILL., Sept. 27, 1902.

I have been a sufferer with almost every kind of female trouble for years, but as long as I could get around and do my work I would not try patent medicines as I had no faith in them.

About eight months ago I had to take to my bed, suffering with prolapsus of the uterus, with bearing down pains and intense pains in the back. My aunt, who came to nurse me told me of Wine of Cardui and sent for a bottle. I am indeed glad that she did, for that first bottle started me on the road to recovery.

In a few weeks I was out of bed and in three months I was in better health and stronger than I had been in years. I take a dose now, occasionally, of Wine of Cardui and am kept in perfect health.

Mabel Cook

Sec'y. Woodman's Circle No. 70.

Wine of Cardui brings certain relief to women suffering any symptom of female weakness and perfectly regulates the menstrual flow. Wine of Cardui stops bearing down pains by permanently relieving the irritation which weakens the ligaments holding the womb in place. You need not suffer every month if you take this medicine. The periodical discharge will be painless and healthy without continual weakening drains. Wine of Cardui will make your health right and you may treat yourself privately in your own home. Secure a \$1.00 bottle of Wine of Cardui from your druggist today.

WINE of CARDUI

HOME CIRCLE.

Hints about Bed-Coverings.

It is hard to make up one's mind to wash a soft, fleecy pair of woolen blankets or pretty comforts; but if they have been in constant use for a season, they may have absorbed so many unhealthy vapors as to be unfit for future use, especially if they have been used as coverings for the sick. Comforts should be well aired each day before open windows, and those in every-day use should be kept clean by sewing a strip of cheese-cloth, or a strip of any thin, soft material about eight inches wide, on each side of the end of the comfort that comes next to the head, and these coverings can easily be taken off and washed when they become soiled, and then tacked in place again. All covers should be long enough to tuck in well at the foot, and come up well over the shoulders, as it will save many a cold, or attack of rheumatism and neuralgia. No matter what kind of mattress you use, it should be covered with a mattress-pad, made like a comfort of white muslin, and they can be bought, or can be made just as well at home. When comforts become soiled enough to be washed, it is better to take them apart and wash the covering, and if wool is used, this can be pulled light with the fingers, and when the comfort is tacked again, it will seem like a new one; and when purchasing material for comfort-covers, it is wise to select

materials that will wash well. Comforts for children's beds should be made of the softest, lightest materials, and there is nothing nicer for this purpose than the pretty silkolines; and pretty and durable coverings can be made from partly worn woolen waists and dress skirts. A comfort that has done good service was made from the best parts of two woolen skirts, but the faded blue one was colored a rich dark blue with diamond dye for wool, and then cut into strips of the same width, cut from a dark gray skirt. You can soon have enough down for a comfort for a child's bed by stripping off the tip ends of feathers from chickens or turkeys before scalding them; then you can trim the plume from the stump, inclose in a tight bag, and wash in a light suds, and dry by pinning the bag over the line in the shade, and this filling, with a pretty covering, will be as nice and soft as any of the high-priced, ready-made comforts.

M. A. H.

Ned Willett.

Everybody liked Ned Willett—he was so pleasant, kind and obliging, such good company, always ready with a song or a story, and just as entertaining to grandma or Aunt Nancy as to the girls with whom he was immensely popular. "The best-hearted fellow in the world!" his friends were fond of saying, but he would drink, and he would get drunk, and do such foolish things that those who loved

him most could not help being nearly heartbroken at his folly.

One day, when he had been rather worse than usual, the mothers all along the pretty village street held an indignation meeting, and decided that the girls must all drop Ned out of their society.

"His influence is bad on the boys. They think it is no matter what they do. They say that they will be thought just as much of if they are wild. Ned is, and he does worse things than we ever thought of doing."

So the girls were told that they must no longer endeavor to uphold Ned, since he took their kindness as a matter of course, and would do nothing to help himself.

The girls talked the matter over at sunset, sitting in a pavilion shaped grape arbor, in Anna Fields' beautiful flower-garden, and as they were volubly expressing themselves, who should vault over the fence and come up the walk but Ned himself, handsome, jaunty, with smiles and pleasant words for all.

Before he could notice any change in their demeanor toward him—for they were obedient girls and could not receive him on the old footing—Anna said with dignity:

"We are glad you have come, Ned, for we wanted to explain to you, when we are all together, that our mothers have come to the conclusion that we must no longer associate with you, and although we are sorry, we are sure they are right."

"And," went on her sister, "why should we try to make you better when you will not make the least effort to do anything for yourself?"

"People cling to you because they say you are so goodhearted," put in Lizzie King, "but that is what is always said of any one when there is nothing else to say, and you are not goodhearted; you are pleasant and obliging, but if you were good hearted, you would not grieve your mother and all your friends as you do, and you would not grieve God, who has given you qualities that should help you to be a power for good in the world, nor his Son Jesus Christ, who is offering you salvation."

The other girls would not have had the courage to say that, but Lizzie was a Christian, a church member, and never hid her light under a bushel.

She looked very beautiful as she stood in her white dress against the greenery of the vine-draped room and spoke with such earnestness that it seemed to Ned as if his soul was hanging in the balance, and her words were to swerve it to the right.

The young man gave a startled, grieved glance that swept every sorrowful face in the little circle, and turning, without a word, walked swiftly away.

"What have we done?" sighed the girls. "Have we made a mistake in being so abrupt?" "Did you notice his face?" "Who ever thought of lighthearted Ned taking anything in that way?" "What will he do now?"

"The Lord knows, and we can pray for him; we can only help him in that way now," said Anna.

Meantime the thoroughly astonished young man turned down a side street leading to the railway station, and a train coming in just then, he stepped on board of it with the thought: "I will go to — and tell Brother George all about it. I shall get there just in time to surprise him and his wife at prayer-meeting. It is Wednesday night."

Sure enough, an hour later the brother, sitting in a front seat, was astonished to see Ned coming up the aisle, and whispered to his wife: "He has been drinking, of course, and you must be prepared for any foolishness."

To their surprise he seated himself quietly and paid close attention to all that was said, and when at last an appeal was made to the unconverted, Ned arose and said, manfully: "I have come to a turning-point in my life. I want to begin anew. I know I can only do so through the strength of Christ. Will you pray for me?"

Everybody knew Ned, and this speech filled them with joy and astonishment. There was no lack of prayer, and as the meeting closed they all rallied around him, some with tears and broken expressions of thankfulness.

His brother could not speak, but his wife said: "I have never had a doubt that you would come in time. The many prayers that have been offered for you could not be in vain."

Ned did not turn back, and today is a useful, happy, self-respecting and greatly respected family man.

He did not marry one of those girls who proved themselves such faithful friends, and did not fail to express their pleasure that he was to continue to be their good comrade as forcefully as they had expressed their dissatisfaction with his evil ways, but he said of them:

"Their bravery in telling me that I had forfeited the right to their society led me to think more seriously than I had ever done before, and to seek the only path of perfect safety."—Annie A. Preston, in Western Christian Advocate.

Bleeding a Fisherman.

Dr. Grenfell, the Labrador missionary, relates this incident in "Leslie's Monthly Magazine" for December:

"Late one evening a fisherman came out to our vessel, a shy sort of fellow.

"Are you the doctor, sir?" he asked. "I want bleeding, please, sir." To ease his mind I called him below to examine him.

Finding, however, it was only a case of impure blood without any symptoms, and having no patience to spend time on nibilitis, I dismissed him unbled and turned in.

"At daylight, when we rose to get under way, he was on board again, very dejected, and coming up to me, offered me a dollar to bleed him. A dollar cash on this coast is a thing a man so seldom gets he never parts with it if he can help it. Evidently it was best to bleed him for his mind's sake. So I did it. 'You see,' he said, while the operation was going on, 'an old Indian squaw, she bled my feet a good spell ago, and I haven't had near a pain since. So when they told me there was a doctor aboard I thought it was a good chance.' But added, half regretfully: 'It didn't feel quite the same. She bored the holes with a kind of corkscrew.'"

Mr. Moody's Short Sentences.

Many a backslider never slid very forward.

Everything in the world but the human heart obeys God.

A man can do more business if his head is cleared by prayer every morning.

Many think it is the Bible that says, "Do as the Romans do."

A purpose in the head and not in the heart does not last long.

"Policy" was not in the dictionary that Daniel studied.

A man can not live for God in any age or country without enemies.

**Children
DON'T
Cry
for**

BRONCHODA,

**But
TAKE IT
Without
a Kick.**

IT STOPS COUGH AND CURES
COLD. PLEASANT, HARMLESS
AND RELIABLE.

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Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

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Next session begins Wednesday, Sept. 7th, and continues ten school months. Every facility offered for a thorough education for girls. All departments taught, including Music, Art, Elocution, Stenography, Typewriting, Book-keeping, etc. Charges reasonable. For catalogues, etc. apply to REV. A. B. JONES, President, Jackson, Tenn.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, February 2, 1905.

THE MERCY OF GOD.

There is in the heart of God a disposition to pity the miserable and to forgive injuries. This disposition is called mercy. It is one of the attributes of God, inseparable from his nature. Without it God would be cold and unfeeling—incapable of yielding to any plea for succor or forgiveness. But God is merciful, and he is ever ready to hear the cry of the distressed, and answer the call of the penitent soul.

In our theology mercy is characterized as one of the moral attributes or perfections of God, necessary to his fitness as an administrator of law. In a measure this disposition must enter into the character of all rulers, whether absolute or constitutional; otherwise, governments would be nothing but engines of oppression, and governors relentless tyrants. But human rulers are not bound to the exercise of mercy either by law or their own nature. They may, or they may not, be merciful, as they are disposed; or they may be merciful in one case, and utterly lacking in another. Not so with God. He is bound by his very nature to be merciful in every case where it is possible. This proposition seems to limit God in the exercise of one of his attributes. So it does. There are other attributes in the divine character, and every one is necessary to the divine perfection. One can not be cherished and exercised at the expense of another. Justice belongs to God, and its observance is as necessary in his administration as is the exercise of mercy. The Scriptures inform us that God's love inclined him to make provision for the salvation of the whole world. In this there was the highest possible manifestation of mercy, for the sinful world did not merit the favor. But it does not necessarily follow that all men will be saved because salvation is provided for all. Multitudes to whom the offer is made, reject it. Some even scorn it, and "count the blood of the covenant wherewith they are sanctified an

unholy thing." More than this: they fight against God, and "do despite unto the Spirit of grace." In so doing they injure both themselves and their fellow-men. They decline to enter into the kingdom of God, and them that would they hinder.

How shall God deal with such souls in the end? His mercy has followed them all along their lives. His goodness, designed to lead them to repentance, has been lavished upon them in vain. The limit has been reached, and justice must determine the issue. This will be done, and God will justify his ways to men.

As we see the matter, it is quite as appropriate to ask: How can God be merciful to rebellious sinners? as to ask: How can he consign human beings to eternal punishment? Certainly, rebellion against God, and the rejection of offered salvation, are deserving of punishment to the fullest extent, while upon no ground whatever can we conceive that these same sinful beings deserve mercy at the hands of their injured Father. We can reconcile the conduct of God in the matter only by considering that his heart is made of tenderness, and that he is bound, by the constitution of his nature, to save men if he can. He is the Father of men—loves them with a pure heart fervently, and literally yearns for their salvation. He may be angry at the sinner's ways, and threaten vengeance for his evil doings, but there is not a moment in the sinner's life that he does not pity him "as a father pitieth his children." There is no exception. "His tender mercies are over all his works." This assures us that every human, even the vilest, has a share in the divine mercy. It was this fact that gave Saul of Tarsus assurance in Christ. He looked upon himself as the chief of sinners, and yet he felt that he was saved by grace. It is this fact that gives sinner's to-day the hope of eternal life. Were it otherwise, or possible for any man to be left out of the plan of salvation, he would feel constrained to say: "Had the mercy of God passed by any, surely it had passed by me."

Mercy abounds. But let us not presume. God sitteth upon his throne. "Mercy knows the appointed bounds, and turns to vengeance there."

UNCHARITABLE JUDGMENT.

When all men and women get beyond the point of judging one another contrary to Christian love, the dawn of the millennium will be seen. There are no indications that the dawn is close at hand. The world, including professed

Christians, is too much given to jumping to conclusions, regardless of love or reason, and not infrequently judgment is warped by prejudice. Indeed, not a few are so under the influence of prejudice that they can see no good at all in persons they do not like, and never give them credit for good intentions even when they perform a good deed. This is uncharitable judgment, and not in accordance with the letter or the spirit of the gospel.

"Judge not, that ye be not judged," is one of the principles of the Sermon on the Mount, and intended by our Lord to govern his disciples in their dealings with each other. In this he did not mean that the moral quality of men's words or actions are never to be weighed and determined. He only meant to guard Christians against passing judgment, contrary to Christian love. On another occasion (John vii, 24), Jesus used language that helps us understand what he meant in the Sermon. "Judge not according to the appearance, but judge righteous judgment." This Jesus said in answer to the Jews, who had adjudged him a law-breaker because he had healed a sick man (John v, 2-9) on the Sabbath day—a work which they regarded as a violation of the Fourth Commandment. Without conceding that they were even technically correct in their accusation, Jesus would have these judges to take into consideration the nature and object of the work he had done, and from these standpoints reach their conclusions. So Christians, in passing judgment on their fellow-men, should always be sure, not only of the outward appearance, but the motive which prompts the deed.

St. Paul says, "Love worketh no ill to his neighbor." He goes a step further, and says, "Charity thinketh no evil." This principle, cherished in the heart, silences the voice of suspicion, and binds every Christian to hold his neighbor innocent until he is proven guilty, no matter what the nature of the accusation against him. But it is a sad fact that many are not only ready to believe evil of men on mere rumor, but are ready to think evil without sufficient ground even for suspicion. This is bad, but it is far worse to circulate rumors detrimental to a neighbor's character without first taking time and trouble to investigate. And should investigation prove the truth of the rumors, our religion dictates the propriety of throwing over the unfortunate neighbor the mantle of charity. This any Christian can do without, in the least, excusing the sin. If the

rumor proves false, the one who circulated it has sinned against his neighbor, and Christian frankness, to say nothing of love that worketh no ill, demands an apology to the injured individual.

One who accepts and circulates an accusation against a reputable individual without proving the truth of the accusation, is not only guilty of a breach of morals, but forgets the law of retribution. To this our Savior called attention when he warned the disciples against uncharitable judgment: "With what judgment ye judge, ye shall be judged; and, with what measure ye mete it shall be measured to you again." That is to say: If we condemn men without proof, or render judgment contrary to the proof, we will be liable to like judgment at the hands of those who sit in judgment on us. St. James says: "So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath showed no mercy."

Heaven hasten the day when charity that "beareth all things, believeth all things, hopeth all things, that endureth all things," and that never faileth, shall rule in the hearts and govern the lives of all who love God!

WORTHY OF CONSIDERATION.

We received a letter last week from a friend of the ADVOCATE, with whom we have no personal acquaintance, and beg leave to copy the following paragraph. Though not intended for publication, it may do good. Our friend says:

I can not get along comfortably without the ADVOCATE. I have been reading it for a number of years, and have become attached to it, notwithstanding the fact that it can not be classed as an attractive and interesting publication; yet it has a mission, and it is filling that sphere in the best manner possible. I believe I can appreciate your (the editor's) difficulties. I know you have the ability to produce a first-class publication if the means were available.

Since our connection with the ADVOCATE, just four years, we have received nothing that has so pained us as the above paragraph, notwithstanding it contains a real compliment—attributing to us ability which we would be slow to claim. But, though we feel unable to "produce a first-class publication," even though we owned a small mint, we feel free to say that we could and would make a much better paper, in every way, if sufficient "means were available." It pains us, far more than it pains anybody else, to know and to confess that we can do no better.

To do better our resources must be increased. How can this be

done? Let the four hundred and fifty pastors in Louisiana and Mississippi send us two thousand new, cash subscribers, and we will answer the question. That would be an average of less than five subscribers for each preacher. The proposition is worth considering.

PERSONAL.

Rev. P. M. Brown informs us of the death of an elect lady, Mrs. Henrietta White, of Milburn, La., widow of the late Rev. Fred White, well known in Louisiana. She was buried at Evergreen on Jan. 28.

The postoffice of Rev. J. A. Alford, preacher-in-charge of North Bossier circuit, is changed from Plain Dealing, La., to Bolinger, La. Brother Alford has had a promising beginning, and is hopeful of a successful year's work.

Rev. W. L. Hunter, of Slidell, reports encouraging prospects on his work. He is highly pleased, and hopeful. The contract for a new Church at Pearl River has been let, and the work will begin in a few days. We thank Brother Hunter for a pleasant call at this office.

The Official Board and Ladies' Aid Society of Carondelet Street Church tendered the pastor and wife, Rev. and Mrs. J. E. Wray, a reception at their residence, No. 5830 Prytania street, on the afternoon and evening of Jan. 31. Bishop and Mrs. Morrison assisted in doing the honors of the occasion.

Our Church at Coila, Miss., Rev. W. E. M. Brogan, pastor, has suffered great loss in the death of a most promising young man, Brother John Ray, a son of Christian parents, and staunch supporters of the Church. We tender our sympathies to the bereaved father and mother, Brother and Sister Henry W. Ray.

Rev. Clarence B. Strouse during the past month was engaged in evangelistic work in Denver, where he was remarkably successful. At the close of the meetings the fourteen pastors in the city, who took part in the work, presented Brother Strouse with a handsome silver loving cup inscribed with expressions of their love and appreciation.

A note from Rev. John A. Randolph, chaplain, informs us that the regiment to which he is attached, the Sixth Infantry, has been detailed for "another tour of service in the Philippines," and will leave Fort Leavenworth about the fifteenth of February. May his valuable life be mercifully preserved. He hopes to be back, and to meet his brethren in 1907.

We learn from Brother W. H. Saunders, of Centreville, Miss., that "all the preachers in the Natchez district are at their posts, and the new presiding elder, Brother B. F. Jones, moves off smoothly and takes up the work of the district as one who knows what he is about, and has made a good impression on all thus far in the district." Brother Saun-

ders himself is doing well, and has "encouraging prospects for a good year's work."

Bishop Galloway will spend Sunday, Feb. 5, with the Church at Carrollton, Miss. He will preach in the morning, and in the evening lecture on the Orient. Brother Bingham, in the Carrollton Conservative, says the Bishop's visit will be without cost to the community, but suggests that "it will be a graceful thing for those who shall hear him to make a voluntary offering for mission work in Japan and China."

Dr. S. A. Steel is at present engaged as one of the chief helpers in a great revival at Kansas City. In a letter to one of the Advocates (which one we can not now call to mind), he speaks in a most encouraging tone, and gives voice to sentiments in regard to revival work in large cities that are eminently wise. Dr. Steel seems to be turning his attention to revival work, in which we trust he may be abundantly useful.

A Helping Fund.

We send the ADVOCATE to many poor people for ONE DOLLAR A YEAR. Some pay the dollar willingly out of their own scant means. Others are not able to pay at all. To furnish this class, friends have generously given us a "helping fund." This fund is exhausted. We would be glad if the able and willing hearted would respond to our call. A note from a good sister now before us says: "Last year you were kind enough to allow me to renew for \$1.00. But this year I have not the \$1.00 to send. I know I will miss the ADVOCATE, but I can do no more. God bless you and the CHRISTIAN ADVOCATE. Your invalid friend," etc. Such notes are often received. Help us, friends. In remitting please say "for Helping Fund."

Fraternally,

J. W. BOSWELL.

Rev. T. J. Upton.

Rev. T. J. Upton is at the home of one of his daughters, Gibsland, La., and very feeble. He is doubtful of recovery, and desires us to let the brethren know his condition, and to assure them that he is still "standing on the promises of God." He earnestly asks the prayers of the brethren. This information and request come to us through his son, T. J. Upton, Jr., under date of Jan. 30. May this faithful servant of God find grace and comfort in his affliction!

A Graceful Acknowledgment.

Through the energy and enterprise of Rev. J. J. Brooks and the Woman's Home Mission Society, the church at Lula has been refurnished with new seats and a beautiful pulpit—the last a gift from Bro. Brooks. It was intended to have these in before Conference, but the furniture did not get here till half of January was gone. The credit for all this is due Bro. Brooks and those women who labored with him in the Lord.

GILDEROX.

Lula, Miss., Jan. 23, 1905.

Why Is This?

MR. EDITOR: We are not posing as a critic? We ask the question for information. Years ago one clause in the "Apostles' Creed" read, "the holy catholic church." Then for a while (as late as August, 1904) there was a change, and we read "the Church of God." Now why this change? Really we prefer to "believe" in "the Church of God." If God is the same "yesterday, to-day and forever," why this turning about from one saying to another? Why change back to "the holy catholic church" as we have it now? Was "the Church of God" wrong?

Very truly, GEO. W. HIVELEY.

Grand Chenier, La., Jan. 26, 1905.

[The change was made to conform the creed to the original text. It was done by our Book Editor, who was authorized by the General Conference of 1902.—Editor of ADVOCATE.]

Sunday-School Institute.

DEAR DR. BOSWELL: The annual Sunday-school Institute for the Mississippi Conference will be held in First Church, Jackson, during the last week in April. The Institute will open Monday night, April 24, and close Wednesday afternoon, April 26. Of course, Dr. and Mrs. Hamill will have charge, as an Institute without them in our Conference would be like the play of Hamlet with Hamlet left out.

The Sunday-school Board expects to make this one of the greatest of their series of Institutes, and propose to spare no pains to make it profitable to every Sunday school worker who will attend.

Brethren, pray for this Institute, and pray for your Sunday-school Board. Without your prayers and co-operation we can do nothing. As we grow older and more experienced in the work, we realize more than ever our dependence on God. Let us beseech him for his blessing on the work.

N. A. MOTT.

Notice.

The Board of Home Missions will meet in Montgomery, Ala., in April. The Mississippi Conference Home Mission Society will hold its annual meeting at First Church, Jackson, April 27-30, 1905.

All applications to either the Board or Conference Society for aid to parsonages must be sent to Conference corresponding secretary before March 1. Application blanks can be obtained by writing to Miss Mary L. Holloman, corresponding secretary, Box 164, Canton, Miss.

MRS. T. B. HOLLOMAN,
Conf. Pres. Home Mission Society.

Brother Halliburton Retires.

I have been appointed by Bishop Morrison pastor of Louisiana Avenue Church, in New Orleans, in consequence of which I have dissolved my business relation with the Mexican Gulf Land Co., of this city. Our relations were most cordial, and I leave the company with a profound respect for each member.

Respectfully,

O. G. HALLIBURTON.

Jan. 30, 1905.

ROYAL
Baking Powder
exceeds all
others in
leavening power,
purity and
wholesomeness;
makes food
lighter, sweeter,
of finer flavor.
No other
should be used.

From Rev. B. S. Rayner.

DEAR DR. BOSWELL: I am just up from a severe spell of illness. I was taken very sick at Gulfport, second day of our Conference. I have suffered much, but have been wonderfully sustained by divine grace. Letters and messages of sympathy from my brethren of the ministry have cheered and comforted me. Expressions of interest and sympathy, material and immaterial, from the good people of Madison charge have encouraged and helped us. The Lord bless them all. Rev. W. N. Duncan, a Senior of Millsaps College, has filled my appointments with great acceptability to our people.

I hope to be able to go to work soon, and, the Lord with me, I will try to carry up as good a report to Annual Conference as we had last year. Yours faithfully,

B. S. RAYNER.

Madison Station, Miss., Jan. 30, 1905.

Church Extension Aid.

The Executive Committee of the Board of Church Extension of the Louisiana Annual Conference will meet, by appointment of Rev. John T. Sawyer, president of the Board, at 1:30 P. M., March 29, 1905, at the M. E. Church, South, in Lafayette, La. They will pass upon and grade all applications to the General Board for aid by donation or loan. That Board, at its annual meeting, will consider only such applications from the Conference as shall have been approved by the Conference Board. Send applications to the undersigned at Franklin, La.

J. I. HOFFHAUS, Sec.

Mississippi Conference Journal.

By Feb. 1 we expect to begin the work of distributing the Journal of the last session of the Mississippi Conference. Within a few days thereafter it should be in the hands of the preachers. The packages will be sent by mail or express, as may be deemed best. If they do not come promptly to hand, please enquire at the postoffice and the nearest express office, and if not found, please let us know.

A. F. WATKINS,
H. M. ELLIS,

Jackson, Miss., Jan. 23, 1905.

Low Holiday Rates

TO POINTS IN
Georgia, Alabama, Tennessee, South
and North Carolina, and Southern
Kentucky

VIA Louisville & Nashville R.R.

Tickets on sale December 20, 21, 22 and 26, good
returning thirty days from date of sale, at ONE
FARE plus \$2.00 for the round trip. Choice of
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Sleeping Cars, Electric Lighted Dining Cars, and
FREE RECLINING CHAIR CARS on Through
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Chair Cars between New Or-
leans, Louisville and Cincinnati.

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Yazoo and Mississippi Valley

RAILROAD COMPANY.

SCHEDULE IN EFFECT NOV. 27, 1904.

Trains leave and arrive at UNION STATION
Howard Ave. and Rampart St., Daily.

	Leave.	Arrive.
Memphis Express.....	3:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	6:00 p.m.
Bayou Sara Accommodation...	9:40 a.m.	4:00 p.m.

Solid Trains with Pullman Sleepers New Orleans
to Natchez, Vicksburg, and Memphis.
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WANTED—Industrious man or woman as per-
manent representative of big manufacturing com-
pany, to look after its business in this county and
adjoining territory. Business successful and es-
tablished. Salary, \$20 weekly and expenses. Sal-
ary paid weekly from home office. Expense
money advanced. Experience not essential. En-
close self-addressed envelope. General Manager,
Cono Block, Chicago.

Letter from Florida.

DEAR BRO. BOSWELL: I send you a
few more lines from the land of
palms, palmettoes, and oranges.

I spent a pleasant day and night at
Micanopy, where resides our brother,
T. L. Norsworthy, Jr. I called on
his family while there, but did not
see Bro. Norsworthy, who was hold-
ing a meeting at Dunnellon. He
seems to be kept busy. Micanopy
is the name of a Seminole Indian
chief who had his home at this place.
There is a beautiful lake near that
was named Tuscawillia, for his daugh-
ter. This is within a few miles of
Orange Lake, in Alachua county,
which was the chief orange section
before the "freeze" in 1895. Only a
few groves have been resuscitated
since, the orange industry having
been moved south. The Scriptures
had a fulfillment in that catastrophe.
One man "went to bed a millionaire,
and woke up a pauper."

Citra, a small town on the south
side of Orange Lake, is practically a
city in the forest. You feel almost
lost frequently as you travel its
streets through the tangled wild-
wood, ever and anon emerging into
view of a palatial residence. It
might be called Rehoboth—room.
The inhabitants of this queer little
city have cultivated the friendship of
the squirrels that play hide and seek
in the palmettoes. Old, unkept man-
sions are here to represent the wealth
that long ago "took wings and flew
away."

I am just rallying from a second
attack of la grippe, which was in-
duced by conducting the Wednesday
night prayer meeting for Bro. York
at Citra. How I have suffered! But
I have recovered, and will, doubt-
less, never preach another sermon at
night during the Winter-time, and,
possibly, none in the day. I think I
shall be helped in South Florida.
God bless you all.

ROBERT L. PHILLIPS.

Hawthorn, Fla., Jan. 15, 1905.

W. F. M. S., Mississippi Conference.

DEAR SISTERS: Our fiscal year is
rapidly drawing to a close, and we
must very soon be rendering our ac-
count, through our Conference treas-
urer, to the Woman's Board. That
we may do this, as is necessary, by
the first of March, and that in doing
it we may fully meet our obligations
and bring credit to ourselves as a
Conference organization, we must be
very diligent in the several auxilia-
ries in attending to our financial af-
fairs.

Let auxiliary treasurers make an
earnest effort to secure all dues in
full, and just as large amounts for
the pledge and other funds as can be
obtained; and let our women every-
where be willing-hearted and wise-
hearted, as were the women of old, in
bringing gifts to our Lord.

In our annual meeting we very en-
thusiastically planned large things
for the year, and every effort must be
made now to secure the maturity of
these plans. Much is dependent
upon our faithfulness and liberality,
for by these success will be assured

to our work, and the cause of our
Master will be advanced; but should
they fail, suffering and disappoint-
ment will result.

I have great confidence that you
have done through the year, and are
now doing at its close, a noble part
by this cause, and that the results of
the year will cause much rejoicing
among us. God bless you all.

Your sister in Christ,
BESSIE W. LIPSCOMB, Pres.

SPECIAL OFFER.

We have room for a few more
young ladies or girls in the Meridian
Female College and Conservatory of
Music, and room for four more boys
in the male college. We will make a
specially low rate until these places
are filled. Some one can get a rare
opportunity if you apply imme-
diately.

Meridian Male College, or Meri-
dian Female College, Meridian, Miss.

Do You Want to Go West?

There is a fine opening in Alamo-
gordo, New Mexico, for a milliner
and a boarding-house keeper. I will
gladly correspond with any Method-
ists who wish to take advantage of
these openings.

F. E. SINGLETON,
Pastor M. E. Church, South.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.

New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.

McDonoghville, Rev. G. S. Roberts, 534 Howard.

Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytania street;
Phone 829 (uptown).

Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.

Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. A. S. Lutz, pastor; residence,
2517 Burgundy street.

Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1720
Dryades street.

Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).

Algiers, Laverne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.

Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties
have been discovered in the waters at
Eureka Springs, Ark., peculiarly
adapted to assisting in the curing of
drug and liquor habits. These new
properties have led to the establish-
ment of a large and splendidly appoint-
ed Sanitarium, where these diseases (if
they may be called such) are treated.
A large and commodious hotel has
been fitted up comfortably, and every
attention is given to patients. The
Sanitarium is in charge of a skilled
corps of specialists, and some re-
markable cures are being made. The
Sanitarium is in charge of Dr. C. A.
Reed, and this gentleman invites
correspondence on all troubles of this
nature.

Excursion tickets are sold from all
points on the



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pay a low rate of interest or perhaps none at
all, you will appreciate the opportunity we
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an up-to-date business course connected.

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Mention this paper.

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We warrant the
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ture says. Kite,
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Automatic Switch
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line, and let us know what you
want. We will do our best to ac-
commodate you.

THE PLACE:

Bible House

735 BARONNE ST., NEW ORLEANS

Ringgold Circuit.

DEAR DR. BOSWELL: I send this note from the Ringgold charge. I have had a very cordial reception by the good people here for the fourth year. The weather has been bad (very wet and cold), but I have been over nearly all the circuit. I consider the prospect good for a successful year's work. The drop in value of cotton may hinder some features of the work for a while, but, I trust, will be out of the way later.

I am praying for and expecting a revival of religion all over the charge that will not only build up believers, but save the unsaved. I will further labor for an increase of the knowledge of the doctrines of Methodism. I, therefore, will endeavor to introduce our church literature. If our preachers will sow down their charges with five and ten cent tracts just on the outside of our church membership (or on the inside where needed), it will do effective work, viz: Bible View of Baptism, by J. M. Boland; In a Nut-shell, by Taylor; Why I Did Not Join the Baptists, Why I Am a Methodist, by Summers. I use such things, and have a lot to distribute. My purpose is to visit from house to house to promote the all-important cause of Christ.

I have married four couples since the Annual Conference.

With best wishes, I am,

Fraternally,

THOS. J. MARTIN, Sr., P. C.

Jan. 17, 1905.

What the Junk Man Said.

A few weeks ago a junk, or scrap-iron, man rode a short distance with me. I told him I was agent for the Methodist Orphanage, and wanted to raise \$50,000. He asked how many Methodists were in Louisiana. I told him about 30,000. He replied, "Why, that is only \$2 per capita." Yes, it is a very small amount, but we have no orphanage. Won't some good laymen organize two-dollar clubs until we get enough to build a handsome orphanage? Organize clubs of five each, and send \$10 to me. We must have the orphanage.

Fraternally, C. C. WIER.

Bunkie, La.

Gueydan Circuit.

MR. EDITOR: We are moving off nicely for the new year. At Gueydan we are arranging to purchase a new organ. At Estherwood the church will be painted, we hope, by Easter. At Iota the people have purchased the old Crowley Court-house bell (which cost the parish of Arcadia \$400). Our people, through the kindness of Bros. Duson and Toler, of Crowley, got it for \$50. It can be heard for several miles quite

easily. The people of Crowley have a new court-house and new bell, and we are happy with the old one.

Bro. John F. Foster, of Jeanerette, recently came out and delivered his lecture on Jerusalem and the Holy Land to appreciative audiences. His lecture takes well, and our people want more of that kind of entertainment. Pray for us. Your brother,

H. S. JOHNS.

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday-school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

Special Offers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEESON, Pres.,
Meridian, Miss.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for \$2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Notice.

There is room for three girls in the Lamar Training-school at Lumberton, Miss. Girls pay all their expenses in this school by their work in the household department. This offers a fine opportunity for a girl to attend school and have the advantages of a refined Christian home. Write at once to

REV. S. A. STEEL,
Lumberton, Miss.

Christmas or New Year Cards.

Neatly printed, with name and address, and compliments of the day, in gold. 100 for 50 cents, prepaid by mail.

PHOENIX CHEAP PRINT,
330 Carondelet St.,
New Orleans, La.

100 HYMN BOOKS FREE.

Send \$2.50 for 25 copies of Best Hymns, music ed., manilla cover, or \$3.75 cloth, or \$5 board, and we will send 100 copies word ed. FREE. Samples, 10 cents.
Evangelical Pub. Co., - Lakeside Bldg., - Chicago

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Awakened Memories of an Old-Timer.

I have read the "Cheerful Letter" of the Rev. H. P. Lewis, in a late number of this ADVOCATE, and am moved thereby to write on the same line about three men named by Brother Lewis. He entered the itinerancy in 1857. In that respect I was thirteen years in advance of him. I entered the old Kentucky Conference in September, 1844. He mentioned Dr. Winans as having died in the Southland in the year 1857. William Winans was born in Pennsylvania, Nov. 3, 1788; lived in his youth a few years in Ohio; joined the Western Conference in September, 1808, which included a circuit, or circuits, in Ohio, Kentucky, West Virginia, Tennessee, Illinois, Missouri, and Mississippi. His first appointment was "Limestone circuit," in Kentucky, which included what are now several counties, four of them bordering on the Ohio river, above Cincinnati. "Limestone" was the name of a very small creek flowing into the Ohio river where the city of Maysville came into being.

I had the honor to become a successor to William Winans on a part of that Limestone circuit, in two counties bordering on the great river, but there was a period of thirty-five years between his departure from it in 1809, and my going to it in 1844. My circuit included appointments in Mason and Bracken counties. The first society formed by an itinerant preacher in Kentucky was in Mason county. That society was in existence when Winans went to Limestone circuit, and was twenty-two years old. When I went there it had been fifty-eight years in existence. I preached to people who had heard Winans preach, and who remembered him. There was an old bachelor, who slept in a log-cabin close to his brother's house, who belonged to that first society. When visiting there, I always slept in that cabin. "Uncle Charley" usually talked me to sleep, and was wide-awake and waiting for me when I awoke the next morning. Of William Winans he said: "Billy was an amazin' smart lad." "Billy" was not quite twenty years old when he went to that circuit.

"Aunt Patsy Thomas," in another part of the circuit, was older than Uncle Charley. She was a widow when I knew her. Her husband had owned a good farm and a family of negro slaves. At his death, years before, she inherited all his possessions. Their home had been within a few hundred yards of a pioneer church, a log structure, a dozen, or more, miles from "Uncle Charley's" cabin. Their house was a home

for all the circuit preachers when visiting Bethel Meeting house.

When I was on the circuit "Bethel" was gone, and "Aunt Patsy Thomas" held membership in a nice brick church in a village a few miles distant, known as "Minerva." The circuit then bore the name of "Minerva." Aunt Patsy was then a weekly reader of the Western Christian Advocate, of Cincinnati. She had read reports of the proceedings of the General Conference of that year, and discovered that "Dr. Winans," of Mississippi, was reckoned among the most robust opponents of Northern abolitionists in that General Conference of 1844, out of which the M. E. Church, South, came into existence. On a Sunday morning she came to Minerva in her two horse carriage, driven by the Rev. Fox Thomas, a fine-looking yellow negro man, a Methodist local preacher, and a slave of Aunt Patsy Thomas. As she stepped from her carriage in an open space adjoining the church, I greeted her. She then and there gave me this piece of information: "When Brother Winans preached first at our Bethel Church, my husband and I invited him after the sermon to dine with us. His reply was: 'I can not eat with any family where a slave does the cooking.'" He was from Pennsylvania and Ohio, and was a young abolitionist of the strictest sect. His year on Limestone circuit made a change in his mind, and his sojourn in after years in Louisiana and Mississippi made him a leader of the Southern delegations in the General Conference of 1844. He was one of the founders of the Southern Methodist Church in the Louisville Convention in 1845.

Dr. Winans was a plain man in dress. He had no use for a starched shirt front, a starched shirt collar, or "cravat," or "neck-tie," whether of black silk or white cambric. Several years since I talked with an old lady, born and reared in Amite county, Miss. She was a niece of Dr. Winans' wife. She was ninety years old, but very sprightly. She talked of "Uncle Winans" and of "Uncle Winter." The latter was a negro man connected with the family into which "Uncle Winans" had married. "Uncle Winter" was a Methodist local preacher, and had a wife in the family of my informant. The two families lived close together; were very intimate; were familiar with the public prayers and some of the songs of the two preachers, and it was a question with the colored folks as to which said the better prayers and sang the better songs—"Mas. William" or "Uncle Winter?" The venerable Mother Grou,

widow of Dr. Gibson, whom I have mentioned above, told me this fact: When "Uncle Winans" was preparing to start to the first General Conference to which he was a delegate, his wife persuaded him to rig his neck with a "neck-tie." She prepared a capacious white cambric "cravat," and another similar to it. She instructed him in the art of folding, wrapping, and knot-tying; put them in his saddle-bags, and told him to wear one every day during the General Conference. Very soon Delegate Winans got into a disputation on the floor of Conference. His throat swelled, or tried to swell, into greater proportions than his closely-binding cravat would allow. He wrote his wife of the dilemma in which he found himself, and told her that he untied the knot, unwrapped the offending cambric, and put it out of sight in his coat pocket. That was his last effort at wearing a cravat.

Dr. Winans published two volumes of his sermons. Possibly a few copies may be found in the Publishing House at Nashville, and young or mature preachers may be able to supply themselves with that valuable body of divinity. If Dr. Winans had lived about three months longer, he

would have reached his sixty-ninth year. His funeral sermon was preached by Dr. George O. Light, whom I personally knew sixty years ago. At another time I will say something of his labors in three States.

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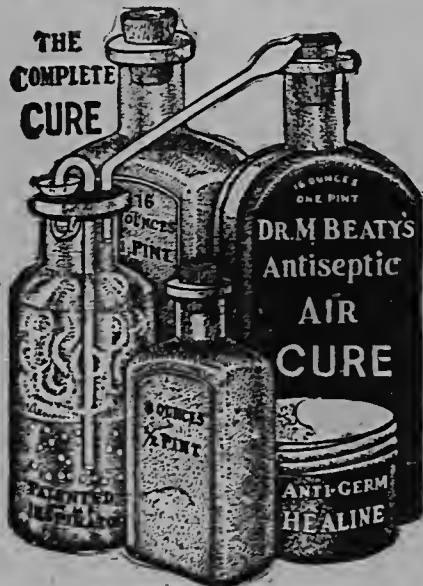
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Marriages.

Dec. 8, 1904, at the Methodist Church, Vancleave, Miss., by Rev. J. T. Abney, Mr. Lewis M. Byrd, of Bendal, to Miss Cora Mae Martin, of Vancleave, Miss.

Jan. 5, 1905, at the residence of the bride, near Daspit, La., by Rev. H. S. Johns, Mr. John Hoffpauir to Miss Mary Boume.

Jan. 4, 1905, at the residence of the bride's sister, Mrs. Alvin Smith, near Gueydan, La., by Rev. H. S. Johns, Mr. Arthur Rater to Miss Birdie Vanslyke.

Jan. 11, 1905, at the M. E. Church, South, in Gueydan, La., by Rev. H. S. Johns, Mr. Clarence Stansel to Miss Ethel Bntt.

Jan. 12, 1905, at the residence of the bride's parents, near Gueydan, La., by Rev. H. S. Johns, Mr. W. H. Sledge to Miss Minnie Adelle Smith.

Jan. 8, 1905, at the residence of Mr. J. W. Holt, near Benton, Miss., by Rev. C. McDonald, Mr. H. M. Cook and Miss M. L. Holt.

Jan. 17, 1905, at the residence of the bride's father, Pontotoc, Miss., by Rev. Eugene Johnson, Miss Lula Nisbet to Dr. T. B. Gassaway, of Tabernacle, Tenn.

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Fair	8 5-16

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Prime C. S. meal, per ton, 2000 lbs.	\$23 37
Soap stock, per lb.	8c

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In sack delivered at N. O., per ton, 2000 lbs. \$16.15
In bulk delivered at N. O., per ton, 2000 lbs. \$12.50

Under-Graduates and the Correspondence School.

The reason for this communication was the receipt of a letter from a young brother a few days ago, asking for information and advice.

Believing that great benefit may be obtained in pursuing this course, especially by the under-graduates, I most heartily endorse it, and advise that every young man—who can—take his Conference course in this school. Two advantages, at least, are to be gained by the student. He has the privilege of standing upon the book while it is fresh in mind, and is not so hurried as when he appears before a committee with four or five books to pass upon in one day. One by one he finishes and lays aside the works which will enable him to complete before the pressure of heavy work of the closing months come upon him. A further advantage is in that, if he fails before the Correspondence School, he may give further study and appear before his Conference committee.

As a committeeman, I have had before me every year papers sent by the examiners, and have found them sensible and fair, and conservative in their estimates of the work done. In making up their estimates, their figures have not in every case been as high as I, the examiner, would have given, showing clearly to my mind that they are guarded in their work, and not anxious to pass every candidate, whether prepared or not. Strangers, as they are, to all candidates, nothing but merit can influence, and no one should hope to pass otherwise. Had such advantages been in existence while I was passing through the course, I should certainly have undertaken them.

To my young brethren I would say: Try the correspondence course. T. B. HOLLOMAN.

A NEW LIFE OF JACKSON.

Col. A. S. Colyar, of Nashville, Tenn., has just issued, through the Marshall & Bruce Co., publishers, of his home city, a two volume edition of "The Life and Times of Andrew Jackson." The work is a really valuable addition to biographical literature, and corrects many of the errors that have crept into print in regard to the first of the Western Presidents. . . . Speaking from the standpoint of a friend, Colonel Colyar refutes many of the slanderous stories that have been put in circulation by prejudiced biographers. All Democrats who are preparing for active political work should secure a copy of Colyar's "Life and Times of Jackson."—William Jennings Bryan, in the Commoner, Dec. 23, 1904.

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NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station.....	Dec. 25, 26
Olive Branch, at Olive Branch.....	31, Jan. 1
Holly Springs circuit, at Lamar.....	7, 8
Red Banks, at Red Banks.....	14, 15
Byhalia, at Byhalia.....	21, 22
Shawnee, at Liberty.....	28, 29
Waterford, at Waterford.....	Feb. 1
Potts Camp, at Potts Camp.....	4, 5
Myrtle, at Myrtle.....	11, 12
Abbeville, at Abbeville.....	18, 19
Bethel, at Ross.....	25, 26
Ashland, at Ashland.....	Mar. 4, 5
Randolph, at Randolph.....	11, 12
Pontotoc, at Pontotoc.....	18, 19
Mt. Pleasant, at Mt. Pleasant.....	25, 26

District stewards will please meet in Holly Springs, Jan. 4, 1905.

EUGENE JOHNSON, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis.....	Dec. 18, 19
Coldwater.....	25, 26
Como.....	Jan. 1, 2
Pleasant Hill, at Lewisburg.....	6
Hernando and Hines, at Hernando.....	7, 8
Senatobia.....	14, 15
Cockrum, at Independence.....	21, 22
Wall Hill, at Wall Hill.....	28, 29
Longtown, at Pleasant Grove.....	Feb. 4, 5
Tyro, at Fredonia.....	11, 12
Arkabutla, at Arkabutla.....	18, 19
Batesville.....	25, 26
Courtland, at Pope.....	Mar. 4, 5
Eureka, at Mt. Olivet.....	

Let the district stewards please meet at Coldwater, Tuesday, Jan. 17, at 11 o'clock A. M.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station.....	Dec. 25, 26
Corinth station.....	Jan. 1, 2
Iuka circuit, at Snowdown.....	6
Iuka station.....	7, 8
Corinth circuit, at Box Chapel.....	14, 15
Kossuth circuit, at Kossuth.....	21, 22
Blue Springs circuit, at Blue Springs.....	28, 29
New Albany, at New Albany.....	Feb. 4, 5
New Albany circuit, at Wells Chapel.....	11, 12
Ripley and New Hope, at Weir's Ch'l.....	18, 19
Jonesboro circuit, at Camp Ground.....	25, 26
Booneville circuit, at Blackland.....	Mar. 4, 5
Mantachie circuit, at Mantachie.....	11, 12
Mooreville and Sallito, at Sallito.....	18, 19
Guntown and Baldwin, at Baldwin.....	25, 26
Marietta circuit, at Blythe's Chapel.....	Mar. 4, 5
Belmont circuit, at Patterson's Chapel.....	11, 12
Burnt Mills, at Boggs' Chapel.....	18, 19

District stewards will please meet me at Corinth, Friday, Jan. 13.

W. C. HARRIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit.....	Dec. 24, 25
Hebron station.....	31, Jan. 1
Winstonville circuit.....	7, 8
Columbus, First Church.....	14, 15
Columbus, Second Church.....	21, 22
West Point.....	28, 29
Starkville circuit.....	Feb. 4, 5
Starkville.....	11, 12
Brooksville.....	18, 19
Macon.....	25, 26
Shuqualak.....	Mar. 4, 5
Cedar Bluff.....	11, 12
Mathiston.....	18, 19
Mayhew.....	25, 26

J. W. DORMAN, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood.....	Dec. 17, 18
Winona.....	24, 25
Carrollton, at Carrollton.....	Jan. 1, 2
Empora and Maben, at Empora.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Itta Bena and Sidon, at Itta Bena.....	21, 22
North Carrollton, at Marvin.....	28, 29
Black Hawk and Acona, at Black Hawk.....	Feb. 4, 5
Vaiden, at Kilmichael.....	11, 12
Webb, at Tutwiler.....	18, 19
Crenshaw, at Crenshaw.....	25, 26
Vance.....	Mar. 4, 5
McNutt, at Schlatter.....	11, 12
Indianola, at Indianola.....	18, 19
Ruleville, at Drew.....	25, 26
Tom Nolen, at South Union.....	Apr. 1, 2
Moorhead, at Moorhead.....	8, 9
Mars Hill, at Mars Hill.....	
Winona circuit, at New Hope.....	

District stewards will please meet in Winona, Wednesday, Jan. 11.

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen station.....	Dec. 18
Okolona station.....	25
Tupelo station.....	Jan. 1
Shannon circuit, at Shannon.....	7, 8
Amory and Nettleton, at Amory.....	14, 15
Prairie, at Muldon.....	21, 22
Buena Vista, at Ebenezer.....	28, 29
Ellzey mission, at.....	Feb. 4, 5
Houston and Asbury, at Houston.....	11, 12
Houlka and Wesley, at Houlka.....	18, 19
Montpelier, at Prospect.....	25, 26
Okolona circuit, at Boone's Chapel.....	Mar. 4, 5
Aberdeen circuit, at Soule's Chapel.....	11, 12
Smithville, at Smithville.....	18, 19
Nettleton, at Evergreen.....	25, 26
Fulton, at New Salem.....	Apr. 1, 2

J. H. MITCHELL, P. E.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST CIRCUIT.

Vicksburg, Crawford Street.....	a. m., Jan. 1
Vicksburg, Washington Street.....	p. m., 7, 8
Mayersville, at M.....	14, 15
Anguilla, at A.....	21, 22
Hermanville, at H.....	28, 29
Port Gibson.....	Feb. 4, 5
Sartartia, at W. C.....	11, 12
Rocky Springs, at R. S.....	18, 19
Utica, at U.....	25, 26
Rolling Fork, at R. F.....	Mar. 4, 5
Oak Ridge, at O. R.....	11, 12
Vicksburg circuit, at Red Bone.....	18, 19
Edwards, at E.....	25, 26
Bolton, at Bolton.....	

District stewards will meet Jan. 3, at 11 A. M., in Crawford Street Church, Vicksburg. The pastors are requested and expected to attend this important convention.

W. H. HUNTLEY, P. E.

SEASHORE DIST.—FIRST ROUND.

Biloxi: First Church.....	Sat. and Sun., Dec. 17, 18
Biloxi: Oak Avenue.....	Sat. and Sun., 17, 18
Columbia.....	Sat. and Sun., 31, Jan. 1
Lumberton.....	Mon., 2
District Stewards' Meeting, Hattiesburg: Main Street.....	Tues., 10:30 a. m., 3
Collins and M., at Magee.....	Sat. and Sun., 7, 8
Mt. Olive, at Mt. O.....	Mon., 9
Williamsburg, at Williamsburg.....	Tues., 10
Carriere, at Carriere.....	Sat. and Sun., 14, 15
P. and Purvis, at Poplarville.....	Mon., 16
P. and Logtown, at Pearlinton.....	Sat. and Sun., 21, 22
Bay St. L. and mission, at Bay St. L.	Mon., 23
L. B. and Pass Christian, at Long Beach.....	Tues., 24
Gulfport: 25th Avenue.....	Wed., 25
Gulfport: 25th Street.....	Thurs., 26
Pascagoula.....	Fri., 27
Escatawpa, at Zion.....	Sat. and Sun., 28, 29
Moss Point.....	Mon., 30
O. S. and mission, at Ocean Springs.....	Tues., 31
Van Cleave, at Van Cleave.....	Wed., Feb. 1
Hattiesburg: Court Street.....	Sun. a. m., 5, 6
and Mon. p. m.....	5, 6
Hattiesburg: Main Street and mission.....	Sun. p. m. and Tues. p. m., 5, 7
McHenry and Wiggins, at Saucier.....	Fri., 10
Coalville, at Coalville.....	Sat. and Sun., 11, 12
Brooklyn, at Brooklyn.....	Mon., 13
Mt. Carmel and S. C., at Silver Creek.....	Sat. and Sun., 18, 19
Sumrall, at Sumrall.....	Mon., 20
Oloh, at Oloh.....	Tues., 21
New Augusta, at New Augusta.....	Fri., 24
L. and Americus, at Lucedale.....	Sat. and Sun., 25, 26
Hub, at Hub.....	Sat. and Sun., Mar. 4, 5

The district stewards are called to meet in the Main Street Church, Hattiesburg, Tuesday, Jan. 3, at 10:30 a. m.

On the first round let a Church Conference be held at every church, and the secretary elected. Let us all work together as brethren in the Lord, and be of one mind and of one heart in the Lord's work. "Clear titles to all church property, all collections in full, and two thousand souls for Christ." Let the stewards be liberal and all the people prompt. Abide by the Discipline.

T. L. MELLEN, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian, Central.....	11 a. m., Dec. 18
Meridian, East End.....	7 p. m., 18
Meridian, South Side.....	11 a. m., 25
Meridian, West End.....	7 p. m., 25
Beeson's College.....	11 a. m., Jan. 1
Meridian, Seventh Avenue.....	7 p. m., 1
Shubuta, at Quitman.....	Sun. and Mon., 15, 16
Middleton, at State Line.....	Tues., 17
Matherville, at Liberty.....	Thurs., 19
Waynesboro.....	Thurs., 7 p. m., 19
Vinville, at Marion.....	21, 22
Wayne mission, at Goldwood.....	Thurs., 23
Buckatunna, at Buckatunna.....	Fri., 24
Leaksville, at Leaksville.....	Feb. 4, 5
Chunkey, at Chunkey.....	11, 12
Daleville, at Soule Chapel.....	Fri., 17
Enterprise, at Enterprise.....	18, 19
Pachuta, at McGowan's.....	25, 26
Binnsville, at Seoba.....	
DeKalb, at DeKalb.....	Sun., 7 p. m., and Mon., 26, 27
North Kemper, at Mellen.....	Tues., 28
Lauderdale, at Lauderdale.....	Fri., Mar. 3
Porterville, at Porterville.....	4, 5

Let all the stewards attend with a good report—bring up fully one-fourth of assessments for the support of the ministry.

District stewards will meet at Central, Meridian, Jan. 4, at 10 a. m. Let there be a full attendance.

W. M. SULLIVAN, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson, First Church.....	Jan. 1, 2
Jackson, Capitol Street.....	8, 9
Jackson, Rankin Street.....	15, 16
Fannin, at Drake's.....	18
Yazoo City.....	22, 23
Lintonia, at Bennett's Chapel.....	28, 29
Braxton, at Braxton.....	Feb. 4, 5
Florence, at Florence.....	11, 12
Pinola, at Pinola.....	18, 19
Deasonville, at Vaughan.....	25, 26
Sharon, at Sharon.....	Mar. 4, 5
Canton.....	25, 26
Madison, at Madison.....	11 a. m., 28
Silver City, at Silver City.....	Mar. 4, 5
Benton, at Midway.....	11 a. m., 7
Tranquil, at Eden.....	11 a. m., 9
Lake City, at Lake City.....	11, 12
Flora, at Flora.....	18, 19
Thomasville, at Mt. Carmel.....	11 a. m., 25
Brandon.....	26, 27

The district stewards are called to meet in the Capitol Street Church, Jackson, at ten o'clock Tuesday morning, Jan. 10.

A. F. WATKINS, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

BRO. JNO. W. HARRINGTON was born June 26, 1833, in Anson county, N. C.; moved to Mississippi during the fifties. He joined the M. E. Church, South, in 1861, just before he enlisted for the war between the States. He died on the tenth day of December, 1904, after an illness of only one week. Bro. Harrington was a loyal member of the Methodist Church. He served his church acceptably as steward and class leader for years. He was ever at his post of duty, ready and willing to do what he could to advance the cause of Christ. As Bro. Harrington grew older he seemed to grow in grace and devotion to the cause of God. The last work he did on earth was to meet a committee, at the call of his pastor, at the parsonage at Daleville, Miss., to look after the repairs of same. He was taken sick on his return home, and only lived one week, and went home to his reward. His end came very unexpectedly from blood poisoning, without one word in the presence of his family; so, having no dying declaration from him, and as we know how he lived, we cherish the fond hope that, if faithful, we shall meet him in that bright and better world above. He leaves a wife and several children, and a host of friends, to mourn their loss. Everybody loved Uncle John Harrington. A good man is gone. May God abundantly bless the wife and two girls left so lonely at home! Girls, remember papa is rejoicing with the angels on high, waiting and watching for his loved ones. His former pastor,

J. H. FOREMAN.

Mr. J. Q. WOOD, for many years an interested reader of the NEW ORLEANS CHRISTIAN ADVOCATE, an ardent lover of the M. E. Church, South, and one of its most faithful stewards and a pastor's true friend, was called on to give up life's toil after a lingering illness of nearly two years. Bro. Wood was born April 24, 1846, and died Dec. 12, 1904. This dear brother was made a steward while a young man, which office he filled creditably to himself and the church. The writer knew him two years, during which time he was serving as pastor of the Chnky charge. That charge has lost one of its most ardent supporters, and one who was always looking after the interest of the church. During all his illness he never murmured or complained, but bore his affliction with Christian fortitude. The last words I heard him say were: "There are no clouds to darken my spiritual sky, and I am only waiting for the call to come up higher." 'Tis blessed indeed to have the pleasure of associating with such Christians as the subject of this sketch was. Bro. Wood leaves a wife, two children, and other relatives, to mourn their loss, but their loss is his gain. Weep not for your loved one who has just preceded you across to the better land. Let us be resigned to the Master's will. "Thy will be done, and not mine." Peace to his ashes.

W. L. BLACKWELL, Pastor.

Mrs EMMA HARPER COVINGTON, wife of Bro. J. I. Covington, departed this life Dec. 4, 1904, at the home of her father, Thomasville, Miss., after a few months of suffering, which she bore

with Christian fortitude. As a neighbor, Sister Covington was kind and obliging; as a friend, she was faithful and true; as a companion, she was gentle and confiding, and, as a church member, she was ever faithful to her obligations. She became a Christian in early life, and was a faithful member of the church at Thomasville, Miss., as long as she lived. She was married to Bro. J. I. Covington in May, 1904, and only lived a few short months with him. She has gone to her home, where she will never suffer again. Weep not for her, dear loved ones, but ever look for the coming of that great millennial day when the melting rays of God's eternal love shall cause this old earth to vanish away; when the saints of earth shall join in the praises of Him who is "King of kings and Lord of lords," and then you shall see your loved ones who have gone on before.

JAS. M. LEWIS.

Mrs. JOSIE THOMAS (nee Davenport) died at Hermanville, Miss., Dec. 1, 1904. She was one of the old ante-bellum citizens; born in Claiborne county in the early 30's. She lived in the home where she was born until just a few months before her death. Always true and loyal, though not uniting with the church until 1891, hers was a happy and lovable character. Unassuming by nature, she made the home life beautiful. Left a widow in 1879 with several small children, she battled heroically and preserved the old home intact. God spared her to see all the children grow up in the nurture and admonition of the Lord. She was stricken with pneumonia, and lingered about a week when the summons came. The departure was peaceful, and we believe the admission into the "beautiful city" to have been heralded by the angelic choir. We laid the body to rest beneath the cedars near the place of her birth. Though the hearts are broken because mother has gone, yet we look for a reunion where families are never broken.

Her pastor GEO. P. McKEOWN.

Mr. CHARLEY HARLAN LOFF was born in Houston, Miss., Feb. 14, 1866, and died at the family residence in Meridian, Miss., Dec. 20, 1904. His health had been bad for some time, but he was confined to the house only about three weeks before his death. During his illness it was my privilege to visit and minister to him. He professed faith in Christ and expressed a hope of salvation before he passed away. In his childhood and youth he was a regular attendant upon Sunday-school and church, but in his mature manhood his business as a druggist frequently kept him away from the house of God. Those who knew him well speak highly of his integrity of character. He was devoted to his mother and sisters and brother, and they to him; but those tender ties are broken, and a shadow of sorrow is resting upon the home. Let us cherish the hope that in the sweet by-and-by there will be a reunion of that family circle in heaven.

W. B. LEWIS.

JOHN OLIVER FURLOW was born Nov. 9, 1859, and departed this life Sept. 9, 1904. Bro. Furlow joined the M. E. Church, South, under the pastorate of Rev. T. L. Lallance in October, 1892. He was a useful man in his day, filling well his place in the church as a member, and not wanting in anything that makes a good neighbor and a true citizen. It seemed his greatest anxiety to provide well for those of his own household, seeing that they had everything that he was able to supply them with,

that contributes to happiness and making the burdens of life lighter for those around him. Not many months his eldest daughter preceded him to the other side. These trials and bereavements were so near each other that those who feel them so keenly truly need to know "Him who is able to keep." How dark would that home be without the religion of our blessed Lord! May these afflictions be blessed of God to great good to that home!

J. A. ALFORD.

On the ninth of November, 1904, death entered the home of Brother and Sister R. S. Warren, and took from them little ONNIE MAY. Her brief stay of only a little more than ten years was full of interest. She was an obedient child, full of sunshine and smiles. Aside from the joy of a naturally sunny disposition, there was that joy that is peculiar to the child of God, she having been converted under the ministry of Rev. T. B. Cottrell in 1903. In her life could be seen that beautiful child-like trust and faith in God that made her a real joy to her associates and a blessing to her parents. She rests to-day with Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

HER PASTOR

IRA BIRD WYATT was born in Jackson county, Miss., Sept. 3, 1842, and departed this life Jan. 18, 1905. He joined the M. E. Church at Salem Camp Ground in 1877. He was married to Emma J. Ferrell in the year 1860. They had born to them ten children, all of whom survive him except one. Bro. Wyatt was called to suffer a great deal, but he bore it with Christian fortitude. I always found his faith strong in God, and his hopes bright for the city beyond. I would say to the wife and children to follow him as he followed Christ, and some bright day by and by they will strike hands at the pearly gates to dwell together forever in the beautiful home of the son.

R. H. BARR, P. O.

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Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, FEBRUARY 9, 1905

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2529.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 6.

The Missionary Training-School.

The Missionary Training-school has completed another week of unabated interest and unquestioned profit. There are now forty-eight students enrolled, and others are coming for the studies in home missions during the month of February. The purpose of the school is kept constantly in the mind in the work of each day, and follows the general plan of Bible study, reports of progress on the field, and discussion of methods. Bible studies during the past week have been conducted by Dr. E. B. Chappell, Dr. J. J. Tigert, Dr. H. M. Hamill, Dr. W. F. Tillett. A survey of mission fields at home and abroad has been conducted by Dr. J. D. Hammond, Mr. P. A. Rodriguez, and Mr. F. P. Turner, one of the secretaries of the International Y. M. C. A.; Dr. John A. Kern, Dr. D. C. Kelly, Dr. James Atkins, and Miss Mary Helm. Visitors among us who have given inspiring public addresses on themes of living interest are Rev. S. H. Hadley, Bishop E. R. Hendrix, and Dr. John F. Goucher.

Mr. Hadley is superintendent of the Wesley Rescue Mission of the M. E. Church in New York City. He was converted at the Jerry McAuley Mission, and did marvelous work in that mission for a number of years. His experiences are wonderful, and a number of them have been published in his book, "Down in Water Street." His sermon at West End, Sunday morning, produced a profound effect on the large congregation present. He preached Sunday evening, and again Monday evening, at McKendree Church, and had in his audience drunkards, gamblers, and other characters not generally present at church services. Some conversions were reported. Mr. Hadley has a mighty hold on divine realities, and it is moved by a consuming love for his fellow-men.

Bishop E. R. Hendrix, of Kansas City, Mo., delivered two masterful addresses—one on "The Holy Spirit in Missions," and the other on, "The Call and Qualifications of Missionary Workers." A lifetime of devout thought and personal experience was behind that first lecture. It was scriptural, philosophical and profoundly de-

votional. It was delivered with a subdued earnestness that stirred the deepest emotions of his audience. The second lecture grew out of the first. No man can rightly declare what are the qualifications of the missionary's calling who has not first had a vision of the Holy Spirit in missions. We hope to see this lecture published in a manual for mission workers, at home and abroad. He said that the essentials to every call were, first, a supreme sense of the glory of God, and, secondly, a supreme sense of the worth of human souls. He drove home the thought that God has not two calls, but one. A call means to preach the gospel to the last man in the remotest nation. If any man comes into the ministry with any reservation in accepting the Great Commission, he had better reconsider the foundations of his call. But four things can excuse any minister of the gospel from actual service in the foreign field: 1. The question of health; 2. Inability to acquire a foreign language; 3. Sacred obligations of home and family; and, 4. A manifest, imperative, and providential call of the church to work in the home field.

The Bishop enumerated the positive qualifications of a missionary as follows: First. A sure, unmistakable and unassailable Christian experience. Second. The divine gift of common sense. Third. Robust physical health. Fourth. Fidelity to a sacred trust. Fifth. Like-mindedness, the ability to work with others. Sixth. The gift of the Holy Spirit.

Dr. John F. Goucher, president of the Woman's College, Baltimore, Md., is not unknown in our church. He was fraternal delegate to our General Conference in 1891, and preached the Vanderbilt commencement sermon two years ago. He entered the ministry of the M. E. Church in 1869, and had an honored career in the pastorate. In 1888 he began work in connection with the Woman's College, of which he is now president. Fifty-eight pupils enrolled the first year, and the attendance last year was nearly six hundred. The cause of missions has been a living issue with him. He was prevented by providential reasons

from actual service of the foreign field, but his influence and generosity have been felt in remote lands. In addition to the work at the Woman's College, he has given time, money and thought to the Morgan College for Negroes at Baltimore, the Princess Ann Training-school in Maryland, the Martin Mission Institute at Frankfurt-on-the-Main, Germany; the Anglo-Japanese College in Tokio, and one hundred and twenty primary and secondary schools in India. He was the first president of the Open Door Emergency Commission of the M. E. Church, and is now president of the Southern branch of the Young People's Missionary Movement. This indicates only a part of the activities of his great brain and heart, and is an illustration of the truth of the Master's promise, "But the water that I shall give him shall become in him a well of water springing up into eternal life."

Dr. Goucher's lecture on "Agencies Working for the Kingdom" was an argument to show how God used even the commercial powers of the world to help bring in his kingdom. He developed the thought that the great railway corporations were an involuntary agency for righteousness in the most Christian land of the United States, and the most pagan land of India.

During the visit of Bishop Hendrix, he dined at the Training-School Home with the students and a few invited guests. A feature of the occasion was the baptism of little Alleen Elizabeth McCulloch, daughter of Rev. and Mrs. J. E. McCulloch. This beautiful little life has been dedicated by her parents to foreign mission work. The Bishop also addressed the students at Vanderbilt University.

Dr. Goucher was present at a meeting of the local members of the Book Committee, when matters of vital interest concerning the Joint Publishing House were discussed.

Our Missionary Secretaries have made arrangements to send a copy of Mr. John R. Mott's book, "The Pastor and Modern Missions," to five thousand pastors in Southern Methodism. The work of distrib-

uting these books will be completed in thirty days. It is enough to stir the soul of the most commonplace man among us to contemplate the possible result of this act, when five thousand men get into their heart and soul the thought of the best missionary book of the last half century, it will mean a new day in Methodism. The day is not far distant when we will accept the Great Commission as the fit expression of the Christ that has been formed in us. A. M. TRAWICK, JR.

Nashville, Tenn., Feb. 4, 1905.

Representatives from different parishes of the State met in New Orleans on the thirtieth ultimo, for the purpose of effecting a State Anti-Saloon League. The number was not large, but those present were earnest, intelligent, and will go into the work with zeal and determination. The saloon, no matter whether operating in town, or city, or country, under high license or low license, is the overpowering evil of our land. Long ago it was said that the "saloon must be destroyed, or it will destroy the country." The trouble has been to unite temperance forces so as to work with some assurance of success. The Anti-Saloon League seems to have solved the question. It had its origin in the brains of two men—a Roman Catholic, Archbishop Ireland and Rev. Dr. A. J. Kinett, of the Methodist Episcopal Church (North). Members of all the Churches can work in this movement. In the meeting at New Orleans all the Evangelical Churches were represented. A complete organization was effected, and great good is expected to ensue. The League will not only undertake to lessen the number of saloons, but to render all moral support in the enforcement of existing laws, and to prevent, if possible, any form of legislation to extend the power and privileges of the liquor business. We bid God-speed to the movement.

Date Changed.

To suit the convenience of Dr. and Mrs. Hamill, the date for the Sunday-school Institute, to be held at Jackson, has been changed to one week earlier. It will be held April 17-19, instead of April 24-26. A great time is anticipated. The programme will be published at an early day.

N. A. MOTT.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts. THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

A Study in Doctrines.

By A CIRCUIT RIDER

PRELIMINARY.

Some people object to doctrinal discussions, either in the pulpit or through the columns of the ADVOCATE; but the objection arises through misapprehension or ignorance. Doctrinal discussions are not limited to "points of denominational peculiarity." Any fact of Scripture is a doctrine, and every gospel sermon, whether controversial or otherwise, is a declaration and exposition of doctrines. The least polemical, of course, the better. A sermon that is not replete with doctrine is an anomaly—an anomalous, good-for-nothing prodigy.

Every doctrine of Scripture relating to man has its fulfillment in human experience, either in time or eternity. Sin and depravity, with their consequents, such as misery, death, hell, etc., are not only experimental facts; but redemption also, embracing conviction, repentance, justification, regeneration, adoption, and the witness of the Spirit, Christian perfection, resurrection, glorification, etc.

Any fact of Scripture dealing with man's life, experience, and destiny, is a doctrine deserving our best attention; and to understand what we must do or be, in order to get to heaven, is the paramount question of life.

Every road of life points toward and converges in the valley of death. When human beings—as all must sooner or later—pass through that gloomy gorge, their destiny is irrevocably fixed. It will be too late then to think about salvation, except as we rejoice in having (already) passed through that soul experience befitting us for the glory of God and a blithesome destiny.

I hope none of my brethren of the ministry will grow apprehensive, and begin sharpening their quills, because space has been given me to write a few articles on the salient doctrines of Christian life and experience. We have enough to do in preaching the gospel, and charitably scalping the enemies of Methodism, and it is inexpedient to quarrel amongst ourselves. The church seems at

peace within its own walls, and if there is to be disagreement, let "harmonious disagreement" continue.

In fact, these articles are not written primarily for preachers, but to help, if possible, in an unpretending way the people called Methodists. An article each will appear on the following subjects, viz.: Justification, Regeneration, Adoption, and the Witness of the Spirit, and Sanctification. To the extent space will allow, the scriptural meaning of these words will be given, and their relation in Christian experience.

The writer will take for granted the admission of man's guilt, and his lost and helpless condition under the law, and outside of Christ. But he prefers to examine the Scriptures for a meaning of the theological term, "depravity." The word does not occur in the Bible, and the various theories of holiness among men arise from their different theories of "sin." Every man's theory of "depravity" governs his theory of holiness.

If I believe in a second and distinct work of grace from regeneration to effect purity, it is because I regard "depravity" as something distinct from that disposition of soul which regeneration rectifies. Many people regard "depravity" as deeper than the disposition of soul (how can they!), and speak of "depravity," or "sin," as a something dwelling in a man apart from some bias or plight of the ego. Believing as they do, it is no wonder they teach another work of grace to reach and destroy that something. Their theory is consistent with their theory.

On the other hand, if I believe that regeneration destroys "depravity," and enables a man to do "that good, and acceptable, and perfect will of God" (Rom. xii, 2), it is because I regard "depravity" as a word describing that predicament of soul which places a man out of harmony with God—that there is nothing dwelling in a man, either wrong or unclean, apart from the ego. Many people thus regard "depravity" as a disposition or state of the soul, and it is no wonder they see no occasion for a second work of grace. Their theory is consistent with their theory.

Paul, in the sixth chapter of Romans, personifies sin, speaking of it as a master, and men as its servants, using this language: "Ye were the servants of sin;" "Let not sin reign in your mortal body," etc. The writer is persuaded that the theory of many men has taken rise from their misconception of Paul's language, overlooking the fact that he sim-

ply personifies sin, and not really speaking of it as a lump of something distinct from the man himself—the ego. The heart of man is evil; he has an evil nature; but this evil is not apart from the ego.

When Paul said, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," did he not mean that regeneration kills depravity? Is there anything better, and deeper, and more glorious than transformation? Can a man "prove the good will of God" without being good at heart? Can he "prove the acceptable will of God" without being acceptable at heart? Can he "prove the perfect will of God" without being perfect at heart? If regeneration makes a man "good, and acceptable, and perfect," where is there any room for—

But enough. Somebody's pen might tumble off the ink-stand, and go to dancing.

"Gilderoy" Endorsed.

DEAR DOCTOR BOSWELL: I have just read "Gilderoy's" letter in this week's issue of your valuable paper. I always read his letters. They contain something to think about. He has a way of shooting straight at the mark. The following excerpt taken from that letter is worth quoting and heeding: "Unholy ambition for place, position, or pay, has brought heart-burning, and finally ruin, to many a man called of God to preach the gospel." This language is penned by a thoughtful and observant man who has been in the active ministry for nearly or quite half a century. He must know whereof he speaks. From him we learn that "many a man called of God" has been brought to "ruin" by "unholy ambition for place, position, or pay."

As a layman, I must accept his statement, coming, as it does, from "one of authority." Possibly, I had suspected the same to be true even before reading his letter. Possibly, there may be many laymen who have had their very faith shaken because they have seen this "unholy ambition" practiced by ministers in whom they had hitherto had implicit confidence. It is bad enough when the minister himself has been brought to "ruin" by such a course, but it is worse when we contemplate how awful the influence of his conduct is upon the laity and the world. It has always seemed to me that it is a gracious privilege which God has bestowed on those whom he has genuinely called to proclaim his gospel. A man is thus paid the compliment of being singled out from the rest of mankind, and God takes him into his confidence, and says, "Go thou and preach the gospel to every creature." What a shocking scene, then, it is to see this same man trying to turn politician, and to maneuver him-

self into some "place, position, or pay." No wonder he is brought to "ruin." If God called him to preach, it seems to me God will surely direct him where to go. The truth is, the man should be glad to go anywhere to preach the gospel. One place should be to him as good as another. The thing for him to consider is, Am I doing the work God called me to do?—that is, I am instrumental in saving souls. Not, Am I successful in securing a good "place, position, or pay"? He should not choose his place along the battle-line, but should fight wherever God puts him. At least, that is the way it appears to a layman.

W. A. BELK.

Holly Springs, Miss.

Louisiana Conference.

REPORT OF COMMITTEE ON CHURCH PUBLICATIONS

We note an increase of \$13,918 in the volume of business of the Publishing House.

We report that the Methodist Quarterly Review and the Epworth Era have ceased to be a charge on the funds of the House.

The Nashville Christian Advocate is full of sprightly, live, entertaining connectional news. It creditably represents the progressive phases and factors of Methodism.

The Epworth Era is a fine paper for young people. The addition of Rev. F. S. Parker, D. D., to the editorial staff has been felt and marked throughout the paper in its latest and best successes.

Our Sunday-school literature is second to none; displays ripened thought, careful prayer, tender shepherding of the interests committed to them.

The lack of financial support and personal solicitation can not be absolved by captious criticism, but by dollars, subscribers, and literary contributions.

The number of subscribers to our periodicals in Louisiana is as follows: Nashville Christian Advocate, 428; NEW ORLEANS CHRISTIAN ADVOCATE, 1,228; Epworth Era, 350; Methodist Review, 54.

The NEW ORLEANS CHRISTIAN ADVOCATE has an inadequate circulation. It is the opinion of this committee that Dr. Boswell is giving the Conference the best paper of which he is capable. He is slowly improving the typographical features and literary contents of our paper. Considering the cramped conditions under which our brother is compelled to labor, we affirm that we can not look for a better paper than he is giving the church under existent circumstances: be it, therefore,

Resolved, That as the senior member of the Publishing Committee's term expires in accordance with a former resolution of this Conference, that your committee nominate W. W. Drake to fill the vacancy thereby caused. The Publishing Committee will read: John T. Sawyer, F. N. Parker, W. W. Drake

(Signed) W. E. Boggs, chairman; P. M. Brown, J. E. Lewis, W. H. Coleman, H. W. Rickey, secretary.

"Back to the Delta."

Who but an itinerant ever experiences the feeling and enjoys the deep interest listening to the Bishop read the appointments? It marks an epoch in the life of everyone a party to it. Thus listening for the names of others, our name was called in connection with Rolling Fork, and in low tones we said, "Back to the Delta." My last pastorate, five years since, was near this place, at Mayersville, on the Mississippi river, where we spent four pleasant years, and, in a measure, became one of them. Many of them are very dear to us yet. The pastors who devote themselves to this people find a very warm place in their hearts, and how they do welcome them to their pastorate and homes only those who have been here can testify. It seems, when a preacher gets "his hand in" in the Delta, they will send him back occasionally, as the appointments in both Conferences evidenced this year.

A delightful charge this is, having Shaorbrough's Chapel, on Sunflower river, surrounded by old-time Methodist stock; Cary and Rolling Fork. Cary has reorganized her Sunday-school, Sister Courts being its faithful superintendent. Rolling Fork having been a station two years, found it not best to continue so, and the others were added. Brothers Norton and Cammack, as faithful pastors, made it pleasant for the incoming pastor. Other pastors have wrought well. Bro. Penn gave up his life, and is buried here. The Sunday-school here is one of our greatest helps. The superintendent, Bro. Parham, has been faithful for years; always at his post, with Prof. Eckles, son of a local preacher, as assistant. The work is on their hearts; the children attend, and respond readily. More children attend prayer meeting than I have seen for some time. The League promises good work this year. The Lord will give us a gracious revival. This we confidently expect, and shall wait upon God until it comes.

W. T. GRIFFIN.

Black Hawk and Acona.

DEAR DR. BOSWELL: I was highly pleased when Bishop Galloway read me out for Black Hawk and Acona. Why any preacher should not count himself fortunate to serve this good people, and live in this comfortable and roomy house, is more than I can understand. For the first time in my ministerial life I am serving a "hill" charge, and I thank God, and those instrumental in putting me here, for it.

And if you will permit it, Doctor, I will tell the readers of the Advocate about our reception at Black Hawk. My wife and babies did not reach here until the twenty-ninth of December. They spent Christmas in Jackson with Mrs. Lewis' relatives, and I purchased a horse and buggy in Jackson, and drove through the country to Black Hawk. For a day and a half I found the roads good, and the weather was fine, but on the twenty-fourth of December I found

a disagreeable day and bad roads from Lexington out to Black Hawk.

On Christmas Day, I preached to a good-sized congregation at Acona, and on Monday following I came up to the parsonage. On reaching the parsonage I found that the ladies of Black Hawk and Acona had been at work. They put \$50 worth of improvements in the parsonage after Bro. Leech left, and before we moved in. On the day that I brought Mrs. Lewis out from Lexington the ladies prepared us a most palatable supper, having enough cooked to last our family about three days, and, in addition to this, there were many good things in our larder. I'll tell you what's a fact, Doctor: When a minister receives such a welcoming as was ours on the Black Hawk and Acona charge, it is with a glad and happy heart that he addresses himself to the duties that are before him; but when there is the cold shoulder turned to him on his advent to his new work, and no signs of welcoming are shown him for his office sake, it is with a sad and heavy heart that he addresses himself to his year's work. How do I know? did you say. "I've been there," or, that's how I know. If it were not for his Holy Spirit to comfort us during the dark hours that we must all pass through, many of us would long ago have made shipwreck of our faith; but, thank God! "he never leaves us nor forsakes us."

For the benefit of those who have known the charge in the past, I will state that Black Hawk circuit now consists of only Black Hawk and Acona. These two appointments are but four miles apart, and each place has two Sundays in each month for services. We are expecting the happiest year of our life. Pray for us, that God may be able to use us in that way that will best advance his cause. Fraternally,

J. T. LEWIS

From the Choctaw Mission.

DEAR EDITOR: Will you please allow me space to say something about the Choctaw Mission? Tallichulok has a little Sunday-school, and the children are manifesting some interest in the study of the Word.

On Sunday, Jan. 1, 1905, I tried to preach at 11 A. M., and we had a good time. Every member of Tallichulok Church was present, and we formulated plans for the new year with joy in our hearts and renewed energy to make 1905 the best year in our history.

Bro. Welch Billy preached a good sermon at 8 P. M., Jan. 1, and I trust the Holy Ghost will lead us in the way the poor Choctaws should go, and finally land us all safe in the "haven of rest."

I ask that all who read this will remember me at a throne of grace. Please ask that God will strengthen and encourage me, for it is indeed discouraging. Sometimes, when I go to the different appointments where we once had large congregations of happy Choctaws on their way to heaven, and now, oh! so few, and they greatly discouraged and con-

fused, "as sheep without a shepherd," I feel as did Peter when he began to sink and cry to the Lord for help, and feel renewed strength.

Christmas Day of 1904 I went to every home on the mission, and explained to them the meaning of Christmas, and when they understood, they were all ready and willing to make a "thank-offering," which amounted to \$4, to be paid to our presiding elder at our first Quarterly Conference. I still have hopes of my people, and looking for better times in the future.

Sister Ross was with us at Tallichulok Sunday-school, and preached last Sunday. We were all happy to meet her once more, and hope to have a school at old Tallichulok again this Summer.

We are hoping to get some other Choctaw families to move to the vacant mission homes, and add to church, Sunday-school, and week-day-school. I feel more encouraged concerning the Bogue Chittos than ever before. They seem anxious to learn, and come to me for instruction on the catechism, and also English school books. Please pray that I may teach them aright.

We are trying to improve the mission by setting some fruit trees of different kinds, and putting up some wire around our homes; also making some hill side ditches to prevent the land washing.

Hoping and praying that we may be instrumental in accomplishing good for all with whom I come in contact, I am,

Yours in Christian love,
SIMPSON J. TUBBY.

Tolles, Miss., Jan. 25, 1905.

Live Oak Circuit.

DEAR DOCTOR: Thinking possibly some of the brethren would like to know how the Live Oak preacher and people are getting along, I will write just a few lines. This is considered a very hard work, and dreaded by many of our preachers. It is true, this is a hard work, but my idea of the itinerant system is, that a true itinerant preacher will find plenty of work to do anywhere he is sent. I am glad to state that we have some as good people on this work as you will find anywhere. This is my second year on the work, and I am thankful to state that I and family have met with a hearty reception, and the people seem to appreciate our return, judging by their actions. The Board of Stewards have fixed the assessment for preacher in charge several dollars in advance of last year, and money is being raised to put the parsonage in good shape. The outlook is good for a good year's work. The preacher-in charge has started out (by the help of God) to make this year the best year's work, and carry up to Conference the best all round report in the history of the work for quite a while.

Yours in Jesus,

E. L. CARROLL.

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We have made arrangements with The Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the NEW ORLEANS CHRISTIAN ADVOCATE is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions.

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We have sample copies on hand, and will take much pleasure in sending them out as long as the supply will last.

Address

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512 CAMP ST., NEW ORLEANS.

We have received a circular of the Teachers' Training Course of Poplarville High School, and advise all who are interested in preparing for the examination to write Prof. Thames, at Poplarville, Miss.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE

Letter from "Gilderoy."

The papers that come to my table are filled with glowing accounts of the great revival of religion now spreading over Wales. The Holy Spirit is also being poured out in England, and we are looking and longing for a like blessing in America. My ministry began during the closing years of the last widespread revival we had in this country, and I have longed to live to see another great work of grace. I hope it is coming to us now. May God speed the day! To this end all of us ought to be more anxious and more prayerful. The blessing will not come unsought. God is willing to give when we are ready to receive.

In Wales this great work of grace manifests itself largely in song. All the people sing. The songs they sing are spiritual, set to tunes that are calculated to stir the spiritual sentiments and emotions of the people. These songs are full of the gospel of God. When our people begin to sing, heartily and rapturously, I shall begin to feel like the revival has begun.

This work in Wales is carried on largely by laymen and laywomen. So it was in this country along in the fifties. All of the Lord's people were prophets when it came to carrying on the work and pushing it forward. The people did not wait for the preacher. When they were assembled they began to sing and pray, and to exhort and call mourners. Souls were born to God. Often, when the preacher arrived, he found a great revival at full tide. It was an easy matter to preach then. The Holy Spirit gave unction and utterance.

The Welsh are making large use of testimony or experience meetings. New-born souls bear public witness to the saving efficacy of divine grace. These testimonies are unctuous, earnest, often thrilling, and they are used of God in the conviction and conversion of other souls. So it was in the days of Paul, of the Wesleys, and of our fathers in Rome, in England, Ireland, and in America. It is a great power to have a clear experience, and to recite it humbly and modestly for the good of others. Paul's great speeches before kings and governors were the story of his conviction and conversion. They were affecting and effective.

The Welshmen are not unduly magnifying the outward, visible and audible demonstrations of the converts. This is well, for these are not always the same, and not the same in every person. We poor mortals often mistake the manifestation for religion, the shadow for the substance, the sign for the thing; hence some unwary souls simulate religion when they have none. The only infallible proof of a changed heart is a changed life. This seems to be the point stressed and magnified in Wales at this time. It is a revival of active and actual righteousness, right living every day and everywhere. This we need in this country.

The preaching in Wales is plain,

pointed, direct, and deals with the simple and fundamental truths of the gospel. It is largely hortatory, and meant to stir men to immediate and decisive action, to personal and prompt surrender to Christ. It is not about the gospel, but the gospel itself. This I gather about this wonderful revival from papers and magazines. I read with a hungry heart every line I see. Oh, for a like work of grace in this great land of ours! I feel the foretokens of it in my own soul. Can I be more prayerful, more watchful, more earnest, more zealous, more unctuous? Can I be less abstruse and more simple in preaching, more hortatory and less argumentative, have more spirituality and less mentality? Lord, help me.

GILDEROY.

Feb. 4, 1905.

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send to-day to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine), which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys, and blood. Your druggist can supply you, but the proprietors wish to have every reader of the NEW ORLEANS CHRISTIAN ADVOCATE first try a bottle, so as to become thoroughly convinced of the wonderful benefits to be received.

Winona, Miss.

DEAR DR. BOSWELL: Last Sunday, Jan. 29, was a great day for our Winona Methodism. Bishop Galloway was at his best. His sermon at 11 A. M. was excellent. His address at night on his recent observations in the Orient was a benediction. Large crowds attended both services; notwithstanding the very inclement weather.

We begin well at Winona. This strong church and this good town reveal great possibilities for the future. The people are very kind and responsive. This, together with increased salary, encourage us to do our best. My worthy predecessors have wrought wisely and successfully. Bro. W. W. Woollard gave me a good start. Bro. T. H. Dorsey, our presiding elder, and all his preachers are doing good work. Come to see us.

Yours faithfully,

J. A. BOWEN.

P. S.—We are beginning to canvass for NEW ORLEANS ADVOCATE, assisted by Bro. Bachman. We hope to succeed.

J. A. B.

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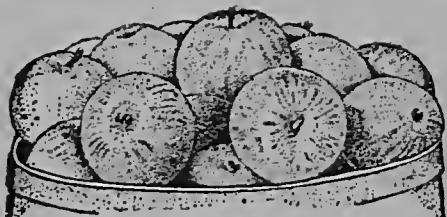
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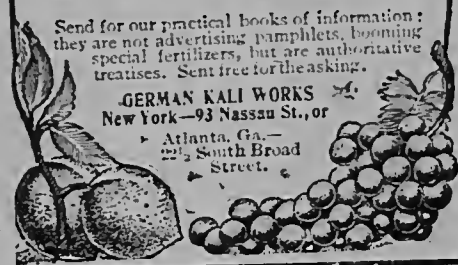
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Hermanville, Miss.

DEAR DR. BOSWELL: Thinking some of my friends would like to know my whereabouts, and what our surroundings are, I write you the following for publication:

At our Annual Conference, held at Gulfport last December, I was assigned to the Hermanville charge, in Claiborne county, Miss. We left our old charge, Daleville, Miss., on Dec. 20. We spent the first night in Meridian, Miss. The next day (Wednesday) we came to Hermanville. We arrived here at 6 p. m. Several of the brethren and sisters met us at the train, and conducted us to the comfortable parsonage on the hill east of the depot, where we had a most royal reception. Some of the elect ladies had preceded us, and prepared for us good, warm fires, and a real nice supper already on the table awaiting our arrival. Immediately after we got in the house everybody left us. My! my! how we did enjoy that good supper! And away deep down in my heart I said, "God bless these good people, and help me to do the best work of my life." After supper a lamp was lighted to take a look at our new home, and when we got to the pantry we found a barrel of flour, sugar, rice, coffee, etc.—all of which we appreciated.

On Friday night following some one rapped at the door. An old friend and her husband came in to sit a while, and directly another, and others, until all the chairs on the place were brought in, and they kept coming until there was not standing-room in Mrs. Foreman's room and hall. They came from every direction, old and young, Methodist, Baptist (the Baptist pastor leading his flock), Presbyterian, and others. Such a pounding we have never received anywhere before. The dining-table was loaded down, several chairs, and boxes and baskets on the floor. The people seem to be willing to do something. This is only as it should be, for we may be assured that when we do all we can, the good Lord will own and bless our efforts.

Almost every day since we arrived here has brought tokens of kindness and appreciation from our neighbors. May the Lord abundantly bless every-

one who participated in those acts of kindness to us, and may the good Lord help us to minister to them in spiritual things as they have to us in temporal things!

Our first Quarterly Conference is a thing of the past. We are simply delighted with our new presiding elder, who is wide-awake looking after the interest of the church. My family appreciated very much his stay in our home Saturday and Sunday.

Brethren, pray for us, that we may have a successful year in the cause of Christ.

Your brother in the work,
J. H. FOREMAN.

Feb. 3, 1905.

Dedication.

MR. EDITOR: Allow me space in the ADVOCATE to report the dedication of our new church. You know we built a nice new church on Pearl street, in Natchez, instead of Wesley Chapel, on Cemetery street, and it was completed and ready for dedication the first Sunday in December; and as I had previously engaged Bishop H. C. Morrison, of your city, to dedicate it, he came on Saturday evening before the first Sunday, and at eleven o'clock on the first Sunday he preached the dedicatory sermon, which was greatly enjoyed by us all. It was a great sermon. He preached for us again at night a very fine sermon indeed. We will not soon again hear two sermons that will equal the two preached by the Bishop. My people want him to come back and hold us a revival meeting, and they are in earnest about it.

Well, we had a very bad day for our dedication. It rained all day, but we had right good congregations at both hours, and greatly enjoyed the Bishop's visit. Thank you, Bishop.

We have a nice church valued at \$3,500, and it was paid for, every dollar, in one year. I want to thank the good people of Natchez and elsewhere for the help they gave me. Dr. J. C. Ballard stood right by me from start to finish, and is still standing by us. Our people highly appreciate his help in more ways than one.

The members of Jefferson Street Church, with their pastor, held up my hand, and helped to push the enterprise to completion (just like the true, good brethren they are). God bless them, one and all.

Hon. R. F. Reed, a leading lawyer of our city, and a member of Jefferson Street Church, gave me \$25 to help build my church, just for the privilege of drawing up all the deeds and papers for me free of charge. God will reward him more than I can.

God bless all the good brethren and sisters that helped me, giving them an hundredfold in this life, and in the life to come a bright crown of rejoicing.

And now, in conclusion, I want to thank the city papers, the Natchez Democrat and the Bulletin, for much help they gave me in publishing articles for me, and in money paid. They did me much good. Thanks to our accommodating paper-men. I am so thankful to God and all the people for our new church, and so nicely located. God bless them all.

Your brother in Christ,

A. D. MILLER, P. C.

Natchez, Miss., Jan. 31, 1905.

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HOME CIRCLE.

Aunt Peggy on the Railroad.

The following account of a railroad ride of an old colored woman, written for the Christian Advocate (Nashville) many years ago, and signed "G." (Rev. W. M. Green, we suspect), was reprinted last month in the Illustrated Methodist Magazine, from which we copy. It will be read with interest.

It is now more than a score and a half of years since Aunt Peggy died; but she is still before us, an indelible picture of the "Long Ago." We can see at this moment her immaculate apron, and the ever-present bandanna folded twice about her head. In her coffin she wore that bandanna. The whites and blacks, old and young, called her "Aunt;" she was too old to be called anything else than Aunt Peggy—it would have been irreverent. 'Squire E., her master, exacted no service of her; for she was on the retired list, well kept and respected for what she had done; and yet she was by no means decrepit, but hale and hearty for one of her years—somewhere between 75 and 80. According to her own statement, she was born "somewhere in Old Fnginny," and came down to Tennessee when quite young.

It was reported to the 'Squire that "Aunt Peggy desired to visit some old friends, and attend funeral service of a distant relative in the town of Murfreesboro"—which funeral had already taken place, but would be repeated for Aunt Peggy's pleasure and accommodation.

'Squire E. lived just two miles west of Nashville, and Murfreesboro was distant from Nashville about thirty-two miles south. The Nashville and Chattanooga Railway at this time was completed in part; trains were running from Nashville to Murfreesboro. The 'Squire concluded that Aunt Peggy would enjoy the novelty of a trip on the cars, which shows that our best friends can not always choose our pleasure for us. So the money was furnished to pay her fare, going and returning, and some loose change for incidentals.

Now, Aunt Peggy had never laid her old eyes on a railway; true she had heard the children speak of it in very extravagant language, and had emphatically announced that "she didn't b'lieve in no sich." However, she agreed to undertake the trip "to please old Master, the Lord bein' willin'."

Aunt Peggy and her bundle of miscellany were set down at the depot, where we take leave of her until her return. About five weeks elapsed; it was night, and the family was retiring, when a little

negro brought in the intelligence that Aunt Peggy had arrived at the quarters—that she had started from Murfreesboro at 3 o'clock in the morning, and walked all the way back home. Early in the morning the 'Squire had her called in, and the following colloquy ensued:

'Squire: "I was surprised and alarmed to hear that you had walked back from Murfreesboro; you might have suffered very seriously, old as you are, from such a walk. Did I not give you money sufficient to bring you back on the cars?"

Aunt Peggy: "Yes, sir, I' spec' so."

'Squire: "Did you lose your money?"

Aunt Peggy: "No, sir."

'Squire: "Did you give it away?"

Aunt Peggy: "No, sir."

'Squire: "Did you spend it?"

Aunt Peggy: "No, sir."

'Squire: "What did you do with it?"

Aunt Peggy: "Got it in my bosom, sir."

'Squire: "Well, please tell us why you walked thirty-four miles, at the risk of your life, instead of riding on the cars?"

Aunt Peggy: "Well, Master, I'll tell you all from de beginnin' to de eend, as fur as I kin ricollect."

"Yon see, Master, when Jeemes sot me down dar whar he left me I tuk up my bundle, and seein' a man wid a short coat on I tole him whar I was gwine, and axed him whar I must git at. He pointed to a little, low, long honse on wheels, and sez, 'Git in dar!' So I goes to de honse and walks around it, and dar wnzent no sign of a door, nuffin but little bits o'winders all up and down de sides uv it. So I goes back to de man wid de short coat on, and sez I to him, sez I, 'How am I gwine to git in dar?' He kinder smiled like, and sez he, 'Go to de eend of de house, and clime up dem steps, and dar you'll find de door.' So I goes and climbs up de steps, and shore 'nuff dar was de door; and if it's de las' word dis ole nigger is ever gwine to speak, de door had an iv'ry knob on it jist like our front door. So I sot my bundle down, and sez I to meself, 'Dis ain't no room fur a nigger to be gwine into,' and I felt sorter frustrated like; but a man he come along d'rectly, in a mighty hurry, and sez he, 'Aunty, go in, you're in de way.' So, yon see, I wns obleeged to go in. Now before de Lord, Master, whin I got in dar I was right down 'shamed jist bekase I wns dar; for yon see dar wns red sofas in rows up and down de sides uv de house, and dar wns gold pegs over de sofas, and I

stood dar not knowin' what to do and meditat' like whether or no somebody hadn't made a mistake; for you see dat wns no place for a cullnd' pusson. I was leanin' against one of de fine sofas like, and a man comes along and sez, 'Aunty, here you is agin in de way, please sit down!' So, you see, I was obleeged to sit down, and de sofa wns so soft I thought I wns gwine clar through; so I jumped and sot down at de same time. De folks kept a comin' in and a comin' in, and sez I to de man who sot furninst me, 'Is dey gwine to have a meetin'?' He grinn'd like, and sez, 'Wait, and you'll see.' While I was waitin' and wond'rin' what would happen next I hears a whistle, and a bell a-ringin' and looks out uv de little winder, and sees an orful black thing wid de smoke pourin' out uv its top and de water fizzin' out uv its sides; it went up sumwhar—I don't know whar—and d'rectly it come back bump against de honse I wns in, and shuk de house an' all de folks dat war in de honse; and sez I to de man what sot furninst me, 'If dey keep bumping 'bont dis way day'll knock down de honse and hurt some pusson—mebby some white pusson.' He told me not to be skeered, nobody was gwine to be hurt jist then. So, while I was a-prayin' to de Lord, I hearn a man holler, 'All aboa'd,' and a bell rung, and dat great black thing snorted and started off, and den de honse I wns in started, and all de folks dat wns in de house started, and we kept gwine faster and faster, and I kept prayin' harder and harder and a-holdin' on to de eend uv de sofa till I got de cramps in my fingers. My Lord, Master! dat black thing didn't keer nuffin for a hill; I could jist hear it tearing it way through and grindin' np de rocks, and I could look through de winders on both sides and see de rocks sticking out whar it tore its way through; and when we'd come to a river, bless your son! dat thing didn't stop to ford—it jumped from one bank to tother jist like dar wuzent any river dar; and sometimes, sir, we'd leave de ground intirely and fly up in de air; I could see de tops of trees and de houses 'way down yonder; and while I wns in a mighty agony of prar a man cums up and holds out his hand. I jumps up and shnk his hand, and sez, 'I'm monst'ons glad to see you, young master,' but he laughed, and all de folks dey laughed, and sez he, 'I want your fare, anty;' and sez I, 'De Lord may strike me stone dead if I hev one bite to eat,' and de folks dey laughed more and louder, and sez he, 'I want you to pay me for ridin';

and I tuck de money what yon give me out of my bosom, and give it to him and he give me snm back. Howsumever, as I was gwine for to say, the black thing stopped whar I wanted to stop, and I got off and thanked de Lord for preservin' my life, and promised him I never would git on them things no more." G.

The Champion of His People.

Of Dr. Grenfell, the medical missionary to the Labrador fishermen, this story is told:

Dr. Grenfell will let no man oppress his people when his arm is strong enough to champion them. There was once a rich man—a man of influence and wide acquaintance at Saint Johns—whose business was in a remote harbor of Newfoundland. He did a great wrong for the third time; and when the news of it came to the ears of the mission doctor the anchor of the Strathcona came np in a hurry, and off she steamed to that place.

"Now," said the doctor to this man, "you must make what amends you can, and you must confess your sin."

The man laughed aloud. It seemed to him, no doubt, a joke that the mission doctor should interfere in the affairs of one so rich who knew the politicians at Saint Johns. But the mission doctor was also a magistrate.

"I say," said he, deliberately, "that you must pay one thousand dollars and confess your sin."

The man cursed the doctor with great laughter, and dared him to do his worst. The joke still had point.

"I warn you," said the doctor, "that I will arrest you if do not do precisely as I say."

The man pointed out to the doctor that his magisterial district lay elsewhere, and again defied him.

"Very true," said the doctor; "but I warn you that I have a crew quite capable of taking you into it."

The joke was losing its point. But the man blustered that he, too, had a crew.

"You must make sure," said the doctor, "that they love you well enough to fight for you. On Sunday evening," he continued, "you will appear at the church at seven o'clock and confess your sin before the congregation; and on Monday will pay the money as I have said."

The man defied him with profanity.

At the morning service the doctor announced that a sinful man would confess his sin before them all that night. There was great excitement. Other men might be prevailed upon to make so humiliating a confession, the folk said,

but not this one—not this rich man, whom they hated and feared, because he had so long pitilessly oppressed them. So they were not surprised when at the evening service the sinful man did not show his face.

"Will you please to keep your seats," said the doctor, "while I go fetch that man!"

He found the man at a brother's house, on his knees in prayer, with all the family. They were praying fervently, it is said; but whether or not that the heart of the doctor might be softened I do not know.

"Prayer," said the doctor, "is a good thing in its place, but it doesn't 'go' here. Come with me."

The man meekly went with the doctor; he was led up the aisle of the church, was placed where all the people could see him, and then he was asked many questions, after the doctor had described the great sin of which he was guilty.

"Did you do this thing?"

"I did," answered the poor wretch.

"You are an evil man, of whom the people should beware!"

"I am."

"You deserve the punishment of man and God!"

"I do."

There was much more, and at the end of it all the doctor told the man that the good God would forgive him if he should ask in true faith and repentance, but that the people, being human, could not. For a whole year, he charged the people, they must not speak to that man; but if at the end of that time he had shown an honest disposition to mend his ways, they might take him to their hearts.

The end of the story is that the man paid the money and fled the place.—Harper's Magazine.

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Thursday, February 9, 1905.

LOVE NOT THE WORLD.

Men are utterly heedless of the scriptural injunctions against the ruinous effects of setting their affections on the world. In spite of the warnings of the Word, and the experience of the millions who have been overwhelmed in sorrow, or wrecked in morals for both worlds, they cling to the things of earth, not seeming to know or care that the fate of those who have gone before will in due time overtake them.

The world, in this connection, is used to designate the things of a purely secular character—anything in which the head and hands are employed for the purpose of money-making, or in devising ways of gratifying “the lusts of the flesh, the desires of the eye, and the pride of life.” The world, and the things in the world, are in direct opposition to spiritual things—the “things which are above, where Christ sitteth at the right hand of God,” and which we are exhorted to seek as the only objects worthy of the affection of intelligent men.

The world itself, and the things that are in the world, are not to be despised. They were designed to serve men, not to master them. It is the part of wisdom, as well as in accordance with the divine will, to “use this world as not abusing it.” The idea that withdrawal from the world, and self-denial to the extent of voluntary suffering of the ills of poverty, are essential to the fullest development and enjoyment of Christian life, is twin evil to the notion that filth promotes growth in grace. Both grow out of a misapprehension of man’s true relation to the world. The trouble comes when men give way to the world so far as to let it have dominion over them, for in that case all the finer feelings of the heart are debased, and heavenly things not only obscured, but barred from the soul.

The rich fool, though abundantly blessed in his fields, did not recognize the hand of Providence in his prosperity. He saw in his

grounds and granary only the means of ministering to his selfish and carnal appetites. God and all holy thoughts were effectually shut out. And when he turned from God and apostrophized his soul, he spoke as if his own hands had filled his barns. In that moment his life’s doom was sealed. “Thou fool,” said a voice from on high, “this night shall thy soul be required of thee, and then whose shall those things be, which thou hast provided?” And Jesus added, “So is every one that layeth up treasure for himself, and is not rich toward God.”

Aside from the temptation to one who loves the world to gratify the baser passions of his nature, there is no room in his soul for the love of God. “If any love the world, the love of the Father is not in him.” He is neither a servant nor friend of God; much less is it possible for him to love God with all his heart. Is it any wonder, then, that so much is said about the sin and punishment of selfish wealth, and that so many solemn warnings are given concerning the abuse of this world? “If riches increase, set not your heart upon them.” “A little that a righteous man hath is better than the riches of many wicked.” “They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

The wealth of the prodigal son was not ill gotten gain. It was his of right. And he was at perfect liberty to go into a far country and use his money to good advantage. But he loved the world, and “spent his substance with riotous living.” He added nothing to his store, and in due time he came to poverty. His fate teaches us that the love of the world for the sake of its pleasures is as debasing and damning in the end as to hoard gold and constantly worship at its shrine. “The world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever.”

THE MISSING LINK.

More than once in these columns we have asserted that mankind in general lacks several points of being completely civilized. We would not miss the truth very far were we to assert that among certain classes there are evidences of moral degeneracy. When sports and their admirers, including well-to-do and respectable women, descend from cock-

pits to rat-pits, and witness rat fights, and scream with delight when one rodent downs another, we think the evidence is pretty clear that they are degenerating—getting further and further from original righteousness. Certainly, they are not maintaining the standard of the nineteenth-century civilization as acknowledged in the United States. Even skeptics must concede that St. Paul knew what he was talking about when he said, “Evil men and seducers shall wax worse and worse.”

And strange to say, contrary to general belief, and despite physical culture, college-rowing, football, etc., we are informed that there are evidences of physical degeneracy. Up in Indiana there was recently born to a man and wife a child with a tail. True, it was a short one, only two inches in length, but it was a tail, sufficiently long to convince the doctors who saw it that the human race sprang from the monkey tribe, and that the species, having reached the climax, was now on its return to the original order. In other words, the human race is physically degenerating. Those doctors found “the missing link.” They should be glad they were born fifty years ago. They might have come into the world with “an elongation of the spinal cord.”

If such a freak of nature is to be taken as evidence of physical degeneracy, and that man is only a finely developed monkey, there is no reason why scientists should not have said so before Darwin was born. We have seen human beings with more characteristics of the monkey than one. In fact, judging by the favor of face, and general formation of the head, they lacked only a caudal appendage of demonstrating that they were next akin to the ourang-outang.

When will sensible men quit propounding their foolish and infidel theories?

LIFE.

Life is of God—all life. As to man, the testimony of Scripture is to the effect that he formed his body out of the dust of the earth, and breathed into his nostrils the breath of life, when man became a living soul. This is the old-time statement. Some believe otherwise. More than one man, during the past fifty years, has asserted the possibility of producing life independently of divine agency. Not many decades ago a scientist experimented “along this line,” hoping to develop creeping things from a lump of clay, which, as we remember, he passed through the fire to kill any existing germs. His purpose was to make an honest test. He never succeeded, as

far as we ever heard. A young preacher, just from school, and who about that time was interested in biology, said in our hearing: “If this man succeeds in his experiment, God is gone.” That was twenty-five years ago, and God still lives.

And now comes a Chicago professor before the public, declaring that life is a combination of chemical forces; find the combination, and life can be produced. Mr. Carnegie might be persuaded to give this man \$100,000 to assist him in his search for the combination. But we rather think the multi-millionaire library-builder would prefer to follow the lead of Lord Kelvin, said to be the greatest living scientist, who, in a lecture to physicians, cautioned them against being “dazzled by the imaginings of the daily press, that because Berthelot and others have made foodstuffs, they can make living things, or that there is any prospect of a process being found in any laboratory for making a living thing, whether the minutest germ of bacteriology, or anything smaller or greater. . . . That is vastly beyond the subject of the chemical laboratory; beyond the subject of physics or of electricity.”

Let us rest in the old faith! Dr. Buckley says: “Life alone begets life, and materialism has no foundation in nature or in reason. None need be disturbed by the atheistic class of scientists; their number is not as large as it was, and it is not likely to increase.”

Cardinal Gibbons is quoted as saying in a sermon recently preached in Baltimore: “Woe to the country and State which systematically encourages childless families; it is a land without joy, bereft of the dews of heavenly benediction. Happy is the land which fosters the growth of children.”

We respectfully call the attention of Dr. Winton to these words of Cardinal Gibbons. True, the Cardinal has never undertaken to rear a family, but he stands at the head of a great ecclesiastical organization, and is quite as eminent as Mr. Bryan, to whom Dr. Winton devotes nearly a whole page of editorial space in defense of his political views, which were so vigorously attacked by Mr. Bryan.

In a long list of distinguished writers, whose productions will grace the columns of one of our leading Southern Church papers, only two are Southern Methodists. From this we infer Southern writers are scarce; else their productions are beyond the reach of the ordinary newspaper.

OUR SENIOR BISHOP.

Bishop John C. Keener, Senior Bishop of the M. E. Church, South, was eighty-seven years old on Tuesday, the seventh of February. He came to New Orleans prior to 1850, when it was not only a trial, but a great risk to health to live in the city. At that day, and for many years afterward, the law of the Church exempted the preachers stationed in New Orleans from the operations of the time limit. Once in the city, and acclimated, a preacher could remain an indefinite period. Bishop Paine made the appointment. He felt the responsibility, the preacher having a young wife, and lest the shock be too great, he gently informed her of his purpose. This was contrary to the custom of the day. The young wife, heroine that she was, interposed no objection, and together the couple came to New Orleans, where they spent more than fifty years. Methodism was weak in numbers and resources when Bishop Keener first came here. He has witnessed the growth of the Church almost from the beginning, and up to his elevation to the episcopacy in 1870, he was not only identified with every interest of the Church, but a chief promoter. He has done more for Methodism in the city than any man living or dead. The present generation of the Methodists of New Orleans know nothing of the toils and sacrifices of Bishop Keener to give them a foundation whereon to build. And if the old walls of the ADVOCATE building could speak, they could tell of many midnight hours spent in writing, and in hard labor, such as mailing the paper by hand, in order to give the Methodists of Louisiana and Mississippi and Alabama a CHRISTIAN ADVOCATE. Long before he became Bishop he exercised a tremendous influence in the Church. No voice was more potent in the General Conference. The reading of a single paragraph in the General Conference of 1870, followed by a short talk, contributed more than anything else to his election as a General Superintendent. His life since then has been an open book to the whole Church.

As the Bishop enters his eighty-eighth year, he is in fairly good health, clear in mind, cheerful in spirit, and full of faith and hope. With him in the evening-time it is light.

PERSONAL.

The postoffice address of Rev. W. T. Woodward is Bernice, La.

Rev. R. D. Noteworthy wishes us to inform our readers that his address for this year is Micanopy, Fla.

Rev. J. R. Countiss says he "finds his hands full in the village of Oxford, with fairly good prospects for a successful year."

Rev. O. G. Halliburton has had an auspicious beginning at Louisiana Avenue Church, and is well pleased with the outlook.

The editor of the ADVOCATE, Dr. Boswell, was detained at home this week, owing to family affliction. We ask for the prayers of the Church to sustain him in this present trial.

Dr. Tigert, our Book Editor, and editor of the Quarterly Review, has made an engagement "to deliver a course of lectures in connection with the Summer School at Garrett Biblical Institute."

Rev. E. C. Sullivan, at Tom Nolen, Miss., is quite busy ceiling the parsonage with his own hands. He appreciates the ADVOCATE very much, and is working to get it into the homes of his congregation.

Rev. E. P. Craddock, at Dryades Street, this city, was given a pound party by his congregation and friends last week. It was a thoroughly enjoyable affair, and the pastor speaks in glowing terms of the results of the visitation.

On Feb. 2 Bishop Wilson began a series of five lectures, on "Missions," before the Union Theological Seminary (Presbyterian), at Richmond, Va. No man in the Church, of any denomination, is better equipped for such service than Bishop Wilson.

Rev. W. G. Burks, Ripley, Miss., writes us: "We have started well upon the new year, and hope for another prosperous year. I wish we could put the ADVOCATE in every Methodist home. It is a strong paper, and merits the patronage of all our people."

Rev. J. M. Weems, Yazoo, City, writes us: "We are moving on fairly well with our Church work. We still worship in the court house, but hope to let the contract for our new house of worship in a few days. During the month of January I received eleven members."

Rev. Richard Wilkinson, of Rayne Memorial, is "taking in" the two Mexican Missionary Conferences, over which Bishop Candler presides. This week he is in Laredo, Texas; next week he will be in the City of Mexico. We have in hand an interesting letter from Bro. Wilkinson, which we will print in our next issue.

A representative of the ADVOCATE spent last Sunday at Lake Charles, where he was hospitably entertained by the pastor, Bro. Joyner, who preached two excellent sermons on that day. Bro. Joyner has an excellent congregation, and has fine prospects of a good year's work. We wish to express sincere thanks to him for his many courtesies.

During last week our representative had occasion to visit Abbeville in the interests of the ADVOCATE. The pastor, Bro. Isbell, has been suffering with la grippe, and threatened with pneumonia. We are glad to inform his friends, that his condition has improved. We trust he will soon be able to enter upon his work with his usual ability.

Rev. Robert Randle, Downsville, La., says: "After a long move in much bad weather, I reached my new work about the first of January, and was very kindly received by the people. I served the work thirty-six years ago as pastor, and from nineteen to fifteen years ago as presiding elder. All seemed glad to have me back; and I desire to do them good as well as get good."

Rev. W. W. Drake, presiding elder of the Crowley district, came down to the city last week to attend the meeting of the Anti-Saloon League, in which he is much interested. He finds the work on the district in fine condition, with the purpose, on the part of the preachers and people, to make advances over last year. Several Quarterly Conference has already gone beyond last year's figures.

Notice.

To, the Preachers of the North Mississippi Conference—

DEAR BRETHREN: From the reading of the resolution on page 16 in the Minutes of our last Conference, I judge that it means all the money collected on Conference assessments is to be sent to me, and I am to forward same to the treasurers of the Conference Boards. I accepted the appointment as Conference treasurer for the present year. I am sure you will first heed the cry of our own men on the Home Mission territory, and answer that cry with a check right soon.

Yours for service,

R. H. B. GLADNEY,
Conf. Treas.

Holly Springs, Miss., Feb. 4, 1905.

REPORT No. 1.

Rev. J. E. Thomas, West Point, for missions, \$166; Rev. J. E. Thomas, West Point, American Bible Society, \$25.

R. H. B. GLADNEY,
Conf. Treas.

Starkville, Miss.

DEAR DR. BOSWELL: We have begun our year's work under favorable auspices. This is our last year. I have never served a more pleasant charge than this. Bro. Graves has made a fine beginning at Houston. The people are pleased, and Graves is delighted with the prospect. His salary has been fixed at \$900—about two hundred dollars more than was paid last year. Houston is building up rapidly, and will soon be one of our leading appointments.

I was in Houston a few weeks ago, and had the pleasure of seeing Bro. A. P. Sage, who is now living at that place. He was as well as usual, and very cheerful. I have never met a better man than Rev. A. P. Sage. His life has been an inspiration to me.

Wish you could come to see us some time this year.

Fraternally,

HAL. S. SPRAGINS.

Religion and Whisky.

MR. EDITOR: On the border of my charge are camps of foreigners, who speak the Slavonic language, engaged in getting staves. They profess to be "Catholics," and to be very particular in the observance of the rites of their church, and yet they used a great quantity of whisky, and were on a general spree during Christmas-time, and were demoralizing to the young men in the neighborhood who visited the camp and would drink with them. There is a danger of having religion in name, so as to



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quiet the conscience, and yet be a sinner. Their teachers are to blame, and, especially for withholding the Bible from them. We are to build for eternity, and only one foundation will stand. M.

Grenada District.

The preachers of this district are all at their places, and started off well. You will be glad to know that Bro. Woollard, of this place, has already become the center of a circle of influence for good, which is being felt all over the town. I held his Quarterly Conference Monday night, and have never seen a more enthusiastic Quarterly Conference for their preacher and his work. We are expecting good things for Methodism in Water Valley this year. Come to see us, Doctor, and we will give you a hearty welcome to our church and our homes.

Fraternally, S. M. THAMES.

Endorsement.

DEAR DR. BOSWELL: Please say, through the CHRISTIAN ADVOCATE, that the Louisiana Conference, has indorsed the action of their Commission in its negotiations with the representatives of Shreveport by more than a majority, while votes of approval still come in daily:

Yours truly, H. C. MORRISON.

New Orleans, La., Feb. 3, 1905.

Rev. T. J. Upton.

DEAR BROTHER: I am just home from a visit to Bro. T. J. Upton. I found him still confined to his room, but improving. He is cheerful and bright and happy. It is a pleasure to be with him, and to see his abiding faith and cheerful spirit in his continued illness. He sends his love to all the brethren. We all hope to see him up and about soon.

J. B. WILLIAMS.

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H. M. S.

TIDINGS FROM PAINE COLLEGE.

Mrs. L. P. Smith, of Texas, first
vice-president of the Board, has re-
cently made a donation of \$100 for
the library at Paine Annex in mem-
ory of her uncle, Rev. Wesley Mor-
gan, of England, who was for years
in the missionary fields of Africa.

Miss Ellen Young, who has charge
of the Industrial Department of the
annex, recently made a report before
the C. M. E. Conference that met in
Thomasville, Ga. Her description
of the work the girls in her depart-
ment are doing is very interesting,
especially so to those who feel that
the servant problem is the vital ques-
tion of the day. She reported twelve
negro girls in the graduating class at
the annex this year. They are not
only receiving valuable training in
the kitchen, dining room, and laun-
dry, but are becoming expert needle-
women, making their own dresses,
hats, and belts. Moreover, they are
fitting themselves to do missionary
work among their own race.

DEPARTMENT OF TITHING.

The society at large will learn with
regret of the resignation of Mrs. W.
O. Ratcliffe, of Denver, Colo. Mrs.
Ratcliffe has faithfully and success-
fully performed the duties of Super-
intendent of Tithing. She resigns
now because of failing health. At a
called meeting of the Board, Miss
Emma Tucker was unanimously elect-
ed her successor for the unexpired
term, and will begin work at once.
Miss Tucker has been for some time
a prominent figure in Southern Meth-
odism, and has become familiar to
the people of Louisiana and Missis-
sippi through her work at the Sea-
shore Camp Ground.

BOARD MEETING.

The nineteenth annual meeting of
the Home Mission Board will be held
in Montgomery, Ala., April 14 to 20.
Mrs. Kennedy, of Lafayette, will rep-
resent Louisiana at that meeting.
Visitors will be welcome.

ANNUAL MEETING.

The annual meeting of the Louisi-
ana Conference Society of Home Mis-
sions will be held in Shreveport. The
exact date has not been decided, but
it will be as soon as practicable after
the Board meeting. Let every auxi-
liary send a delegate to this meeting.
Our society is growing rapidly, and
the annual meetings are yearly be-
coming more important, and it is
necessary that each auxiliary be
represented.

MRS. JOHN B. PARKER,
Conf. Sup't of Lit. and Press.

Como, Miss.

DEAR BROTHER: A word relative to
our new field of labor. We are well
pleased; were given quite a warm
reception by the good people of
Como. We hope to be able to do a
good work this year.

Our first Quarterly Conference was
held Jan. 1 and 2. Dr. W. T. J.
Sullivan, our beloved presiding elder,
preached us two fine sermons on this
occasion—sermons that were not only

scholarly, full of thought, but they
were also spiritual and inspiring.

The District Conference of Sardis
district will be held at Como. It
convenes April 6. Of course, you
are cordially invited to be with us.
In fact, you are expected to be here.
Bishop Galloway has promised to
preside.

With best wishes, I am, as ever,
Yours fraternally,

J. A. HALL.

Jan. 26, 1905.

SPECIAL OFFER.

We have room for a few more
young ladies or girls in the Meridian
Female College and Conservatory of
Music, and room for four more boys
in the male college. We will make a
specially low rate until these places
are filled. Some one can get a rare
opportunity if you apply imme-
diately.

Meridian Male College, or Meri-
dian Female College, Meridian, Miss.

Do You Want to Go West?

There is a fine opening in Alamo-
gordo, New Mexico, for a milliner
and a boarding-house keeper. I will
gladly correspond with any Method-
ists who wish to take advantage of
these openings.

F. E. SINGLETON,
Pastor M. E. Church, South.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.

New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.

McDonoghville, Rev. G. S. Roberts, 534 Howard.
Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytania street;
Phone 329 (uptown).

Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.

Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. A. S. Lutz, pastor; residence,
2617 Burgundy street.

Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1720
Dryades street.

Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).

Algiers, Laverne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.

Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; re-
sidence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Enterpe and
Felicity; Rev. E. P. Craddock, pastor; residence,
1720 Dryades street.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties
have been discovered in the waters at
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properties have led to the establish-
ment of a large and splendidly appoint-
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been fitted up comfortably, and every
attention is given to patients. The
Sanitarium is in charge of a skilled
corps of specialists, and some re-
markable cures are being made. The
Sanitarium is in charge of Dr. C. A.
leed, and this gentleman invites
correspondence on all troubles of this
nature.

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A "Bugle Note" from "Scott."

Out of the "plastic" soil of this, our circuit, we (that is, my faithful horse and myself) can sing the sweet and melodious song of the ages, "Praise God, from whom all blessings flow." I thank God that I have work to do in this part of his moral vineyard. When the appointments came out in the papers, and those who seemed to be interested in us saw that we were moved to "Scott circuit," they did not seem to know where that was. They searched the maps, but failed to find it. We found it all right—not in the maps, however, but on the "fertile" soil of Scott county. Having made our first round, I can say for both of us, we have a good work (with the exception of the roads). The people are very kind, and from what I can see, I think we will have no trouble in raising the Conference collections in fall. The spiritual state of the circuit is encouraging; yet there is room for a great revival all over this country (Morton not excepted).

Although I have just cast my frail "ship" into the "sea of life," and have just begun ministerial work, yet I can see the need of more "family altars" in our country. Although I feel a little delicacy in saying it, as I am a beginner in the work, yet the time has come when we younger preachers must stress this subject more than ever before. It is alarming when we see how many parents are allowing their children to grow up in ignorance of "prayer" and the "Word of God." I was converted at the family altar myself, in answer to the sweet, earnest and "mighty" prayers of my now-sainted mother. May God's richest blessings be upon the mothers of our church, and may he inspire them with the "burning" desire to train their children for Christ and heaven!

JAS. M. LEWIS.

Morton, Miss.

Bon Ami, La.

For two weeks, including Christmas and New Year this preacher was sick with pleurisy, and a great sufferer. Am much better now, Jan. 25, and am filling my appointments; yet I do not regain my strength fast. Maybe I am getting old.

The outlook for the new year is encouraging. Until about nine months ago I seldom tried to preach on Sunday morning, for the want of a congregation. Now my Sunday morning congregations are very fair, and increasing. The most profound attention is given to preaching, and the sermon is frequently followed by a praise service or an experience meeting. The Sunday-school has an enroll-

ment of ninety, and I believe it is as well conducted and as enthusiastic as any other school in the State. Remember, this is exclusively a mill town.

H. ARMSTRONG.

Binnsville Circuit.

DEAR BRO. BOSWELL: I reached Binnsville circuit on Dec. 28, 1904. I have two appointments in the country and two on the railroad. I must say with the greatest of pleasure that I have a very generous people with whom to work for the Master. I find not only my own people kind and liberal, but those of other denominations. I feel very much encouraged with the prospect. I have made my first round, and I see lots of hard work to do, but what our hands find to do, let us do it. I am expecting a good year. Pray for us.

Your brother in our Lord,

H. B. PERRITT.

Scobba, Miss., Feb. 1, 1905.

Special Offers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEESON, Pres.,
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We should like to have a run on Magic Soap. Our offer of last year holds good.

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JNO. W. BOSWELL.

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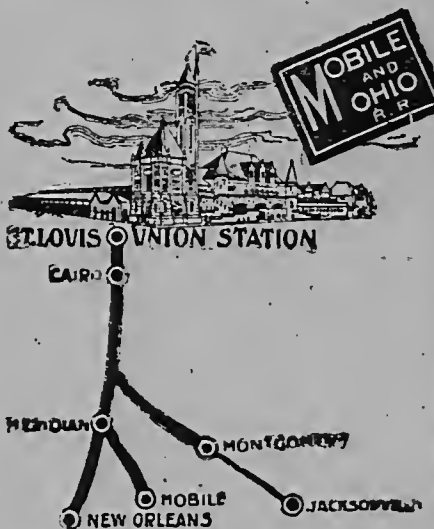
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DALLAS, TEXAS.

Celebrating Christmas.

DEAR BRO. EDITOR: If you will give me a small space in your paper, I will try to write a few thoughts on this most important question.

In the first place: It is a privilege to enjoy ourselves each Christmas, but I notice what a great mistake is being made in its celebration by many people. Suppose we were to set apart in Mississippi the birthday of Supt. Whitefield. All the people of the State who are interested in education would hold meetings at all convenient places over the State, and make speeches suitable to the occasion. And so it should be in the birthday celebration of our Savior. We should meet and worship in his name. I know of many people who are just as good as God wants them to be through protracted-meetings seasons, to let them tell it, and when Christmas comes, they lay down their religion to take Christmas, as they call it. I don't want a religion that won't carry me through Christmas; I want to celebrate the birth of a Savior that can sustain me at all seasons of the year.

We notice that many young men get saved in the Summer, and it is said if they can make it through Christmas, they are all right. I say, if they have got a genuine case of religion, they will go safely through the holidays without trouble. But so many of them get drunk, and go back to the world. What a pity! When is this going to stop? When the young ladies of our country want it to stop. The boys of our country will get drunk Saturday night, and will go with our young ladies to church on Sunday. If the girls would cease to keep company with a drunkard, they will quit sending orders to New Orleans and other places for whisky. The young ladies of our country can do more—much more—to stop whisky-drinking than all the preachers of our Union.

Let us celebrate Christmas in a right way. Let us do all we can to stop the wrong way of celebrating the birthday of our Lord.

W. W. HILL.

Dec. 26, 1904.

Durant, Miss.

DEAR DOCTOR BOSWELL: I have thought for some time of writing you a few notes from this part of the field, but for one cause or other neglected it till now, and, perhaps, would have let it rest further, but the Nashville Advocate has just slipped into my study, and I raised the cover to peep into its contents, and in "Mississippi Notes" observed that "among the immortals" of the

Conference where the forward movement in pastors' salaries is reported, Durant hasn't her notch in the column she deserves. She raised the pastor's salary \$200, instead of \$100, as reported. Aside from this, she raised \$300, and built a new and elegant room to the parsonage, and opened a hall clear through the building, which added very greatly both to the room and comfort of the domicile. This was all done in "rapid transit" and business-like style. In a fortnight after the pastor and his family arrived they were "set up" in the new, enlarged, and now perfectly comfortable house. The pastor was in his new and cozy study, with his books in the case on the wall, "yearning" toward his empty cranium, and ready to supply food and nourishment for mind and soul. The house was largely refurnished, every article for parlor, bed-rooms, dining room and kitchen having been supplied. This was the work of the good women of the church, than whom I have never seen a more heroic, faithful, industrious band. They received us cordially and warmly, and have not abated in their thoughtfulness and kindness. The credit of raising the money for the new building is due the energetic, wide-awake, and irrepressible presiding elder of the district, Rev. W. S. Lagrone. He had that provided for when I arrived. The good people here responded generously and spontaneously to the pastor in everything.

The Sunday-school is an inspiration. On last Sunday it passed the one hundred mark. I believe 102 were present, and it was not an ideal day, either. The total enrollment is 135. The superintendent is a young, wide-awake, spiritually minded man, of whom everybody speaks well. The class of elderly men, comprising some of the oldest and truest landmarks of Methodism in this country, is positively a power for good in the Sunday-school, and a sacred uplift to every class and teacher in it. That splendid and gifted teacher, Prof. W. H. Smith, has charge of this class. What an honor!

The retiring pastor, Bro. "Gilderoy," has many warm friends here, and this is a sign of great helpfulness to the incoming pastor on any charge. While I can not succeed him, I feel that the prospect is all the more encouraging for the new man.

We have received six into the church since we came. We are praying and looking for the best year in our ministry. The outlook is reassuring.

You will hear from me a little later on. God bless you, Doctor, in your great work.

Yours very truly,

L. M. LIPSCOMB.

Feb. 3, 1905.

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What I Have Found at Crystal Springs.

When I reached Crystal Springs to begin my year's work, I was met at the train by almost the whole Board of Stewards, who extended to myself and family the heartiest of welcomes. At the parsonage were a number of ladies with fires and lights and a royal supper. We were at home instantly. I find here an old-fashioned town of prosperous, cultivated people, taking upon itself new energy and vigorous growth. Electric lights and water-works, under municipal control, give to it a city air. From the oldest to the youngest, Jew and Gentile, Methodist and non-Methodist, we have received warm welcome.

I have found a fine Senior Epworth League, full of life and purpose; and we have a good Junior League; and I find a good Sunday-school, in which the fathers and the mothers teach, and young men and young women, and some older ones, are in the classes. Large and constantly growing audiences greet me every Sunday, notwithstanding the unusual cold weather. A fine choir leads the music. Everybody fell into line enthusiastically when I introduced the new Order of Worship. We all like it. The stewards have fixed my salary at \$1,200, which is \$200 more than ever promised before by this church. It will be paid. We are progressive.

Our new presiding elder was with us on a week-night, holding our first Quarterly Conference, and impressed everybody very favorably. He seems to have been put into a position which he fits exactly. He will make this district what it may be and ought to be—second to none of its size in the Conference. This pastor has not been so happy over a situation in years.

Much of all I find here is due to the energy and skill and devotion of my immediate predecessor, Rev. Robt. Selby.

H. W. FEATHERSTUN.

Feb. 2, 1905.

NEW ORLEANS MARKET.

COTTON.

Low ordinary.....	4 3-8
Ordinary.....	4 7-8
Good ordinary.....	6 3-16
Low middling.....	6 15-16
Middling.....	7 7-16
Good middling.....	7 13-16
Middling fair.....	8 1-4
Fair.....	8 15-16

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	23 1-2c
Off refined oil, in bbls, per gal.....	22 1-2c
Prime crude oil, loose, per gal.....	17 1-8c
Prime C. S. cake, per ton, 2240 lbs.....	\$24 00
Prime C. S. meal, per ton, 2000 lbs.....	\$23 50
Soap stock, per lb.....	80c

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In sack, delivered at N. O., per ton, 2000 lbs. \$16.15
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Ask your druggist for it or mail 50 cents to J. T. Shuptrine, Savannah, Ga.

▲ Tetterine Soap only 25c. cake.▲

Tupelo Station.

Bro. Bowen was wont to say, "It is down-hill from Tupelo to any place in North Mississippi." Well, I am on the hill; have a nice parsonage, a new church, and a new organ, and with a new preacher, things ought to go with a rush. I find the church here well organized; every department in good working order. Our Sunday-school presents two unusual features, namely: Every teacher is a woman, and about twenty grown men attend. We have a fine Teachers' Meeting, and a live Bible Study Circle, which meets once a week. The stewards have estimated the pastor's salary at \$1,500, and will pay it monthly. Our Tupelo Church can do anything it may desire.

A committee has been appointed to canvass the whole membership in the interest of our church papers. The cold weather has hindered its work, but a list of thirteen new names have been sent in already. It is the hope of this committee to double the present subscription list of the two Advocates at Tupelo.

T. W. LEWIS.

Chillifuge.

In Chillifuge we have a remedy that prevents the development of this Malaria Plasmodium in the blood. When given in proper doses and pushed to the limit, as is necessary to do in some of our Malaria districts, it is a positive cure for this great bane to human existence. See certificates from those who have been cured.

Marriages.

Nov. 11, 1904, at the residence of the bride's parents, Jonesboro, La., by Rev. H. J. Boltz, Dr. R. H. Johnson to Miss Captolia Cox, all of Jackson parish, La.

Dec. 25, 1904, at the residence of the bride, Mrs. Florence Ruff, Jonesboro, La., by Rev. H. J. Boltz, Mr. H. P. Ingram to Mrs. Florence Ruff, all of Jackson parish, La.

Dec. 21, 1904, at the residence of the bride's mother, Roadside, Miss., by Rev. C. M. Crossley, Mr. J. H. Oats to Miss Katie Brown.

Dec. 28, 1904, at the residence of the bride's father, Myrlville, Miss., by Rev. C. M. Crossley, Mr. V. Y. Felder to Miss Mamie Barksdale.

Jan. 22, 1905, at the Methodist Church, Vaughn, Miss., by Rev. C. M. Crossley, Dr. J. M. Ware to Miss Clifford Brister.

Jan. 19, 1905, in the Methodist Church, Hickory, Miss., by Rev. John W. Crisler, Mr. James Henry Turner, of Hattiesburg, Miss., and Miss Annie Harper, daughter of Hon. and Mrs. Geo. B. Harper, of Hickory, Miss.

Jan. 20, 1905, at the residence of the bride's parents, Mr. and Mrs. J. H. Hood, by Rev. J. H. Evans, Mr. R. R. McRayne to Miss Bertha Hood, all of Covington county, Miss.

Jan. 22, 1905, at the residence of the officiating minister, Rev. H. Armstrong, Bon Ami, La., Mr. Joe Kisler, of Loring, La., and Miss Bertha Glover, of Bon Ami.

Dr. Lapponi

Physician to the Late Pope Leo XIII., and Now Physician in Ordinary to Pope Pius X., Finds

BUFFALO LITHIA WATER

Of "Marvelous Efficacy in Gout, Rheumatism, Gastro-intestinal Dyspepsia, and in all the Various Forms of Uric Acid Diathesis."

Following is an Exact Translation of Dr. Lapponi's Testimonial as Written by Himself:

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The same water is also to be recommended highly in the initial processes of Arterio-sclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

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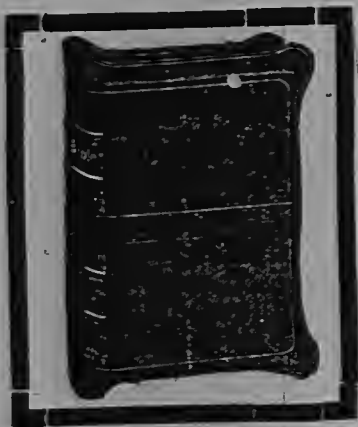
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station.....	Dec. 25, 26
Olive Branch, at Olive Branch.....	31, Jan. 1
Holly Springs circuit, at Lamar.....	7, 8
Red Banks, at Red Banks.....	14, 15
Byhalia, at Byhalia.....	21, 22
Shawnee, at Liberty.....	28, 29
Waterford, at Waterford.....	Feb. 1
Potts Camp, at Potts Camp.....	4, 5
Myrtle, at Myrtle.....	11, 12
Abbeville, at Abbeville.....	18, 19
Bethel, at Ross.....	25, 26
Ashland, at Ashland.....	Mar. 4, 5
Randolph, at Randolph.....	11, 12
Pontotoc, at Pontotoc.....	18, 19
Mt. Pleasant, at Mt. Pleasant.....	25, 26

District stewards will please meet in Holly Springs, Jan. 4, 1905.

EUGENE JOHNSON, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis.....	Dec. 18, 19
Coldwater.....	25, 26
Como.....	Jan. 1, 2
Pleasant Hill, at Lewisburg.....	5, 6
Hernando and Hines, at Hernando.....	7, 8
Senatobia.....	14, 15
Cockrum, at Independence.....	21, 22
Wall Hill, at Wall Hill.....	28, 29
Longtown, at Pleasant Grove.....	Feb. 4, 5
Tyro, at Fredonia.....	11, 12
Arkabutla, at Arkabutla.....	18, 19
Batesville.....	25, 26
Courtland, at Pope.....	Mar. 4, 5
Eureka, at Mt. Olivet.....	11, 12

Let the district stewards please meet at Coldwater, Tuesday, Jan. 17, at 11 o'clock A. M.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station.....	Dec. 25, 26
Corinth station.....	Jan. 1, 2
Iuka circuit, at Snowdown.....	7, 8
Iuka station.....	14, 15
Corinth circuit, at Box Chapel.....	21, 22
Kossuth circuit, at Kossuth.....	28, 29
Blue Springs circuit, at Blue Springs.....	Feb. 4, 5
New Albany, at New Albany.....	11, 12
New Albany circuit, at Wells Chapel.....	18, 19
Ripley and New Hope, at Weir's Ch'l.....	25, 26
Jonesboro circuit, at Camp Ground.....	Mar. 4, 5
Booneville circuit, at Blackland.....	11, 12
Mantachie circuit, at Mantachie.....	18, 19
Mooresville and Saltito, at Saltito.....	25, 26
Guntown and Baldwin, at Baldwin.....	Mar. 4, 5
Marietta circuit, at Blythe's Chapel.....	11, 12
Belmont circuit, at Patterson's Chapel.....	18, 19
Burnt Mills, at Boggs' Chapel.....	25, 26

District stewards will please meet me at Corinth, Friday, Jan. 13.

W. C. HARRIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit.....	Dec. 24, 25
Hebron station.....	31, Jan. 1
Winstonville circuit.....	7, 8
Columbus, First Church.....	14, 15
Columbus, Second Church.....	21, 22
West Point.....	28, 29
Starkville circuit.....	Feb. 4, 5
Starkville.....	11, 12
Crawford.....	18, 19
Brooksville.....	25, 26
Macon.....	Mar. 4, 5
Shuqualak.....	11, 12
Cedar Bluff.....	18, 19
Mathiston.....	25, 26
Mayhew.....	Mar. 4, 5

J. W. DORMAN, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood.....	Dec. 17, 18
Winona.....	24, 25
Carrollton, at Carrollton.....	Jan. 1, 2
Eupora and Mahan, at Eupora.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Itta Bena and Sidon, at Itta Bena.....	21, 22
North Carrollton, at Marvin.....	28, 29
Black Hawk and Acona, at Black Hawk.....	Feb. 4, 5
Vaiden, at Kilmichael.....	11, 12
Webb, at Tutwiler.....	18, 19
Crenshaw, at Crenshaw.....	25, 26
Vance.....	Mar. 4, 5
McNutt, at Schlater.....	11, 12
Indianola, at Indianola.....	18, 19
Ruleville, at Drew.....	25, 26
Tom Nolen, at South Union.....	Mar. 4, 5
Moorhead, at Moorhead.....	11, 12
Mars Hill, at Mars Hill.....	18, 19
Winona circuit, at New Hope.....	25, 26

District stewards will please meet in Winona, Wednesday, Jan. 11.

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen station.....	Dec. 18
Okolona station.....	25
Tupelo station.....	Jan. 1
Shannon circuit, at Shannon.....	7, 8
Amory and Nettleton, at Amory.....	14, 15
Prairie, at Muldon.....	21, 22
Buena Vista, at Ebenezer.....	28, 29
Ellzey mission, at —.....	Feb. 4, 5
Houston and Asbury, at Houston.....	11, 12
Houlka and Wesley, at Houlka.....	18, 19
Montpelier, at Prospect.....	25, 26
Okolona circuit, at Boone's Chapel.....	Mar. 4, 5
Aberdeen circuit, at Soule's Chapel.....	11, 12
Smithville, at Smithville.....	18, 19
Nettleton, at Evergreen.....	25, 26
Fulton, at New Salem.....	Mar. 4, 5

J. H. MITCHELL, P. E.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST CIRCUIT.

Vicksburg, Crawford Street.....	a. m. Jan. 1
Vicksburg, Washington Street.....	p. m. 1
Mayersville, at M.....	7, 8
Anguilla, at A.....	14, 15
Hermanville, at H.....	21, 22
Port Gibson.....	28, 29
Satartia, at W. C.....	Feb. 4, 5
Rocky Springs, at R. S.....	11, 12
Utica, at U.....	18, 19
Rolling Fork, at R. F.....	25, 26
Oak Ridge, at O. R.....	Mar. 4, 5
Vicksburg circuit, at Red Bone.....	11, 12
Edwards, at E.....	18, 19
Bolton, at Bolton.....	25, 26

District stewards will meet Jan. 3, at 11 A. M., in Crawford Street Church, Vicksburg. The pastors are requested and expected to attend this important convention.

W. H. HUNTLEY, P. E.

SEASHORE DIST.—FIRST ROUND.

Biloxi: First Church.....	Sat. and Sun. Dec. 17, 18
Biloxi: Oak Avenue.....	Sat. and Sun. 17, 18
Columbia.....	Sat. and Sun. 31, Jan. 1
Lumberton.....	Mon. 2
District Stewards' Meeting, Hattiesburg: Main Street.....	Tues. 10:30 a. m. 3
Collins and M., at Magee.....	Sat. and Sun. 7, 8
Mt. Olive, at Mt. O.....	Mon. 9
Williamsburg, at Williamsburg.....	Tues. 10
Carriere, at Carriere.....	Sat. and Sun. 14, 15
P. and Purvis, at Poplarville.....	Mon. 16
P. and Logtown, at Pearlinton.....	Sat. and Sun. 21, 22
Bay St. L. and mission, at Bay St. L. Beach.....	Mon. 23
L. B. and Pass Christian, at Long Beach.....	Tues. 24
Gulfport: 25th Avenue.....	Wed. 25
Gulfport: 28th Street.....	Thurs. 26
Pascagoula.....	Fri. 27
Escatawpa, at Zion.....	Sat. and Sun. 28, 29
Moss Point.....	Mon. 30
O. S. and mission, at Ocean Springs.....	Tues. 31

Van Cleave, at Van Cleave..... Wed. Feb. 1
Hattiesburg: Court Street..... Sun. a. m. 5, 6
and Mon. p. m. 5, 6
Hattiesburg: Main Street and mission..... Sun. p. m. and Tues. p. m. 5, 7
McHenry and Wiggins, at Saucier..... Fri. 11, 12
Coalville, at Coalville..... Sat. and Sun. 11, 12
Brooklyn, at Brooklyn..... Mon. 13
Mt. Carmel and S. C., at Silver Creek..... Sat. and Sun. 18, 19
Sumrall, at Sumrall..... Mon. 20
Oloh, at Oloh..... Tues. 21
New Augusta, at New Augusta..... Fri. 24
L. and Americus, at Lucedale..... 25, 26
Hub, at Hub..... Sat. and Sun. Mar. 4, 5

The district stewards are called to meet in the Main Street Church, Hattiesburg, Tuesday, Jan. 3, at 10:30 a. m.

On the first round let a Church Conference be held at every church, and the secretary elected. Let us all work together as brethren in the Lord, and be of one mind and of one heart in the Lord's work. "Clear titles to all church property, all collections in full, and two thousand souls for Christ." Let the stewards be liberal and all the people prompt. Abide by the Discipline.

T. L. MELLETT, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian, Central.....	11 a. m. Dec. 11
Meridian, East End.....	7 p. m. 12
Meridian, South Side.....	11 a. m. 13
Meridian, West End.....	7 p. m. 14
Beeson's College.....	11 a. m. Jan. 1
Meridian, Seventh Avenue.....	7 p. m. 1
Shubuta, at Quitman.....	Sun. and Mon. 15, 16
Middleton, at State Line.....	Tues. 17
Matherville, at Liberty.....	Thurs. 19
Waynesboro.....	Thurs. 7 p. m. 19
Vinville, at Marion.....	21, 22
Wayne mission, at Goldwood.....	Thurs. 23
Buckatunna, at Buckatunna.....	Fri. 24
Leaksville, at Leaksville.....	Feb. 4, 5
Chunkey, at Chunkey.....	11, 12
Daleville, at Soule Chapel.....	18, 19
Enterprise, at Enterprise.....	Fri. 25, 26
Pachuta, at McGowan's.....	Mar. 4, 5
Binnsville, at Scooba.....	11, 12
DeKalb, at DeKalb.....	Sun. 7 p. m., and Mon. 26, 27
North Kemper, at Mellen.....	Tues. 28
Lauderdale, at Lauderdale.....	Fri. Mar. 3
Porterville, at Porterville.....	4, 5

Let all the stewards attend with a good report—bring up fully one-fourth of assessments for the support of the ministry.

District stewards will meet at Central, Meridian, Jan. 4, at 10 a. m. Let there be a full attendance.

W. M. SULLIVAN, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson, First Church.....	Jan. 1, 2
Jackson, Capitol Street.....	3, 4
Jackson, Rankin Street.....	15, 16
Fannin, at Drake's.....	18, 19
Yazoo City.....	22, 23
Lintonia, at Bennett's Chapel.....	25, 26
Braxton, at Braxton.....	Feb. 4, 5
Florence, at Florence.....	11, 12
Pinola, at Pinola.....	18, 19
Reasonville, at Vaughan.....	25, 26
Sharon, at Sharon.....	Mar. 4, 5
Canton.....	11, 12
Madison, at Madison.....	18, 19
Silver City, at Silver City.....	25, 26
Benton, at Midway.....	Mar. 4, 5
Tranquil, at Eden.....	11, 12
Lake City, at Lake City.....	18, 19
Flora, at Flora.....	25, 26
Thomasville, at Mt. Carmel.....	Mar. 4, 5
Brandon.....	11, 12

The district stewards are called to meet in the Capitol Street Church, Jackson, at ten o'clock Tuesday morning, Jan. 10.

A. F. WATKINS, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

ROBERT ANDREW LEE COBURN, infant son of Rev. A. J. and Mrs. Mamie A. Coburn, was born in Denham Springs, Livingston parish, La., Aug. 9, 1904, and departed this life Dec. 25, 1904. Little Andrew (as he was called) was the first baby that came into the home for quite a while, and was very bright, the joy and delight of the home, the center of affection, and the source of pleasure to parents, relatives, and friends. It was the honor of the writer to baptize little Andrew, and to preach the funeral. He died while in the arms of the writer, and went to live with Jesus, whose love is greater than all human love. The shortness of human life is no evidence that its mission was a failure, or is ended; but, to the reverse, I believe little Andrew's coming into the home was a benediction to the home, a blessing to many others. I believe his life and death will be instrumental in God's hands of drawing many closer to God. So, dear parents, you should rejoice in the fact that your darling baby's mission is not ended. It will go on. The memory of this sweet little one will always keep open fountains of sympathy and love, and will draw the thoughts and affections of the bereaved ones toward heaven as nothing else can do. So may we earnestly and prayerfully say, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Let us look with fond anticipation to the time when we shall meet to say "Good-by" no more. May God abundantly bless the bereaved ones! May the vacancy in this home be filled with God's Spirit! E. L. CARGILL.

Again the angel of death has visited our home and taken from our midst, never to return again, our darling little MINNIE BELLE, daughter of H. T. and Kate E. Cook, aged two years nine months and twelve days. Oh, how sad to think that we must part with one whom we all loved so well! She was the joy and sunshine of our homes, and now that she has gone, we will miss her sweet smiles and little footsteps. No more will we hear that sweet voice saying, "Mama, I love you and papa and Sissie so good; I love everybody." Yes, she was your little "mnsician," but she was too sweet to remain here in this sinful world; so she has gone to join little "brother," and now they are singing around the great white throne in heaven. She loved music so well; so often she would say, "Mama, send me to school, so I can learn music." Her delight was in going to grandma's, and now the little toys she loved so much to play with are scattered on the floor, and the little fingers that used them are now lying cold and stiff in the grave. We were all expecting to meet there on Jan. 13, and rejoice together, as it was her papa's and auntie's birthday. But, alas! what a different reception we had to meet! It was the saddest birthday they have ever spent. But, dear ones, let us not weep as those who have no hope, for we know that little Minnie Belle is safe with Jesus, and when we are called to pass over the river, she will be at the portals to meet us. May her sweet life be a light unto your feet, to guide you to the home where there will be no more "good-byes!" AUNT ENNIE.

Miss MARY M. MCINTOSH was born Jan. 1, 1883, and died Nov. 15, 1904. It is not possible that the bright Christian young woman is dead. The good, true Christians never die; they pass out of our sight into the higher better life which is everlasting. She was reared near Wesson, Miss., in a large family noted for piety, discipline, and culture. Miss Mary was not only the favorite of her father and mother, but she was loved devotedly by all her brothers and sisters. She won and wore with ease the highest esteem and admiration of all her associates. At the age of seventeen, with a mature mind, she gave her heart to God and her service to the Master's cause by joining our church at North Wesson. She loved her church, delighted in Sunday-school work, and appreciated her pastor. She possessed unusual gifts and powers as a teacher. These she used to the glory of God in the public schools as well as in the Sunday-school. In her death our church lost one of its truest and best members. Miss Mary's beautiful character was made more beautiful by the touch of the divine character of the Savior, which made her like unto the "wise virgins"—ready to meet her Lord. At the church and the grave the services were very pathetic, yet the most beautiful I ever saw. In the presence of a thousand, or more, witnesses we laid her body tenderly to rest. Father, mother, five brothers and two sisters survive her to mourn their loss. May God bless them, and help them live as their loved one did, and meet her in heaven!

Her pastor, J. J. GOLDEN.

Mrs. LOVIE EUDORA PARKER (nee Harrell) was born in East Baton Rouge parish, La., Sept. 3, 1873; was married to L. H. Parker, Nov. 3, 1899, and died at her home in Zachary, La., Dec. 22, 1904. She left her husband, two children, one sister, three brothers, with other relatives and a host of friends. In fact, she had no enemies, and, perhaps, no one in the community was more universally or devotedly loved. Sister Parker was converted and joined the Methodist Church at Zachary in 1892, and from that time till the day of her death she remained upon God's altar, and her religious life was felt by all who knew her. Indeed, she was always gentle, patient and amiable in her disposition, but more so after she gave her heart to God and united with the church. She seemed to be in constant communion with her Savior, and so her light was always shining in the home, in the church, in the community, and all knew and loved her as one of God's purest and most devoted children. May God sustain and guide the sorrowing loved ones, and may they all meet in the happy home above!

L. O. WILSON, Pastor.

Mrs. JULIA ANN HOLLOWAY (nee Everett) was born Aug. 3, 1860, and departed this life Oct. 2, 1904. In 1879 she was married to Mr. J. E. Holloway, and the same year joined the M. E. Church, South, under the pastorate of Bro. J. B. Cassity. It was not my privilege to know Sister Holloway, but those who knew her best say she was a good church member, a bright Christian, and a faithful mother. She performed her task well, bore her cross patiently, and died trusting in Jesus as her Savior. Her dying testimony was that she was ready to go if it was God's will, and to her companion to do his duty as best he could toward the little ones left solely to his care. How precious is the memory of one so dear that lingers with

those who feel the loss so great, but sweeter still is the thought that if we are true and faithful, "some sweet day," when it pleases God to take us from among the walks of men, we shall see them again, free from sorrow and pain. May this dispensation of God's providence bind them closer to each other, and bring heaven nearer to them! JASON A. ALFORD.

CLIFFORD PHILL, the infant son of Rev. and Mrs. W. H. Jordan, died in the town of Winnfield, La., Jan. 5, 1905, after an illness of nineteen days. He was born Nov. 14, 1903, making him fourteen months old at the time of his demise. The death angel came and took from the home the youngest and tenderest flower, but it is well with Clifford. Did not our Lord say, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven"? His life was short, only fourteen months, but that was long enough to bind the hearts of the family to him, and cause them to weep at his going. May the grace of God sustain the dear ones that are left behind! H. J. BOLTZ.

The angel of death came to the home of John and Lou Annie Shaffer, Friday night, Dec. 30, and carried little MYRTLE JANIE to begin the new year with the golden band in God's home. Little Janie was a bright-faced, happy little one of three years seven months and three days, and will be sadly missed in her home and by her friends. Bro. Williams conducted the services at Oak Grove Church, Saturday afternoon, at two o'clock, and the remains were laid to rest in Mt. Lebanon Cemetery. The friends and relatives join in sympathy with the bereaved parents. "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle. I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business. MARTHA FRANCIS, 11 South Vandeventer Avenue, St. Louis, Mo.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

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My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay.

Ever your true friend,

(REV.) JAMES M. CLINE.

Benton, Ark.

Progress and Poverty.

Mansfield Female College, north wing, has reached the second floor in the process of construction. Having borrowed several thousand dollars, the significance of this article is in the title. When finished, the new building will be on superior concrete foundation, three stories high, 44x85, with windows 3x11, cross halls, wired for electric lights, well warmed, ventilated, and lighted sleeping apartments, of which there are 20, varying from 15x12½x16. Appropriate bath, sanitary, and sewerage system throughout the upper floors. The ground floor has a primary room 44x24; main study hall, 44x60. The exterior will present good, tough, neat brick; and a connecting annex, three stories high, 20x19, will join the new building with the historic old building, erected in 1855. The roof will be of slate, with a metal deck.

Prof. R. H. McGimpsey supervises the interests of the Board of Trustees. "Level-headed Mac" has already saved \$2,000 by strategic elimination from estimated first cost. He is the right man on the right spot.

Mr. John Arthur, Shreveport, is the contractor, of large and ripened experience, whose present rate of energy will insure its being turned over to us by the first day of April. When the old bird gets two new wings, she will fly to the front of the educational migration.

H. W. RICKEY.

Mansfield, La., Jan. 17, 1905.

Holly Springs, Miss.

DEAR DR. BOSWELL: This is the beginning of my third year in this delightful old town. I believe the preachers who have served this charge in the past will rejoice with me, and our people here, in that we have recently bought a house and lot adjoining the parsonage. In the future the preacher and his family can enjoy the comforts of a yard and garden. Our people are growing in many of the graces. We take courage and press on. Yours in the work,

R. H. B. GLADNEY.

Feb. 4, 1905.

Assessments North Mississippi Conference---1905.

	Bishops.	Conf. Claim.	For. Miss.	Dom. Miss.	Ch. Exten'n.	Education.	Am. Bible Soc'y.	Ex. Delegates.	Minutes
Sardis.....	\$197....	\$618....	\$1303....	\$545....	\$425....	\$685....	\$140....	\$105....	\$23
Grenada.....	175....	582....	1292....	541....	400....	690....	130....	105....	23
Winona.....	211....	696....	1403....	587....	410....	690....	145....	110....	23
Durant.....	192....	571....	1249....	523....	410....	620....	120....	105....	23
Columbus....	211....	652....	1557....	656....	485....	690....	145....	115....	25
Aberdeen....	197....	619....	1457....	610....	460....	690....	136....	105....	23
Corinth.....	155....	465....	1067....	447....	345....	562....	120....	80....	18
Holly Spr'gs.	142....	354....	973....	394....	310....	547....	109....	70....	17
Greenville...	220....	943....	1150....	481....	480....	720....	155....	115....	25

J. R. COUNTISS, Sec'y.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Osyka, at Osyka.....	31, Jan. 1
Adams, at Adams.....	7, 8
Bogue Chitto, at Bogue Chitto.....	13
Brookhaven.....	14, 15
Pearlhaven.....	15, 16
Crystal Springs.....	17
Terry, at Byram.....	19
McComb, Centenary.....	20
McComb, LaBranch.....	21, 22
Magnolia.....	24
Hazlehurst.....	28, 29
Provident, at Georgetown.....	Feb. 4, 5
Summit, at Summit.....	11, 12
Pleasant Grove, at Tilton.....	15
Tylertown, at Tylertown.....	18, 19
Beauregard, at Beauregard.....	25, 26
Wesson.....	26, 27
Caseville, at Bethesda.....	Thurs. Mnr. 2
Bayou Pierre, at Pleasant Valley.....	4, 5
Gallman, at Bethesda.....	7
Fernwood, at Fernwood.....	11, 12
Topisaw, at Topisaw.....	18, 19

The district stewards will please meet me nt Brookhaven, Wednesday, at 11 o'clock a. m., Feb. 1, nt the Methodist Church.

T. W. ADAMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster.....	Jan. 1, 2
Centerville, at Centerville.....	7, 8
Pearl Street, Natchez.....	14, 15
Jefferson Street, Natchez.....	15, 16
Homochitto, at Homochitto Chapel.....	21, 22
Fayette, at Fayette.....	28, 29
Liberty, at Liberty.....	Feb. 4, 5
Hamburg, at Hamburg.....	11, 12
Meadville, at Nebo.....	18, 19
Washington, at Washington.....	25, 26
Barlow, at Rehoboth.....	Mar. 4, 5
Wilkinson, at Mt. Carmel.....	11, 12
Percy Creek.....	18
Woodville.....	19, 20
Harrison, at Cane Ridge.....	25, 26

B. F. JONES, P. E.

FOREST DIST.—FIRST ROUND.

Shiloh, at Shiloh.....	Wed., 11 a. m., Jan. 4
Trenton, at Trenton.....	Fri., 11 a. m., 6
Raleigh, at Raleigh.....	Sat. and Sun., 7, 8
Scott, at Independence.....	Thurs., 11 a. m., 5
Montrose, at Montrose.....	Thurs., 11 a. m., 12
Rose Hill, at Rose Hill.....	Fri., 11 a. m., 13
Lake, at Lake.....	Sat. and Sun., 14, 15
Newton and Hickory, at Hickory.....	Tues., 17
Eastabuchie, at Eastabuchie.....	Thurs., 19
Ellisville mission, at Mt. Zion.....	Fri., 11 a. m., 20
Ellisville station.....	Fri., 7:30 p. m., 20
Taylorville, at Taylorville.....	Tues., 21, 22
Laurel, Main Street.....	Sat. and Sun., 21, 22
Laurel, Kingston and Fifth Avenue.....	Sun. and Mon., 22, 23
Encutta, at Goodwater.....	Thurs., 26
Vossburg and Heidelberg, at Vossburg.....	Fri., 27
Harperville, at Hillsboro.....	28, 29
Forest, at Forest.....	29, 30
Decatur, at Decatur.....	Feb. 4, 5
Neshoba, at North Bend.....	11, 12
Philadelphia, at Philadelphia.....	18, 19
Indian Mission, at Tom Waiters.....	Mon., 20
Edinburg, at Liberty.....	Wed., 22
Carthage, at Singleton.....	Sat. and Sun., 25, 26
Walnut Grove, at Walnut Grove.....	Mar. 4, 5

J. M. MORSE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Grenada.....	31, Jan. 1
Oxford.....	7, 8
Paris circuit, at Paris.....	11
Water Valley, Wood Street.....	14, 15
Water Valley, Main Street.....	15, 16
Tocopolia, at Midway.....	18
Grenada circuit, at Holcomb.....	21, 22
Water Valley circuit, at Pleasant Ridge.....	27
Coffeeville, at Coffeeville.....	28, 29
Slate Springs, at Slate Springs.....	Feb. 3
Pittsboro, at Pittsboro.....	4, 5
Minter City and Strathmore, at Glen-dora.....	11, 12
Pine Valley, at Salem.....	15
Harrison, at Tillatoba.....	18, 19
Charleston and Oakland, at Oakland.....	25, 26

The district stewards of the Grenada district will meet at Wood Street, Water Valley, Friday, Jan. 13, 1905.

S. M. THAMES, P. E.

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

GREENVILLE DIST.—FIRST ROUND.

Leland.....	Jan. 29, 30
Hollandale.....	Tues., 31
Boyle.....	Feb. 1
Benoit.....	5
Rosedale.....	8
Gunnison.....	12, 13
Shaw.....	14
Merigold.....	Tues., 16
Shipman's.....	19, 20
Friar's Point.....	26, 27
Hill House.....	26, 27
Lake Cormorant.....	Mar. 5, 6

T. W. DYE, P. E.

DURANT DIST.—FIRST ROUND.

Durant.....	Dec. 24, 25
Pickens, at Pickens.....	Jan. 1, 2
Sallis, at Harmonia.....	7, 8
Ebenezer, at Hebron.....	14, 15
Lexington.....	15, 16
McCool, at McCool.....	21, 22
Chester, at Chester.....	28, 29
Ackerman, at Ackerman.....	29, 30
Sturges, at Bethel.....	Feb. 4, 5
Tchula, at Tchula.....	11, 12
West, at West.....	18, 19
Kosciusko circuit, at Pierce's.....	25, 26
Kosciusko station.....	26, 27
Poplar Creek, at Bethel.....	Mar. 4, 5
Rural Hill, at Rural Hill.....	11, 12
Louisville, at Louisville.....	18, 19
Inverness, at Inverness.....	19, 20
Belzoni, at Belzoni.....	19, 20

District stewards will meet at Durant, Jan. 11, at 11 a. m.

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—FIRST ROUND.

Delhi.....	Jan. 7, 8
Bonita.....	14, 15
Rayville.....	19
Waterproof.....	21, 22
Lake Providence.....	28, 29
Winnsboro.....	Feb. 4, 5
Gilbert.....	5, 6
Harrisonburg.....	11, 12
Brookland.....	18, 19
West Monroe.....	19, 20
Floyd.....	25, 26
Bastrop.....	Mar. 4, 5
Mer Rouge.....	5, 6

District stewards' meeting at Rayville, Thursday, Jan. 19, 1905, at 11 a. m.

J. M. HENRY, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Opelousas.....	Jan. 1, 2
Whites Chapel.....	7, 8
Chicot, at Bethel.....	14, 15
Lecompte, at Lecompte.....	17
Simsport, at Simsport.....	21, 22
Bunkie, at Bunkie.....	23
Alexandria, at West End.....	28, 29
Alexandria, at Third Street.....	29, 30
Boyce, at Boyce.....	Feb. 4, 5
Natchitoches.....	7
Montgomery, at Montgomery.....	11, 12
Pollock, at Pollock.....	15
Colfax.....	18, 19
Pineville, at Pineville.....	25, 26
Jena, at Jena.....	Mar. 4, 5
Columbia, at Columbia.....	7
Jonesville, at Jonesville.....	11, 12
Glenmora, at Glenmora.....	18, 19

Let the pastors call a meeting of their Boards of Stewards at once, and be ready to answer the sixth question at the first Quarterly Conference.

The district stewards of the Alexandria district will meet in Alexandria, in Third Street Church, Friday, Jan. 27, at 10 a. m. Let all the pastors of the district meet us then, and remain with us, if possible, until Monday. It is needful that we plan our year's work early in the year, so that we may have concert of action.

J. L. P. SHEPARD, P. E.

CROWLEY DIST.—FIRST ROUND.

Morgan City.....	Jan. 1, 2
Lafayette.....	Wed., 7
Rayne.....	7, 8
Crowley.....	8, 9
French Mission.....	14, 15
Jeanerette.....	15, 16
New Iberia.....	17
St. Martinsville.....	18
Patterson.....	21, 22
Franklin.....	25
Indian Bayou.....	28, 29
Lake Charles.....	Feb. 4, 5
Jennings.....	8
Grand Cheniere.....	11, 12
Lake Arthur.....	14
Sulphur.....	18, 19
Abbeville.....	22
Prudhomme.....	25, 26
Gueydan.....	Mar. 2

The district stewards are called to meet at the church in Lafayette, Wednesday, Jan. 11, at 11 a. m.

W. W. DRAKE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity.....	a. m., Jan. 1
Carrollton Avenue.....	p. m., 1
Dryades.....	a. m., 8
Louisiana Avenue.....	p. m., 8
Parker Memorial.....	a. m., 15
Algiers.....	p. m., 15
McDonoghville.....	a. m., 22
Burkundy.....	a. m., 23
Rayne Memorial.....	Feb. 5
Carondelet.....	12
Slidell, at Slidell.....	19
Melville.....	26
White Castle, at W. C.....	Mar. 5
Talisheek, at Mandeville.....	a. m., 12
Covington.....	p. m., 12
Plaquemine, at Plaquemine.....	19

District stewards will meet at Carondelet Church office, 7:30 P. M., Friday, Jan. 13.

H. G. DAVIS, P. E.

ARCADIA DIST.—FIRST ROUND.

Minden.....	31, Jan. 1
Homer.....	4
Ruston.....	7, 8
Haynesville.....	11
Lisbon, at Lisbon.....	14, 15
Gibbsland, at Gibbsland.....	17
Downsville, at Douglass.....	19, 20
Farmersville, at Farmersville.....	21, 22
Bienville, at Bienville.....	23, 29
Ringgold, at Ringgold.....	Feb. 1
Louisville, at Brushwood.....	4, 5
Valley, at Cotton Valley.....	8
Vernon, at New Prospect.....	11, 12
Vienna, at Simsboro.....	15
Arcadia.....	18, 19
Winfield.....	22
Jonesboro, at Jonesboro.....	25, 26
Antioch, at Antioch.....	Mar. 1

The District Conference will meet at Athens, July 26-30.

District stewards will meet at Gibbsland, Wednesday, Jan. 18, at 1:30 p. m. A full attendance is desired.

BRISCOE CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield station.....	Dec. 25
Bon Ami station.....	Jan. 1, 2
Greenwood and Mooringsport.....	7, 8
South Bossier, at Haughton.....	11 a. m., 10
Pleasant Hill, at Marthaville.....	14, 15
Provencal, at Provencal.....	11 a. m., 15
Grand Cane, at Grand Cane.....	21, 22
DeSoto, at Hickory Grove.....	11 a. m., 23
First Church, Shreveport.....	11 a. m., 29
Texas Avenue, Shreveport.....	7:30 p. m., 29
Carson, at Carson.....	Feb. 4, 5
DeRidder station.....	5, 6
Pelican, at Pelican.....	11, 12
La Chute and Lake End, at Lake End.....	11 a. m., 13
Spanish mission, at Williams.....	11 a. m., 14
Many, at Many.....	18, 19
Hornbeck, at Hornbeck.....	19, 20
Leesville station.....	7:30 p. m., 25, 26
Benton, at Benton.....	25, 26
North Bossier, at Plain Dealing.....	Mar. 4, 5
Keatchie, at Keatchie.....	Mar. 4, 5
Gilliam, at Dixie.....	11 a. m., 9
Zwolle, at Zwolle.....	11 a. m., 9
Wesley, at Carroll Creek.....	11, 12
Coushatta, at Coushatta.....	12, 13

The district stewards will meet at First Church, Shreveport, at 2 p. m., on Tuesday, Jan. 31.

J. R. MOORE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Baker, at Baker.....	31, Jan. 1
Zachary, at Slaughter.....	7, 8
Wilson, at Wilson.....	14, 15
Clinton, at Clinton.....	15, 16
Franklinton, at Franklinton.....	21, 22
Amite City.....	22, 23
Jackson.....	23, 24
St. Francisville, at St. Francisville.....	Feb. 4, 5
Kentwood, at Kentwood.....	Feb. 4, 5
Live Oak, at Denham Springs.....	11, 12
Pine Grove, at Pine Grove.....	18, 19
Ponchatoula, at Wesley Chapel.....	25, 26
East Feliciana, at Independence.....	Mar. 4, 5
Port Vincent, at Port Vincent.....	11, 12
St. Helena, at Center.....	18, 19
Baton Rouge, First Church.....	25, 26
Baton Rouge, Second Church.....	26, 27

The district stewards will please meet me at Slaughter Jan. 7, at the Methodist Church at 8 p. m.

R. W. TUCKER, P. E.

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Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, FEBRUARY 16, 1905.

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WHOLE NO. 2530.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 7.

The Missionary Training-School.

Sunday afternoon and evening were devoted to "Life-Work Meetings" in the Missionary Training-school. In spite of the rain, snow, and sleet, a large and appreciative audience gathered at each service, and the occasion was in every sense profitable.

The first speaker Sunday afternoon was Rev. T. B. Ray, pastor of Emmanuel Baptist Church, this city, who had for his subject, "The Need of Trained Workers." His theme was sanctified ambition, without which no man can accomplish his best work. Rev. H. F. Williams, of the Southern Presbyterian Mission Board, discussed the Lookout Mountain Conference of the Young People's Missionary Workers, and showed how the Conference answered the demand for leadership. He summarized the results of the Summer Conference as follows: 1. The inspiration that comes from Christian fellowship and personal contact with leaders in world-movements. 2. The larger vision of the times, and God's plan of supplying the need. This vision comes from Bible study, mission study, and reports from the fields. 3. A great result comes to all the churches in the spiritual blessings and deeper missionary convictions experienced by those who need this Conference. It would be well for our churches and Young People's Societies to begin now to prepare for the Conference next July. Mr. C. V. Vickrey, General Secretary of the Young People's Missionary Movement, gave a short, but earnest and convincing address on the movement among young people. His remarks were gathered around four thoughts: 1. The church's "marching orders" are, "Go ye and preach." This is both a command from the King, and a request of an Elder Brother in love and tenderness. 2. A great need exists in the field. The nations are calling to the Christian young people of America for help. 3. College students and a host of other consecrated young people are offering to do this work if only the money may be found to send them. 4. The Protestant Churches of America have enough wealth to send the host of young people

who are ready to answer the cry of the nations in a spirit of obedience to the command of the Lord.

Sunday evening Mr. Vickrey gave a lecture, illustrated by stereopticon views, on the Young People's Missionary Movement. The culmination of this lecture was in the thought, "Money enough, men enough, power enough." This was a most inspiring appeal, and its effect was not lost upon the congregation. A stereopticon properly managed makes an almost irresistible appeal to the heart and conscience.

Monday evening was given to Mr. J. D. Hamilton, church historian of McKendree Church, who has performed an invaluable service by collecting portraits of former pastors of the church and giving them a permanent place in the lecture room. Suitable remarks on the life and labors of these pastors are made at the presentation service, and the occasion is improved by a study of the methods of successful preachers. The portraits, usually the original oil paintings, are works of genuine artists, and have great historic value. The following were presented last Monday night: Robert Paine, pastor of McKendree Church, 1821-5; Fountain E. Pitts, pastor of McKendree Church, 1833-4, 1844-5; John Newland Maffitt, editor Western Methodist, 1833; Robert L. Andrews, pastor McKendree Church, 1836; W. D. F. Sawrie, pastor McKendree Church, 1838, 1858; L. C. Bryan, pastor McKendree Church, 1849; Edward Wadsworth, pastor McKendree Church, 1852-3; Joseph B. West, pastor McKendree Church, 1879-82. A portrait of George W. Smith was added to the collection. He was a faithful steward and trustee of this church from 1847 to 1897.

Out of all the valuable thoughts and suggestions that have been presented to the students at the Training-school this week, it is hard to make choice of matters to be especially mentioned, but the following practical thoughts are certainly worthy our attention:

Rev. J. W. Perry, secretary of the Holston Conference Board of Missions, lectured on "Work among Miners," and the "Growth

of Missions in the Holston Conference." Since the "Holston Plan" of raising the collections was adopted in this Conference, the collections have increased as follows: Foreign mission, 122 per cent.; domestic mission, 127 per cent.; church extension, 111 per cent.; Conference claimants, 126 per cent.; American Bible Society, 198 per cent.; pastors' salaries, 34 per cent.; presiding elders' salaries, 40 per cent. It is manifestly unfair, therefore, to assert that the missionary collections have been stressed in this Conference to the hurt of other claims. But the financial is only part of the "Holston Plan." It has improved the quality of work done on mission appointments, it has made more charges self-sustaining, and, as Bro. Perry says, it has dried out a number of wet logs and made valuable material out of them.

It was an unexpected pleasure to have the presence of Dr. Charles J. Little, president of the Garrett Biblical Institute, at one of the services. He lectured in an animated style on "Books." He said preachers should read those books that increase his power in his chosen profession. If he does not do this, he is not an honest man. He should then read books that pertain to the subject in hand—special books that help understand the problems that confront him. "Those books are valuable," said he, "that help us to size up our job." It is not more of them that we need, but a clearer view of plans and methods of solving problems in their intricate detail. Valuable books are those that enlarge our manhood and show us the divine meaning of life. Books that we read should be those that show us our national destiny and inspire us with hope of attaining our ideal in Christ.

Dr. O. E. Brown followed the remarks of Dr. Little by showing how the careful reading of missionary books increase our power and help us "size up our job." He said the reading of missionary books broadens the mental horizon and adds to our stock of essential knowledge. Mission study is a challenge to faith, and to a larger and more intense prayer-life. It

results also in a larger vision of the kingdom of God on the earth.

A book exhibit has been prepared for the inspection of the students, and the following list of missionary books is given as comprising among the best for the pastors: 1. The Pastor and Modern Missions, John R. Mott, \$1; 2. Life and Letters of Miss Laura A. Haygood, by Dr. and Mrs. O. E. Brown, \$1.50; 3. Missions and Modern History, 2 volumes, Robt. E. Speer, \$4; 4. Christianity and the Progress of Man, McKenzie, \$1.25; 5. The Religions of the World and Christianity, Grant, 40 cents; 6. New Forces in Old China, A. J. Brown, \$1.50; 7. China's Book of Martyrs, Miss Miner, \$1.50; 8. Life of Horace Tracy Pitkin, Robt. E. Speer, \$1.25; 9. A Chinese Scholar, Mrs. Howard Taylor, \$1; 10. The Twentieth Century City, Josiah Strong, 50 cents. A layman has donated \$15 to buy books for the Memphis Conference preachers attending the Training school.

A. M. TRAWICK, JR.

Nashville, Tenn., Feb. 11, 1905.

In view of the slowness of the Panama Commission in beginning the actual work of digging the canal—which slowness is attributed to diversity of opinion as to the relative merits of the two methods of construction advocated, and jealousies exhibited between the professional engineers and other members of the commission—a bill has been introduced in Congress reducing the number from seven to three. Taking into consideration human nature as it is, and the propensity to keep an eye on the "main chance," it is not at all surprising that the commission—which so far, it is said, has done the biggest part of its work in Washington and New York—is slow to begin actual operations. Besides, large bodies move slowly. If the present Board of Commissioners be removed, and three of the seven are retained, or three others substituted, it is running no risk to say that they will not be slow in getting to work. The commercial world believed that the canal would be open for use in about five years from the appointment of the commissioners. No little surprise was felt when told that the work would require from ten to fifteen, or, maybe, twenty years. Now that a year, or more, has elapsed, and nothing done in the way of digging, interested parties are getting out of patience. They had about as well keep quiet. The job will last a long time. Uncle Sam is paymaster. He is lenient, and has a full purse.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

How to Stimulate Interest in the Services of the Church.

(Read before the New Orleans Preachers' Meeting, Jan. 9, 1905.)

The time has passed when any large percentage of the people attend church services from a sense of duty. If the church presents that which appeals to them, they go; otherwise, they stay at home or go somewhere else. People are little disposed to accept the ipse dixit of the preacher or the churches. The preacher's opinion counts for no more in his department than that of the professional expert in law, medicine, or engineering. But even this excessive individualism has its bright side; it is the sure death of priestcraft.

It must be admitted, in fact, that the church service is not the sole exponent of the religious life. The stream of spirituality does not always flow in the ecclesiastical channel. "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit; and they that worship him, must worship him in spirit and in truth."

It must be admitted, also, that the services of the church are but imperfect expressions of the religious life. There are too many people who do not find rest to their souls in the ordinary ecclesiastical devotional exercises. In many congregations, if the singing is done by a paid choir, the main effort is artistic effect, missing the spiritual meaning; if the singing is congregational, it is often lacking in proper leadership, with a deadly drag. Congregational singing can be just as void of spirituality as that of a paid choir, and that without even the mitigating quality of artistic merit. Likewise, also, an extemporaneous prayer may be just as formal as a High Church liturgy, without the latter's majestic impressiveness. And it is remarkable how many poor sermons even the best of preachers can be guilty of during the course of a lifetime's ministry. When the writer first went to Nashville to study theology, he expected to hear a

great deal of fine preaching, and did hear some sermons which will abide in memory; but the most lasting impression made was that great men are not always at their best. Even Shakespeare has dull passages. Some one has said that our Bishops are expected to bleed eloquence at every pore. How hard to measure up to such expectations. And yet, although the church service is not the sole exponent of the religious life, and although it is not a perfect expression of the religious life, it remains that our church services are the best and highest expression of the religious in every community. Blot out the church service, and there will ensue such a night of brutal and atheistic materialism as will make the dark ages seem like daylight in comparison.

Yes, the work of the preacher in proclaiming the gospel, and organizing and leading his flock, is absolutely essential. If I did not believe that, I would not preach another week.

The problem before us, then, is how to make the church service the best expression of religious life, and how to interest the largest number of people. The question is, What sort of singing, what kind of praying, what manner of preaching will do the greatest good to the greatest number?

There is an immense variety of church music, from the easy melodies of the Salvation Army to the choir which secures the best talent, vocal and instrumental, without regard to price.

As to the musical compositions employed, it is my conviction that nothing but good music, judged by musical standards, should ever be used in a church service. There is, of course, a great deal of classical music, which is delightful to the artistic ear, but uninteresting to the average hearer; but there is plenty of standard music which can be appreciated without technical training, is interesting to everybody, and from this class of compositions church music should be developed. Very rarely a difficult selection may be rendered, but cheap melodies should be absolutely excluded. Rag-time in the choir is as bad as slang in the pulpit.

The ideal way of conducting church music is that in which the congregation can take the largest part. Let the bulk of the singing be done by the congregation, under the lead of a precentor, accompanied, of course, by a good organist. Public prayers should not be too long. In fact, I have seldom heard a public prayer which was too short. The prayer should not be simply the expression of the individual, but should

be like a composite photograph, voicing the needs of every worshipping soul in the house. There is a way to pray in the great congregation that helps everybody—who hears it; a gift of getting hold of God, and bringing God's power down, until men can feel his presence. Let us seek after this gift, that with it we may draw men to the house of God, and minister heavenly blessedness to their souls.

There is as much variety in preachers and preaching as there is in church music. There are preachers who preach magnificent sermons to insignificant congregations, and there are preachers who preach insignificant sermons to magnificent congregations; but where is the preacher who can preach great sermons to great congregations? It is not enough that a sermon should be intellectual, expressed in good English, full of spiritual vigor, and well delivered. There must be the drawing quality. And this drawing quality is something that many of us have wondered about. What is it? Wherein does it consist? It is absolutely astonishing how some preachers can draw immense crowds with sermons that, judged on their intrinsic merits, would absolutely bar a candidate from the ministry, if submitted to an Examining Committee. This drawing quality, elusive as it is, can be studied, should be studied, must be studied, if we would win. The structure of a sermon must be arranged with this in view. Far be it from me to enter upon a dissertation on how to preach, but it is my conviction that if we would reach the largest number of people, we must avoid the abstract and metaphysical in our preaching, although we cultivate it in our studies as a means of discipline. If we can manage in our preaching to get into heart-touch with our congregations, it will give us an immense leverage. Let us not despise the emotional element in preaching. Pastoral visiting will add to a preacher's heart-power. Plenty of good illustrations, avoiding that which is cheap, commonplace, or far-fetched, will add greatly to the interest. Talk to people about what interests them, and you will pave the way for them to listen to what interests you.

And I am convinced that most of our preachers do not pay enough attention to delivery. I once asked our colored cook about his preacher. "Well," he said, "our preacher is a good man, and a smart man, but he aint got no deliverance." If the preacher has no deliverance, the congregation will find deliverance in staying at

home, or going elsewhere. How the voice and the face and the body can best express the message of God is certainly a matter worthy of earnest study. If we would succeed, we must form correct habits of delivery.

After all has been said about methods, after sanctified ingenuity has done its best, it must be remembered that the great attracting force in the church service must be the personality of Jesus Christ. The common people heard gladly. If we make our church services a true expression of the Christ-mind, they will hear us gladly. "I, if I be lifted up from the earth, will draw all men unto me." If we would have drawing-power, we must have Christ-power. We can win; we can attract people to the house of God; we can make full proof of our ministry. Firm in the conviction that Christ is all in all, that we are complete in him, that in him dwelleth all the fullness of the Godhead bodily, and in him are hid all the treasures of wisdom and knowledge, let us assert the supreme claim of Jesus Christ until every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

JOHN CALHOUN SLIGH.

Bethel Circuit.

DEAR DOCTOR: I thought I would give you a few dots from our circuit. We will soon have a nice parsonage completed. I am now looking for a contractor to build a new church near the parsonage that will cost about \$400 (quite a nice sum for this almost unknown circuit). I think some of our preachers that have been dreading "Bethel" circuit will be glad to come here when we get our new church and parsonage completed. The outlook here is glorious for Methodism.

I would not forget to say that Mr. P. J. Rainey, a fourfold millionaire of Mississippi, gladly gave me \$300 to help build our new church here. May God bless and prosper the giver, and permit us to meet in heaven! is my prayer.

Our work is progressing nicely, and we expect to have our new church completed within the next ninety days, if possible. We ask the Church Extension Board to help us with fifty dollars; then our church will be paid for. We do hope and pray that Bishop Galloway, or one of our Bishops, will come and dedicate it for us. I would like to hear from one soon. Some people take me for a sample of the M. E. Church, South, and as I am a bad sample, would like to have a good one. See? A Bishop's visit here would do a great deal of good. I give God the praise for my successes here. Success to our great church.

J. E. GAUT, P. C.

Jan. 29, 1905.

A Great Day at Centenary, McComb City.

Jan. 22 will go down in the history of the Centenary, McComb City, charge as a great day. A big Methodist rally was held, Bishop Galloway preaching for us on that occasion. It was a great sermon, worthy of the great interest which lay so near all our hearts. After the sermon he took a collection for the building of a new church. It amounted to \$7,220, with many subscriptions not included, as many who will subscribe were unable to be with us on that occasion.

It was a great occasion for McComb and Mississippi Methodism. It was a great sermon, preached by the greatest Southern pulpit orator today. Since the death of Dr. B. M. Palmer, Bishop Galloway is easily the greatest Southern pulpit orator. Indeed, a young preacher said to me only last Saturday night that, meeting, some years ago, Bishop W. X. Ninde in a Northern city, he asked him whom he believed to be the greatest preacher of the Methodist Church in America, and Bishop Ninde replied, "Bishop C. B. Galloway is the greatest pulpit orator, North or South." It was a great collection, given by as liberal and warm-hearted a Methodist congregation as worships on Mississippi soil. At the great Missionary Conference in the city of New Orleans, some four years ago, after a masterly address by Bishop Galloway, a collection was taken amounting to \$50,000.

The collection at McComb on Jan. 22 was about one-seventh of that wonderful collection, and that \$50,000 came from the whole church, Bishop Hendrix alone giving \$10,000. McComb has easily advanced to the first rank in Methodism.

Rev. T. W. Adams, our presiding elder, and Rev. L. F. Alford, of La-Branch Street, McComb, Church, were with us in the rally. The work is being enthusiastically pushed forward. The Quarterly Conference which convened at Centenary Church, McComb, Monday night, Jan. 23, passed unanimously a resolution to proceed immediately to the work of building a new church. Indeed, it was like the old countryman who, when asked by the preacher, "Wilt thou have this woman to thy wedded wife?" instantly answered, "Why, parson, I comed a purpose." The members of the Conference gathered with the determination to heartily endorse this great undertaking. The Building Committee was appointed as follows: S. Hibbert, W. P. Bonds, W. G. Denman, D. C. Lenoir, J. B. Alford, M. H. Godbold, Byron Lenoir, N. N. Alford, Dr. W. W. Robertson, Steve A. Lewis, Madison Holmes, W. R. Easton, T. R. Ratliff, J. M. Fly, Jr.; D. C. Easley. Upon the adjournment of the Quarterly Conference the Building Committee held its first meeting, and a permanent organization was effected as follows: W. G. Denman, president; Madison Holmes and J. B. Alford, secretaries; D. C. Lenoir, treasurer.

The Committee on Plans have already interviewed an architect, Mr. Weathers, of Jackson, and engaged him to draw a plan for the church, this plan not to be accepted until approved by the Building Committee. The congregation is responding to every call with liberality. It is a great moral wave for McComb City and Pike county Methodism.

I can not refrain from mentioning a very delightful social incident during the Bishop's visit. The ladies of the Cecilian Circle tendered the Bishop a reception at the home of Mr. and Mrs. B. A. Heidenrich. Short speeches of appreciation were made by Rev. T. W. Adams, Dr. O. B. Guin, Mrs. M. R. Marette, and the pastor, to all of which the Bishop responded in his usual happy and felicitous manner. The most unique feature was the coming of about fifty business men in a body to greet Bishop Galloway. A great preacher, a great sermon, a great congregation, a great deal of prayer. Those were the elements brought together Sunday, Jan. 22. Result: A great collection, a new brick church assured.

NOLAN B. HARMON.

Letter from Rev. R. Wilkinson.

DEAR DR. BOSWELL: As you well know, I am not given to "overmuch" writing for the Advocate, but some things are happening in these parts. I thought I would send you a note. But how came I here and why? Well, I am "taking in" the two Mexican Mission Conferences, over which Bishop Candler is presiding, the first of which is in session at the Texas town of Laredo, and the second of which meets next week in the historic "Mexico City." You see, I combine several purposes in one. While availing myself of a long-coveted privilege of being a "traveling companion" of the good Bishop, I am adding to my store of missionary information by personal observation of the field at close range material which, I trust, under the blessing of God, can be turned to "congregational inspiration," when I return, upon this all-absorbing question of the day.

I am indebted to a good New Orleans friend for making the trip possible at this time. He turned, as I think, the peculiar functions of his office—"special privileges at my disposal, according to my good judgment"—to good account by giving me a "right of way" without draft on my pocket-book.

From the very beginning everything has been auspicious. In 1893, at Booneville, Mo., Bishop Haygood ordained me a local deacon, and Bishop Candler ordained me elder in 1898. At the time Bishop Haygood put his hands upon my head I had not gone through the hardening processes which long familiarity with an established custom develops. The peculiar sensation of that ordination service lives with me to day. The certificate of it is a treasure beyond money value, and hangs on the wall of my study side by side with the one our present "Georgia Bishop" gave me when he set me apart "for

the office and work of an elder in the church of God." Over the two hangs what I believe will become historic—the picture of the first Cuban Conference, with Bishop Candler in a characteristic posture in the chair. These Georgia reminders have the spell of a second nativity over me. But why all this? Just simply because I met on that fast moving Southern Pacific train Mrs. Atticus G. Haygood, who lives in apparently lonely cheerfulness, keeping watch over a worthy Methodist past, and who pronounced a benediction upon me. But I must pass over details en route—very charming, however.

We arrived in Laredo on Wednesday night, and since then have been comfortably housed. The Bishop got down to the work of the Conference, while I have been an interested watcher. At this writing the business of the Conference is well in hand. It will adjourn on Monday morning, immediately after which we start for Mexico for the central Conference, from which place I shall return to New Orleans by the fifteenth, having then been away about two weeks.

I can not close this message without telling you of an incident on the Conference floor to-day. Bishop Candler doesn't use an interpreter, except in an extended speech. I believe he could do without one then, but he hesitates to risk himself. I was amazed at his command of the Spanish language. He transacts all the Conference business in the native tongue, and does it with the ease of a session in the States. But to this morning's incident. The Bishop introduced Dr. Rankin, the editor of the Texas Advocate. He didn't know a word of the language. He was in a predicament, for he wanted to represent his paper. Dr. Winton sat to the right of the Bishop at the other end of the table. He was the only man who could help Dr. Rankin out. A few of us off in one corner smiled in our expectancy. To be sure, there was a ludicrous side to it. Dr. Winton literally "rose to the occasion," and took the speech sentence by sentence, and the Bishop said, "Translated it literally, giving it the very local coloring." Now the question is, What has to come of it? Winton helped his friend in the time of need. I have wondered whether the temporary armistice will become permanent. I really think Winton's magnanimity is entitled to consideration, and the humility of Dr. Rankin's necessity has put him under unceasing obligations. Of course, I couldn't describe the scene. I just wanted to tell you what happened.

This is an old, quaint place, not specially characteristic of Mexico, but sufficiently so to suggest a contrast between the States and the Mexican Republic.

The native preachers are very genial brethren, and seem fairly well equipped. The year has been one of some progress. Bishop Candler and Dr. Ward are planning assiduously for a new year of greater fruitfulness.

I had not hoped to go on to Mexico, but Bishop Morrison has made it possible by generously giving me of his time and taking care of my pulpit. I am grateful to him, to be sure, for this is a great opportunity with the choicest of fellowships and under gracious conditions.

Sincerely yours,

RICHARD WILKINSON,

Laredo, Texas, Feb. 3, 1905.

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SOUTHERN OFFICE.
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Our Missionary Campaign.

To the Pastors of the Mississippi Conference—

DEAR BRETHREN: Nothing is truer
than that the present is an age of un-
paralleled opportunity for the evan-
gelization of the world. Throughout
the Orient, as well as the Occident,
the fields are white unto the harvest,
and importunate appeals for workers,
for preachers, teachers, and medical
missionaries, are coming thick and
fast from across the seas. Ought we
not to believe that the numerous open
doors that now greet the churches of
Christendom are so many calls from
God bidding us go forward and take
the world for Christ?

In the January number of Go For-
ward our Missionary Secretaries
graphically picture the outlook as
follows: "The call for an advance
upon the foreign field is urgent.
Bishop Wilson asks that we rally to
Brazil, where there is a large increase
in membership, and several of our
churches are too small to hold the
congregations. Bishop Candler and
his men are pressing the battle in
Cuba and Mexico. In Cuba three
hundred candidates for baptism are
reported as the result of meetings
just held. Bishop Galloway returns
from the East bringing the news that
China is now moving toward reform
under the momentum given by the
Empress Dowager, who, changing
her attitude, has renewed the edicts
of the Emperor promulgated in 1897.
Korea he declares safe for work, and
Japan in religious awakening has
had the best year in her history. Our
increase in all these fields was 1,629,
or 12.9 per cent. abroad, compared
with two per cent. at home. Doors
are open everywhere, and we must
advance."

Not many years ago the South was
impoverished, her resources were un-
developed, and her advantages were
little known. To-day all this is
changed. The eyes of capital are
turning this way more and more, and
it is now realized that no section of
our country affords finer opportuni-
ties for profitable investment than
Dixie's land. We are now entering
upon an era of unexampled prosper-
ity, and it behooves us as a church
to be up and doing.

In our own State numerous new
banks are being started, factories are
being built, new towns are springing
up like magic, and many of the older
ones are exhibiting phenomenal
growth. The secular papers are con-
stantly calling attention to the huge
increase in the assessment rolls of the
various counties. Increased prosper-
ity ought to mean larger offerings to
the cause of Christ. Never was the
church better able to undertake great
things for God than she is to-day.
Who will be rash enough to say that
our people are measuring up to their
ability in gifts to the mission cause?

The record of our Conference last
year in missions eclipsed all previous
records, the \$10,000 assessment for
foreign missions being slightly over-
paid, while we lacked only \$482.79 of
paying up in full our assessment of
\$7,950 for domestic missions. While
we did well during 1904, let us not
be content to rest on our oars. Is it
not our duty and privilege to ad-
vance to larger things?

The marvelous achievement of the
South Georgia Conference, which
last year raised \$25,000 for foreign
missions on an assessment of \$16,500,
and every district in which brought
up its missionary assessments in full,
ought to stimulate us to greater effort
and larger liberality. What is possi-
ble in South Georgia will be possible
elsewhere in Southern Methodism
when once our members become thor-
oughly aroused to the needs of the
non-Christian world and to the para-
mount importance of missionary en-
terprise. The South Georgia Con-
ference is now supporting twenty-
four special missionaries. We have
half a dozen, or more, strong churches
in our Conference that ought each to
be supporting a missionary in the
foreign field, and we trust that the
day is not far distant when a number
of our wealthy laymen will be repre-
sented individually in other lands by
special missionaries. What nobler
contribution to the world's advance-
ment could be made than an offering
for such a purpose?

In the humble judgment of the
Conference Missionary Secretary, who
also is a pastor, the success of our
missionary campaign will depend in
large measure upon faithful attention
to the following conditions:

1. The pastor himself must be
thoroughly missionary in spirit, and
fully abreast of the times in mission-
ary knowledge. Well has it been
said that a missionary pastor makes
a missionary people. Beyond all
question, the pastor holds the key to
the situation. Our General Secreta-
ries may issue ringing appeals, and
our presiding elders may earnestly
second them, but, after all, the peo-
ple can not be stirred to more gener-
ous giving, or properly enlightened
upon missionary matters, unless the
heart of the leader of the flock is
aglow with missionary zeal. Much
truth is lodged in the saying that
"there is more in the man than in the
land."

2. The missionary claim should be
presented early in the year. A late
start often means a deficit on this as-
sessment. Let us not wait for some-

thing to turn up, but diligently set to
work to accomplish the end in view.
Rightly has it been said that "the
wind never blows fair for the sailor
who knows not to what port he is
bound." Our Missionary Secretaries
state that, on account of delayed col-
lections, we pay enough interest on
borrowed money to support one mar-
ried missionary. This ought not so
to be. Let us strive to mend the
fault.

3. The diligent circulation of mis-
sionary literature. Ignorance as to
missions is the prolific mother of in-
difference and stinginess. The tide
of missionary enthusiasm is certain
to rise steadily higher in every charge
where the pastor takes pains to put
our splendid missionary monthly, Go
Forward, into as many Methodist
homes as possible. The January
number of this attractive periodical
is alone worth the subscription price.

4. Our Sunday-school scholars and
Epworth Leaguers must be enlisted
in this work, for they are the hope of
the church, and from their ranks are
to come the future missionaries and
supporters of missions. If earnest
attention be given to the missionary
training of the young, before many
years a generation of missionary
Christians will arise such as the
world has never seen before. The
aim should be not merely to collect
money from the children, but to teach
them to love the cause of missions,
and to instruct them in missionary
facts and principles. It is a remark-
able fact that Moravian children are
taught from the cradle that "their
church exists chiefly for the purpose
of giving the gospel to a lost world,
and that every disciple must do his
part, however humble." Let us en-
deavor to make Missionary Day in
the Sunday-school an occasion of in-
terest and profit. In this connection
I would call attention to the excellent
series of missionary programmes now
being published in Go Forward for
use in the Sunday-schools each
month.

I would respectfully suggest that
where it is possible the amount raised
by the Sunday school for missions be
used as a surplus, either wholly or in
part.

Let us adopt as our motto for 1905:
"Our missionary assessments in full
on every district, and running over."
This aim can not, of course, be real-
ized unless every pastor will co-oper-
ate to the utmost of his ability. Let
us, one and all, do our best to put
the Mississippi Conference in the
very forefront in liberality and loy-
alty to the great cause of missions.
Above all, let us not fail to invoke
the aid and guidance of the Holy
Spirit in this supremely important
work, for without his energizing pres-
ence all our plans and efforts will
come to naught.

Yours in the Master's cause,
M. M. BLACK,
Conf. Missionary Secretary.
Scranton, Miss., Jan. 31, 1905.

No germs can grow in a solution of
Mule-n-ol. As most diseases are
caused by growth and development
of germs, the most advisable thing to
do is to apply Mule-n-ol, which re-
moves the cause; hence cures the
disease.

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A Word from the Firing-Line.

"MANY ARE CALLED, BUT FEW ARE CHOSEN."

It is, perhaps, a new application of the above quoted truth when applied to the scarcity of men to occupy the pulpits of the churches. "Local Preacher" is coming to be a historic name. There are still a few in the M. E. Church, South, but at the present rate of decrease the name only will be known by the next generation. This is the source of our itinerant supply, and where there are no local preachers, there is no reserve force to the itinerant ranks. The decrease in the number of our local preachers is attracting attention in every quarter, and already there is great difficulty in finding "supplies" for charges needing pastors.

It is not the purpose of this note to discuss the reasons for the present dearth of ministers. Many reasons have been suggested, but to my mind the most potent one has not been admitted to appear in any of the discussions which I have read. This reason may be kept back through fear of criticism. An educated ministry is the popular demand of the day, and anything looking away from this idea is likely to be viewed "with a critic's eye."

The law, as laid down in the Discipline of the church, is all well enough, but the requirements of "the Committee on Examination of Applicants for Admission on Trial" are too great, and, in many cases, in excess of the law-maker's intention. Under the practice at the present time, if some of the greatest preachers of fifty years—or seventy-five years—ago were to ask for license to preach, they would go back to the farm-home heart-broken—sad and wandering. How many of the apostles could pass one of these committees at the present time?

The Nestor of Arkansas Methodism—a man whose integrity, intelligence, dignity and refinement led the Legislature of his State, without his knowledge, to elect to the United States Senate, and who had the grace to

thank that body for "the honor conferred," assuring his friends that he already held a position "as a minister of the gospel, higher than any the people had to give"—Andrew Hunter, would never have been Rev. Andrew Hunter, D. D., if some of our present committees had been called to pass on his application for license to preach. Would A. L. P. Green or Bishop Bascom have passed?

To license uneducated men to preach does not necessarily mean an ignorant ministry. No man can go through "The Course of Study" for an undergraduate in the ministry of the Methodist Church, and not be, in an extensive sense, a man of learning. That "Course of Study," as a curriculum, is equal to a two-years' course in any of our colleges.

"On trial" means something. Either party can dissolve the partnership on his own motion. If God calls a man to the ministry, let the church choose him.

J. A. PARKER.

A Mild Treatment for Cancer.

There is snifering and horrible death in this country from cancer, but, thanks to human skill and perseverance, there is a remedy for it. After twenty-five years of patient labor and experiment the celebrated Cancer Specialists, the Dr. D. M. Bye Co., of Indianapolis, Ind., have originated and perfected a combination of soothing, balmy oils, which act specifically on the diseased tissue. They have cured many hundreds, and have the endorsement of highest medical authorities as well as ministers of the gospel who have been cured. The doctors are always pleased to answer inquiry about the remedy, and will send free books and papers on application in person or by letter. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas. (This is the office of the Originator.)

Marriages.

Jan. 25, 1905, at the residence of the bride's parents, near Basin, Miss., by Rev. D. E. Vickers, Mr. George Cochran to Miss Naomi Parker.

Jan. 29, 1905, at the parsonage in Rose Hill, Miss., by Rev. W. W. Graves, Mr. R. O. Ethridge and Miss Bettie Davis, all of Rose Hill, Miss.

Dec. 3, 1904, at the residence of the bride's father, Mr. H. G. Godbold, Franklin county, Miss., by Rev. R. Bradley, Mr. W. T. Jordan to Miss Ollie Godbold.

Feb. 1, 1905, at the residence of the bride's parents, Copiah county, Miss., by Rev. R. Bradley, Mr. D. B. McCallum to Miss Anna Godbold.

Jan. 18, 1905, at the residence of the groom's father, Prairie Gregg, La., by Rev. R. S. Isbell, Mr. Thomas L. Huff and Miss Marie Bronsard, all of Vermilion parish, La.

Christmas or New Year Cards.

Neatly printed, with name and address, and compliments of the day, in gold. 100 for 50 cents, prepaid by mail.

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We have received a circular of the Teachers' Training Course of Poplarville High School, and advise all who are interested in preparing for the examination to write Prof. Thames, at Poplarville, Miss.

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Henderson's Point is 54 miles from New Orleans, 86 miles from Mobile, on Louisville & Nashville R. R., having 15,000 feet frontage on Mississippi Sound and Bay St. Louis, in the County of Harrison, State of Mississippi. The property is owned by the Mexican Gulf Land Company, which has determined to develop it into a modern resort.

This is the only large tract of land on the Mississippi Sound available for such a purpose. Many things could be said as to the beauty and desirability of this famous plat of land, containing more than a thousand acres, with a high, dry sandy beach, where no breakwaters are required to protect it. Every lot sold carries with it bathing, boating and fishing privileges worth \$50.00 per annum. The waters abound with oysters, fish and crabs. With each lot is given a perfect and guaranteed title. The terms are easy. No taxes until payments are made in full.

In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

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Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

The land is covered with beautiful shade trees and largely composed of high rolling land.

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CHICAGO, ILL., Oct. 25, 1902.

Wine of Cardui can always be relied upon to cure when everything else fails. It is a certain cure for female diseases in their worst forms. I suffered for years with ulceration. Intense pains in the womb and ovaries and dreadful headaches unfitted me for my work. Finally I grew so ill that I had to keep to my bed. The pains were so intense at times as to cause spasms and a disagreeable discharge drained my life forces. In my extremity after all else had failed, I tried Wine of Cardui. After using it for two weeks I began to improve so rapidly that I felt encouraged to keep up the treatment, which I did for eighteen weeks, but at the end of that time I was entirely cured. What a relief was mine and how new and beautiful life looked to me when my health was restored. Only those who have passed through such a siege of sickness as I have will understand how much I value Wine of Cardui. It is indeed a boon to sick women.

Frances Mitchell

Secretary, North Chicago Frauen Verein.

Every weak woman needs Wine of Cardui. Wine of Cardui cures disordered and painful menstruation, periodical headaches, falling of the womb and leucorrhoea. It cures extreme cases of these troubles. It strengthens girls approaching womanhood, helps bring children to barren homes, makes pregnancy and childbirth easier, prevents miscarriages and is the best medicine ever made for use during the change of life. Why permit the good women in your home to suffer another day? Every druggist has \$1.00 bottles of Wine of Cardui.

WINE of CARDUI

HOME CIRCLE.

The First Typewriter Operator.

Mrs. M. A. Saunders, who is still a stenographer in New York City, was the first typewriter operator. On Jan. 17 she received a gold watch from a typewriter company, inscribed: "1875 1905. To the pioneer typewriter operator. From the pioneer manufacturer."

In January, 1875, when she was a young widow seeking to earn her living as a church organist, she read an advertisement for "a woman to take an easy and remunerative position, musician preferred." Out of three hundred applicants she was accepted. She told the story to a reporter of the New York Sun:

"They showed me the machine.

"What's that?" I asked. "It looks like a sewing machine."

"I'll show you," said the clerk. He put a piece of paper in the thing and began to tap with his forefingers. After a while he pulled out the paper. It was a note to me, all printed out.

"I was fascinated. He showed me how to put in the paper, and to start a new line by pressing a pedal with my foot—that was how the old thing worked—and then I sat down and began to write."

It was a fateful moment, yet Mrs. Saunders can not remember just what were the first words she wrote.

"Some nonsense," she said. "Anyway, the first thing I knew, they had come around to close up

the place. I had been at it for hours."

Being an expert pianist, Mrs. Saunders reached in two weeks the phenomenal speed of seventy words a minute, and there was joy in the heart of G. W. N. Yost, the inventor and promoter of the machine. From that time on she used to demonstrate it.

Then came the time when the original lot of ten thousand typewriters was exhausted. Then Mrs. Saunders, who was in New York for her vacation, had her say. The keys were awkwardly arranged, she thought, and she sketched out a better keyboard. With the change of one or two letters that is the universal keyboard of to day.

"Yes, I'm the author of Qwertuiop," said Mrs. Saunders, "the most widely read line ever written by a woman!" Later, she suggested the 'double-case' machine with shift key, the old machine having printed only capitals.

"I honestly don't remember the arrangement of the keys on the original machine, and I haven't seen one of them for many years. If I should stumble on one, I believe I'd hug it, pedal, frail old wires, loose type, and all."

"I was traveling for three years, and by the end of that time they were selling everywhere. The company really didn't need me any more. I'd worked out the principles of fast operating from my knowledge of the piano, and had written the first book of instruction. And I suppose that I was then the fastest operator in the

world. Good operators were in demand at high prices, and I got a place with an insurance company in New York. They wanted me to learn stenography, but I found that I was fast enough to take dictation on the machine direct. I think I was the first operator to do that."

"So for many years Mrs. Saunders worked as stenographer and head book-keeper with this firm, until, in 1890, Yost planned a typewriter invasion of England. He had left the original firm, and had a machine of his own on the market. The British weren't taking to the new invention. Mrs. Saunders was retained to go abroad and introduce it there. This she did by starting a free school of typewriting, where she taught their trade to the first British 'typists.' After two years England had accepted the new invention, though with reservations."—Selected.

The Strenuous Life for Girls.

Suppose she is at college, studying. How shall she get the best intellectual results—accuracy of perception, breadth of vision, delicacy of taste, respect for truth? By disregarding the balance of her physical and mental nature, and plunging into an intense pursuit of special knowledge, a fierce competition for marks and honors and prizes? The achievement, whatever it may be, will hardly compensate her (or us) for its probable cost. Poise is more precious than penetration. Learning may be a climb, but wisdom is a growth. The best that we know is the harvest of a quiet mind. The sanity of scholarship depends upon a normal life. The finest woman's college is a college for women. The best girls in it are never imitation boys.

Suppose a girl goes in for physical exercise, out-of-door sports, and pastimes. Is the strenuous life the one that will give her the most real pleasure and the best development? Too much of our sport has already passed through the process of contest into the stage of conflict. When a game becomes a public show the player is changed into a performer. The nervous strain, the restless ambition, the championship fever, which have transformed much of our play into the hardest kind of work, are not influences favorable to the development of womanly qualities. They are not even good for the making of sound, strong, graceful bodies.

Let a girl use the right implement for every pastime: a real paddle for canoeing; real skates, not orthopaedic machines, for skating; a real saddle, not a chair, for riding; a real ball, not a bean-bag,

for ball-playing. Let her wear the right dress, becoming, comfortable, modest because suitable, neither a disguise nor a disfigurement. Let her play tennis, golf, hand-ball—any game that is worth her candle; let her play it not strenuously, with jaws clinched, nerves strained, and eyes greedy for a prize; but let her play it vigorously, freely, happily, first and chiefly for the fun of it; also for the exercise which it gives, and not least for the sake of comradeship—for these three things, and for these only, let the girl play!

Studying, or playing, or working, she owes her first allegiance to the ideal of her own womanhood. She can never do anything in the world that will be worth half as much as what she can be. But she can never be her best unless she does something, and does it well.—Henry van Dyke, in Harper's Bazar.

Mothers in the School-Room.

"It always does me good to have you make a visit to the school, Mrs. Johnson," said the teacher of Mrs. Johnson's two daughters. "That, I am sorry to say, is not generally true of mothers."

Undoubtedly the "schoolma'am" in question expressed the opinion held by most teachers in regard to most parents. The mother or father who comes to the school comes usually to complain that Mary has too much home study, or that John is not taught good manners, or to demand—not to request—that Gwendolen shall be excused from composition, or that Jane shall leave school an hour early for her music lesson. In these ways, and in a score of others, the mother's wishes run counter to the expert opinion of the teacher, and increase needlessly the difficulty of education.

So annoying is this friction that it comes to take too large a place in the teacher's mind. For one mother who comes to the school and makes trouble there are ten who do their best to further the plans of the skilled educator. The households in which the needs of the children are ignored for the pleasure of their elders are not nearly so many as those in which careful consideration is given to the habits and the occupations of the boys and girls.

Perhaps the thoughtful and unselfish mother stays a little too much in the background, so far as the school is concerned. It would be well for her to express satisfaction with her children's education otherwise than by silence and absence.

Upon the teacher's ears, so used to the voice of peevish complaint

and unreasonable request, there would often fall with cheer the hopeful word, "Mary is making such progress in her school that I thought I should like to come to tell you about it."—Youth's Companion.

Launch Out!

"Launch out into the deep!" This was Christ's order to Simon Peter after a night of not very successful fishing. Accordingly Peter sets the bow of his little boat toward the deep water where the fish are, and after the net has been cast there is a prodigious haul that requires some extra effort to bring it to shore.

Here is a motto for churches and pastors: "Launch out!" Perhaps the past year has not been one of much success in winning souls to Christ. One reason probably was that there was not enough effort to reach the unconverted, either by fervent preaching to them in the pulpit, or by personal effort with them out of the pulpit. Plain, pointed, pungent sermons, warmed with love and steeped in prayer, are the minister's needed work on the Sabbath. But such arguments and appeals must be followed up. A pastor often accomplishes as much by an hour of close, friendly conversation as by any amount of pulpit appeal. The Sabbath-school teacher can reach his or her scholars most effectively by a private visit and a faithful talk with each member of his class. Personal work does the business; not all the fish are caught by the net; each fisher must drop his own hook and line baited with love.—Theodore L. Cuyler, D. D.

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"What Are You Going to Do About It?"

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

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Passenger Traffic Department,
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BUSINESS COLLEGE,

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EUROPE FREE All expenses. Clergymen. Teachers and others who can induce 8 friends to join my party will be given one free ticket. Send for particulars and itineraries to Edwin Jones, 462 Putnam Ave, Brooklyn, N. Y.

Memphis Conference Female Institute,
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Next session begins Wednesday, Sept. 7th, and continues ten school months. Every facility offered for a thorough education for girls. All departments taught, including Music, Art, Elocution, Stenography, Typewriting, Book-keeping, etc. Charges reasonable. For catalogues, etc., apply to REV. A. B. JONES, President, Jackson, Tenn.

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Magnificent new brick buildings, the most complete in the South for a boys' boarding-school. Ninety rooms. Steam heat. Electric lights. Sanitary plumbing. Campus, fifty acres. Healthful location in the "hill country." Superior discipline. Home influence. Thorough instruction. Military training if desired. Number limited. Certificate admits to universities. For catalog address, W. C. GUTHRIE, Principal.

THE WALKING LOCOMOTIVE.

Liverpool has been the scene of many experiments for the hauling of freight about the streets and wharves. Something better than teams of horses and than the ordinary traction engine has been sought. One of the developments of this movement is a machine invented by Bramah Joseph Diplock, of London, and called a walking locomotive. Prof. Hele-Shaw, of the engineering department of the Liverpool university, has shown much enthusiasm over it, and has given illustrated lectures on the machine. The Automotor Journal, of London, speaks of it as a "traction engine which actually and literally walks upstairs with the stride and sure-footedness of an elephant, and hauls loads behind it under circumstances which would nonplus an ordinary traction engine. Ruts, curbstones and bowlders it makes nothing of, and even nine-inch balks of timber are stubble before it."

Like those traction engines which haul freight on country roads in England or go from farm to farm in America to do thrashing, this invention is a huge steam engine on four things which look like wheels, with a short, stout derrick attached for the lifting of loads. It may be hitched to a wagon and used in a variety of ways.

The chief novelty in the design is the substitute for the wheel commonly seen on traction engines or automobiles. Each is a circular frame which is made to revolve slowly by the action of the engine. Sticking out from the periphery are 16 or 18 objects that are shaped like an elephant's foot. They are jointed so as to swing a little, and on the lowermost side of the frame three come in contact with the road at once. The surface of these feet is rough, but flat, so as to take a good hold. Just inside the circle formed by these feet, and properly mounted on the revolving frame, are a number of little wheels or rollers. Each foot has its own wheel or roller, and they are so arranged that their distance from the center of the frame can, in emergencies, be slightly increased by elastic connections.

Within the circular frame, but independent of it, is another device, composed of an upper and a lower horizontal bar, or rail, with springs between them. The weight of the machine rests upon this device, and the lowermost rail bears down on the three or four rollers immediately under it. In other words, a short piece of rail is made to slide continuously on an endless procession of wheels, whereas on an ordinary railroad there are a few wheels rolling over an endless line of rails. Because of this highly original combination, the inventor calls the revolving frame a "pedrail," the first syllable of the name being derived from a Greek word signifying a foot.

Prof. Hele-Shaw says that he is convinced that nothing can take the place of the ordinary wheel and rubber tire on a good road, but he is also convinced that the wheel itself has reached its utmost limit of carrying power, both in regard to weight and speed upon the ordinary roads, however well the roads may be constructed or however perfectly the wheel may be made. The professor argues that many great inventions are imitations of the working of nature itself. He instances the screw propeller as being an exact reproduction of the action of the fish in swimming; but because the motive power of the propeller has to be of a rotary nature the continuous revolution of the screw is substituted for the intermittent action of the fish's tail. Screw propulsion, the professor adds, may be said to have solved the great problem of ocean navigation.

Prof. Hele-Shaw submits this question: Is there in use a means of locomotion on land imitating successfully the marvelous natural process of animal locomotion, but modified to suit the mechanical requirements of the case? The wheel, he says, falls hopelessly short of the mechanical action of an animal's

foot. The animal does not turn upon its foot; the turning takes place upon the ankle, which, being flexible and having a ball-and-socket joint perfectly lubricated, affords the very minimum of resistance. The foot is placed upon the ground and kept there, thus insuring the minimum of rubbing action with the surface, whereas the wheel is adapted only to turn on the surface of the ground itself. Secondly, while the wheel when it strikes an object meets with bodily resistance, the foot can be brought down upon an obstacle and the body elevated over it gradually with the least possible amount of shock. These considerations have naturally suggested the invention of walking machines.

With this one a person can go upstairs and climb terribly steep hillsides. Another merit is that it does not damage a road over which it travels.

KOREA GOLD MINING GROWS

Korea possesses gold mines whose output has increased from \$1,158,000 in 1898 to \$2,509,000 in 1902. It has also mines of iron, silver, copper, coal, etc. The greater part of the gold is exported to Japan. Iron, although present in large quantities, can hardly be said to be exploited. As a matter of fact, iron used in Japanese foundries comes from China. Coal of medium quantity is equally abundant, but it is hardly exploited. Copper is extracted in several districts. During the last two years 564,433 pounds, valued at \$51,044, were mined.

It is stated, in the Morning Journal, that the southern portion of Korea belongs to the crown, and that it is necessary to have a special authorization to develop it. A request for such concession should be presented through a diplomatic representative of the country of which the petitioner is a resident. As a rule these requests are denied, owing to the Korean's dislike of foreigners; and there are many difficulties to be surmounted before work can be begun.

ENGINES WITHOUT DRIVERS

Germany possesses a miniature but most useful railway, to which no parallel is found in this country. Its peculiarity is that its trains have no drivers. It is used for carrying salt from the salt mines at Stassfurt. The train consists of 30 trucks, each carrying half a ton of salt. The engines are electric, of 24 horse-power each. As it approaches a station, of which there are five along the line, the train automatically rings a bell, and the station attendant turns a switch to receive it. He is able to stop it at any moment. To start it again he stands on the locomotive, switches on the current, and then descends again before the engine has gained speed.

Kite-Flying Animals.

Animal locomotion sometimes shows itself in forms not unlike kite-flying and parachuting. The "parachuting animals" are mammals—flying squirrels of various kinds—birds (the pigeon), reptiles, flying fishes. Among the "kite-flyers" are spiders and flies. —Natural History of Animals.

Be kind at home and generous abroad.
—S. O. Jewett.

Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, February 16, 1905.

Public sentiment is not necessary to force an honest officer to do his duty. District Attorney Jerome, of New York, is a conspicuous example of personal fidelity to duty without respect to public sentiment. He is enforcing the law, and has about cleared New York of all the big gambling-houses. In one case where the law was inadequate he appealed to the Legislature, and had it amended. With the amended law he is driving the gamblers from under cover. The king of the gamblers, feeling sure that he would be caught, hastily took himself to Europe.

In a conversation with a young lawyer, a few years since, he said, "Society is exceedingly corrupt." He meant fashionable society, with which he was identified. Of that society, personally, we know nothing. The people we mingle with make no pretension in the way of fashion. They are not corrupt, but plain, honest people, the world's backbone, and they are largely in the majority. The young lawyer became disgusted with his set, and left it for better company. We are not tempted in that way.

Brother Horseley, an English preacher who operated in West Tennessee in the early days of Methodism, was of the opinion that the world had not improved since the time of David. Quoting on one occasion the words of the Psalmist, "I said in my haste, All men are liars," he exclaimed, "Ah, David, were you here now, you might say that at your leisure." We wonder if there has been any improvement since Brother Horseley's day!

The brightest exponents of our religion are not found in monasteries and convents, but among men and women who have the spirit of Christ, and who, like their Master, are continually going about doing good. These men and women are in the world, but not of the world.

THE GOSPEL.

St. Paul, in few words, without apology, or explanation, or comment, discloses to the Corinthians the vital and foundation facts of the gospel: "Christ died for our sins according to the Scriptures; was buried and rose again the third day according to the Scriptures." Around these facts center everything else necessary to be preached. If these things are not facts, everything else that men preach is vain. Jesus, by his death, made atonement for the sins of the world. By his resurrection he confirmed the divinity of his mission, and gave to men the hope of eternal life. The end proposed in the gospel is obtained by "repentance toward God, and faith toward our Lord Jesus Christ." These things make the gospel simple, and applicable to every child of man.

As God's plan of salvation, the gospel has never been improved. At the very beginning it met the wants of men, and after the lapse of nineteen centuries it still retains its power to satisfy and save. God saw the end from the beginning, and has never been under the necessity of changing plans to meet the varying conditions and circumstances of men. That which constitutes man's identity and moral nature has never changed, and the gospel needed in the beginning is needed to-day. We have it in its purity and fullness. "There is nothing in it deficient, nothing redundant." Human inventions, supposed to be improvements over the old gospel, have come and gone, and are forgotten, but the gospel lives.

The gospel can not be substituted. The gospel itself was given as a substitute for the law, which was only a school-master to bring men to Christ, and Christ abideth forever. His words make up the last message to the world. To substitute the gospel for something else would be to do violence to the truth, and discredit the divine integrity. Jesus said that all coming before him claiming messiahship were thieves and robbers. All who come after him with like pretensions are likewise deceivers of the people. Paul speaks of some who were called into another gospel, which was not another, but a message of delusion from anti-Christ. And he declared the man accursed who should attempt to preach any other gospel than that which had been delivered unto him. God is not trifling with men when he calls his Son the Father of the everlasting age, and his gospel the last effort to save a guilty world.

The gospel must be believed,

not merely as a historical account of the birth and death, and life and sayings of Jesus, but as God's plan of salvation to be accepted and relied on as the only remedy for sin. It must be believed with the whole heart, and confessed before men. With the heart men believe unto righteousness, and with the lips confession is made unto salvation. Faith saves. Unbelief kills. "God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Faith is the condition, because salvation is by grace, "to the end that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

The gospel must be obeyed—in the letter as well as in the spirit. Faith does not make void the law against evil-doing, nor abrogate the law binding men to do good. Christians must not be hearers only; they are required to be doers of the work. "He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness," but, being justified by faith, if he fails to work and prove his faith to be genuine, his profession is vain. St. James said, "Show me thy faith without works, and I will show thee my faith by my works." "By works faith is made perfect." Believing and practicing the gospel will result in enjoyment. God's purpose is to make his people happy, and no man was ever completely happy until by faith he comes into a realization of the blessings of the gospel, and begins to practice its duties. To enjoy its blessings is the privilege of every child of man. If any fail, it is their own fault, not God's.

PROBLEMS OF CHRISTIAN DOCTRINE.

In the Quarterly Review, for January, Dr. Tigert announces his purpose to contribute to each number of the Review for 1905 "an article dealing as definitely and conclusively, as may be, with some one of the fundamental problems of Christian doctrine or life that agitate the mind of the present day." The articles will be written from the standpoint "of generous and sympathetic, and yet convinced and unfearing, orthodoxy." The first of the series appears in the January number, and is a discussion of "The Nature of the Christian Religion." We have

read the article with care, and with much satisfaction. It is truly refreshing to read after a great scholar and thinker—a leader in the Church who does not go off after modern theories, such as are advanced in the Chicago University, and other schools that might be named. If the articles to follow are as rigidly orthodox—that is to say, in accord with New Testament theology as held and expounded by Methodism—as the one on "The Nature of the Christian Religion," Dr. Tigert will be written down by the progressives as a "back number." The Doctor had better be a little careful. But, perhaps, we had better be somewhat careful in our endorsement, lest, when he comes to "Biblical Criticism and the Christian Faith," we meet with disappointment.

But we take Dr. Tigert to mean what he says when he expresses his desire to lead "inquiring and open-minded readers along straight paths to solid footing in the truth as it is in Jesus," and we believe he will, notwithstanding we once accused him of being in sympathy with the Higher Critics—an accusation, we learned afterwards, was not well founded. Certainly his answer to the question, What is Christianity? places him anywhere but in the ranks of the little ones that buzz around and above his head.

Besides the article on "The Nature of the Christian Religion," the January Review contains other and valuable contributions, Book Reviews, Archaeological Notes, Mission Notes, and notes of other things. The Review is worthy of a wide circulation.

DEATH OF REV. P. E. DUNCAN.

Rev. Perry E. Duncan, pastor of our Church at Iuka, Miss., after an illness of several days, passed away last week, and was buried on Friday, the tenth, at West Point, his native place. Brother Duncan was a young man of usefulness and promise. The bereaved ones have our prayers and sympathy.

See notice on the ninth page with reference to Brother Duncan's death and burial.

Men who increase in riches, and fail to make proper return to God, in due time forget God altogether. Is it any wonder that they are reminded of their duty, and cautioned against the danger of riches? The rich fool, after a year of great success, congratulated himself on his good fortune, and died in his folly. "So will every one that layeth up treasure for himself, and is not rich toward God."

PERSONAL.

Rev. and Mrs. J. W. Bell, Grenada, Miss., announce the birth of a son born to them on Jan. 30.

The people of Hernando and Hinds Chapel have given Rev. J. B. Randolph a cordial reception.

Rev. J. D. Cameron has been appointed by Bishop Galloway to Iuka station to take the place of Rev. P. E. Duncan, deceased.

The editor of the Advocate is still confined to his home through sickness in his family. His friends trust he will soon be among them again.

Brother M. L. Burton, of Magnolia, Miss., called at the Advocate office on Tuesday. He stated that his work in Magnolia is progressing very nicely.

Rev. J. E. Carpenter, of Hattiesburg, Miss., will preach the commencement sermon of Whitworth College, May 28, and Senator A. J. McLaurin will deliver the literary address, May 30.

Miss Cora May Langley, youngest daughter of Rev. A. W. and M. W. Langley, pastor Methodist Church, Olive Branch, Miss., after several months illness, which she bore with submission, quietly passed away on Feb. 11.

We have been informed that the new term of Centenary College has begun with flattering prospects. The faculty are now looking forward to the revival services which are to begin in the college the coming week. Rev. Glenn Flinn, of Alexandria, will conduct the meeting.

Many hundreds of persons from the "Old North State" would be glad to look through the North Carolina Methodist Hand Book—a voluminous Annual, edited by Rev. T. N. Ivey, D. D. It is full of all sorts of information concerning Methodism. We are under obligation to the editor for a copy of this excellent publication. Address, Dr. T. N. Ivey, Raleigh, N. C.

We thank Rev. T. J. Newell for a copy of the Minutes of the Sixty-fifth Session of the Memphis Conference, a neat and attractive journal filled with matter of interest to every Methodist in West Tennessee and the Kentucky purchase, and to thousands scattered abroad, who were born, and "born again" in this Mother Conference. The editor's memory gets busy when he looks over the roll both of the living and the dead.

A Pastors' Institute.

EDITOR ADVOCATE: Please permit me to announce through the columns of the Advocate that arrangements have been made by which a Pastor's Sunday school Institute will be held in connection with the State Sunday-school Convention, to be held in Shreveport, March 21-23. That is to say that some sessions of the convention will be devoted to the discussion of subjects that especially relate to the pastor and his work in the Sunday-school. A special invitation is hereby extended to all the preachers

to meet with us, that we may study together these great problems.

There has never been a religious convention of any kind held in this State that could boast a finer array of talent than will appear on the platform of our State convention. Look over this list of names: W. C. Pearce, international teacher-training sec'y, Chicago; Mrs. J. W. Barnes, international primary worker, Newark, N. J.; Dr. A. O. Browne, field worker, Presbyterian Sunday-school Board, Texarkana, Tex.; Mr. W. F. Long, general secretary Arkansas Sunday-school Association, Little; Prof. W. E. Taylor, president Louisiana Industrial Institute, Ruston; Dr. Geo. Summey, editor Southwestern Presbyterian, New Orleans; Rev. C. V. Edwards, pastor First Baptist Church, New Orleans; Prof. Walter Miller, Tulane University, New Orleans; Dr. H. C. Tinney, New Orleans; Rev. Dr. Booth, pastor Presbyterian Church, Monroe, and others.

The railroads have granted the usual reduced rates on the certificate plan, and every effort will be made to make the convention pleasant and profitable to all who may attend.

Come thou with us, and we will do thee good.

JNO. B. KENT,
General Secretary.

19 Masonic Temple, New Orleans.

New Orleans Preachers' Meeting.

The general report from all the churches, "We had good services considering the weather."

Revs. Holtz, from Jennings, and Hunter, from Slidell, were welcomed visitors at the last meeting.

The song services at Carondelet and Louisiana Avenue were largely attended, and spiritually helpful.

Rev. Richard Wilkinson, who has been attending the Mexican Conferences, is expected to return this week.

Rev. C. C. Weir, agent of the Methodist Orphanage of Louisiana, was a pleasant caller at the Preachers' Meeting Monday. Bro. Weir will be in the city for several weeks in the interest of the Orphanage. He will visit all of the churches, and is expecting a very liberal response in cash donations and subscriptions from New Orleans Methodism.

W. W. HOLMES, Sec.

Board of Missions of the Mississippi Conference.

MR. EDITOR: Will you pardon me for asking a little more space in the Advocate columns for a further study of our missionary work of last year?

For all missionary purposes we raised during 1904, \$30,034.24, as against \$26,847.88 in 1903—an increase of \$3,186.36. This does not include the amount raised by the Epworth Leagues for the support of Dr. Fearn, which was neither reported to the Board, nor to the Conference, so that the amount can be secured. If the agent for this fund will report through the columns of the Advocate the amount raised for this purpose, we will then have the total amount raised for missions last year.

Even this early in this year's work we have indications of a large increase over 1904.

B. F. LEWIS,
Sec. Board of Missions.

Correction.

The names of Rev. J. L. Sells and of his charge, Long Beach and Pass Christian, do not appear in the appointments of the Seashore district, Mississippi Conference. The charge consists of Long Beach, Pass Christian, and Sunshine, the last being in the Abarr neighborhood, about three and a half miles northwest of Long Beach. Neither the preacher nor the church members are idle. The bills for lumber and other material for \$1,000 house of worship at Pass Christian has been placed, and work will soon begin, and plans are matured for a new \$2,000 church at Long Beach, and a \$600 one at Sunshine, and both will be built in less than six months. The parsonage at Long Beach, now habitable, will soon be finished, painted, and electric wired. Besides, Long Beach is assessed \$50, Sunshine, \$100, and Pass Christian, \$50, for preacher-in-charge. Assessments for missions paid.

T. L. MELLEN.

Mississippi Conference Minutes.

Through failure to advise properly the Conference secretaries, there are errors in the addresses published in the preface to the Mississippi Conference Minutes. Correspondents will please note the following corrections:

Rev. M. M. Black, Scranton, Miss.; Rev. C. M. Chapman, Prentiss, Miss.; Rev. J. E. J. Ferguson, Oloh, Miss.; Rev. J. L. Sells, Long Beach, Miss.; Rev. D. E. Vickers, Americus, Miss.

SUPPLIES.

Rev. A. P. Cox, Mentor, Miss.; Rev. L. Fayard, Wool Market, Miss.; Rev. J. M. Beard, D. D., Gulfport, Miss.; Rev. C. T. Noble, Saucier, Miss.; Rev. E. C. McGilvray, Millsaps College, Jackson, Miss.; Rev. C. H. Ellis, New Augusta, Miss.; Rev. D. L. Mitchell, Biloxi, Miss.

T. L. MELLEN, P. E.

Church Extension.

NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the Board of Church Extension, North Mississippi Conference, will meet at the Winona Hotel, Winona, Miss., Thursday, March 2; 1905, at 8:30 P. M. All brethren who desire aid from the Board of Church Extension to build a church, either by loan or donation, will please have their applications in form and in the hands of this committee by that time. This committee must recommend and grade all applications that go to the General Board at Louisville.

Apply to J. R. Bingham, Carrollton, Miss., for blanks.

T. W. LEWIS, Ch'n.

Notice.

I have succeeded in making arrangements by which each member of the Louisiana Conference will be presented with a copy of Jno. R. Mott's book, "The Pastor and Missions." Shall be glad to have a postal card from each one of the brethren giving me his address. The books will be ready for distribution early in March.

N. E. JOYNER,
Conf. Sec. of Missions.

Lake Charles, La., Feb. 7, 1905.

IN making biscuit, cake, rolls, etc., if instead of using cream of tartar and soda, or soda and sour milk, Royal Baking Powder is employed to raise them, better results will be obtained.

Royal makes food that will keep moist and fresh, and which can be eaten when warm without inconvenience even by persons of delicate digestion.

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Rev. P. E. Duncan.

Bro. P. E. Duncan, our pastor at Iuka, Miss., died of pneumonia on Feb. 9. We buried him on the tenth at West Point, his native town. Thirteen of our Conference preachers were present, each of whom performed some part in the service. A layman from Iuka, representing the church and the town, paid a loving tribute to the deceased.

In Bro. Duncan's death we have sustained a very great loss. May God's grace sustain and keep the father, the wife and the five little children.

An appropriate memoir will be furnished soon.

W. C. HARRIS.

Woman's Board of Home Missions.

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Ala., April 14-20, at Court Street Church.

The names of all officers, delegates and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry street, Montgomery.

MISS BELLE H. BENNETT, Pres.

MRS. FRANK SILER, Rec. Sec.

Date Changed.

To suit the convenience of Dr. and Mrs. Hamill, the date for the Sunday-school Institute, to be held at Jackson, has been changed to one week earlier. It will be held April 17-19, instead of April 24-26. A great time is anticipated. The programme will be published at an early day.

N. A. MOTT.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

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	Leave.	Arrive.
Memphis Express.....	8:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	6:00 p.m.
Bayou Sara Accommodation...	9:40 a.m.	4:00 p.m.

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Minutes of Mississippi Conference, 1904.

A copy of the Minutes of the Mis-
sissippi Conference for 1904 has just
been received. The pamphlet is sent
out by the secretary, Rev. Dr. A. F.
Watkins, and is thoroughly well ed-
ited and neatly printed. I have ob-
served no errors, but if none should
be found, it would be well-nigh mi-
raculous, as will be readily admitted
by anyone at all familiar with the
very peculiar facts in the case.

Besides a valuable table giving the
times and places at which each ses-
sion of the Conference from the be-
ginning has been held, I find in these
Minutes a feature not hitherto seen
in our Conference annual. In addi-
tion to a chronological and also an
alphabetical list of the present mem-
bers of the Conference, the secretary
has given us the names of all mem-
bers who have died (with the date of
the death of each), whom he terms
"Our Sainted Dead." The list be-
gins with Louis Hobbs and Rich-
mond Nolley, who died in 1814, and
is continued to the present time.
This roll of the departed, aside from
the catalogue of priceless souls and
their inestimable labors, suggests
several things worthy of note.

No year since 1839, in which there
were two deaths, has passed without
a death, except five—viz: 1848, 1856,
1865, 1874, and 1904—showing that
at intervals of eight, nine, nine, and
thirty years, we had a year without a
death. Last year was the first in
thirty years in which no one of our
number died. Would it not have
been well if a thanksgiving service
had taken the place of our usual me-
morial exercises at our late session at
Gulfport?

In 1853 there were four deaths of
our preachers, in 1854 one, and in
1855 four—nine in three years. In
1858, 1859, and in 1860, together,
there were the same number, distrib-
uted in the same way. In 1860-61-62
there were thirteen deaths. Those
were the days that tried men's souls,
exhausted their powers, and ended
their lives. War was brewing, be-
ginning, and progressing then. For
the first time in the history of the
Conference five died in one year, 1861
—the year the war began. Only four
other times have so many been taken
in one year, viz.: in 1870, 1879, 1887,
and in 1901, in which year six of our
brethren passed from among us. In
1865—the year when peace was de-
clared—no death occurred.

From 1875 to 1887—inclusive of
both years—we lost thirty-seven by
death; from 1888 to 1900—inclusive
of both years—we lost thirty-five
from our ranks.

The number of deaths from 1854 to
1904—fifty years—has been 125, or
about the average number on our roll
during that period. We have now on
the Conference roll 171, counting
those on trial.

W. L. C. HUNNICUTT.

We often give ourselves a great
deal of trouble and lose much peace
by worrying over questions which
can only be solved by time, and will
be so if we have patience.—Rev.
Alexander McLaren, D. D.

Thou Shalt Know Hereafter.

God keeps a school for his children
here on earth, and one of his best
teachers is Disappointment. My
friend, when you and I reach our
Father's house, we shall look back
and see that the sharp-voiced, rough-
visaged teacher, Disappointment, was
one of the best guides to train us for
it. He gave us hard lessons; he
often used the rod; he often led us
into thorny paths; he sometimes
tripped off a load of luxuries; but
that only made us travel the freer
and the faster on our heavenward
way. He sometimes led us down
into the valley of the death shadow;
but never did the promises read so
sweetly as when spelled but by the
eye of faith in that very valley. No-
where did he lead us so often, or
teach us such sacred lessons, as to
the cross of Christ. Dear, old, rough-
handed teacher! We will build a
monument to thee yet, and crown it
with garlands, and inscribe on it,
"Blessed be the memory of Disap-
pointment!"—Theodore Cuyler.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.
Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.
New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.
Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.
McDonoghville, Rev. G. S. Roberts, 534 Howard.
Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytania street;
Phone 829 (uptown).
Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.
Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. A. S. Lutz, pastor; residence,
2617 Burgundy street.
Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1720
Dryades street.
Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).
Algiers, Lavergne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.
Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; res-
idence, 1004 Carrollton avenue.
Dryades Street, Dryades, between Euterpe and
Felicity; Rev. E. P. Craddock, pastor; residence,
1720 Dryades street.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties
have been discovered in the waters at
Eureka Springs, Ark., peculiarly
adapted to assisting in the curing of
drug and liquor habits. These new
properties have led to the establish-
ment of a large and splendidly appoint-
ed Sanitarium, where these diseases (if
they may be called such) are treated.
A large and commodious hotel has
been fitted up comfortably, and every
attention is given to patients. The
Sanitarium is in charge of a skilled
corps of specialists, and some re-
markable cures are being made. The
Sanitarium is in charge of Dr. C. A.
Reed, and this gentleman invites
correspondence on all troubles of this
nature.

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H. M. S.

THE SUPERINTENDENT OF TITH- ING RESIGNS.

Mrs. W. C. Ratcliff, who has for so many years been superintendent of this important department of woman's work—viz.: tithing, or giving one-tenth of all our increase back to the Lord as his own, to be used in carrying on all his good works—has been forced to resign on account of ill-health. Much regret is felt by the workers, as her influence has been for good.

MISS TUCKER TAKES HER PLACE.

Miss Emma Tucker, a noted Christian worker, prominent as a revivalist, has been elected at a called meeting of the Board to be superintendent. Her office will be in Atlanta, Ga., and she will begin work at once. The Board is fortunate in securing a cultured woman, whose rare spiritual gifts have made her a prominent figure in Southern Methodism.

APPLY AT-ONCE.

Strong, healthy young women of good character and fine common sense.

Women who have been blessed with opportunities of acquiring a good English education, and who feel they may attain to higher usefulness by more thorough training.

Those who have the natural gift, or who have acquired the capability of working in Epworth Leagues, Sunday-schools, and Home and Foreign Missionary Societies.

Musicians whom the love of God will cause to consecrate their talent to winning souls, as an expression of love to him.

Teachers and kindergartners who would like to enlarge their sphere of usefulness.

Women who are good cooks, for, however necessary all other arts and sciences, "civilized man can not live without cooks."

Those who have been called to "pass under the rod" of affliction,

and, with hearts chastened by sorrow and homes left desolate, are free to offer the residue of days to God's service.

These—all these, and more—are wanted to fill positions of trust and usefulness in that part of the Master's vineyard worked by the Woman's Home Mission Society.

FINANCIAL GAINS.

The collections for the three-quarters of the year are very much in excess of those of the same time last year. Amount collected, \$52,237.41; amount collected for last quarter, \$20,089.04. This is, and should be, encouraging to the workers, and will, no doubt, pave the way to higher things.

MRS. A. C. YEAGER,

Cor. Sec., North Miss. Conf.
Water Valley, Miss., Feb. 6, 1905.

Prayer for Young Men.

Prayer for young men pays. It has been well said that it would have been worth while for all England to pray for the English universities when Gladstone was a student wrestling with life's problems. It would have been worth while when Wesley was doing the same thing in that same university, or when Charles Kingsley was reaching his supreme decision at Cambridge, or Horace Bushnell in Yale. It is always worth while. It was never more worth while than it is to-day. The youth of America have been called the "trustees of posterity." They are destined, if they live, to exercise a tremendous influence upon the coming development of the republic. Prayer for young people is therefore prayer acting at long range, prayer affecting the far future.—New York Observer.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for \$2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

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Notice.

There is room for three girls in the Lamar Training-school at Lumberton, Miss. Girls pay all their expenses in this school by their work in the household department. This offers a fine opportunity for a girl to attend school and have the advantages of a refined Christian home. Write at once to

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New Orleans and Havana, Cuba.
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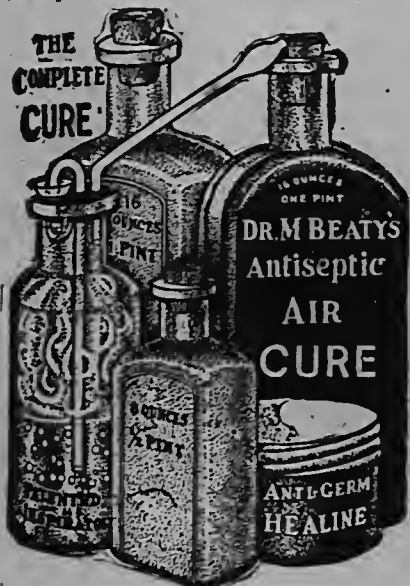
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H. M. S.

THE CLOSE OF THE YEAR.

February marks the last month in our fiscal year. All arrears must be made up now, so as to open our new year free of debt. Have we paid our full dues and the extra dollars called for? Our society numbers now nearly 40,000 members, and the appropriations to maintain our homes, schools, and other institutions, are based on the supposition that each member will do her full duty in the matter of paying her dues (\$1.20 a member) and \$1 above dues. If you fail with a dollar, it does not seem much; but if hundreds do the same thing, what will be the result? Remember, all Week of Prayer funds, mite boxes, and other collections not taken for a specific purpose, may be included in this sum.

ELECTION OF OFFICERS.

February is an important month in our calendar from another standpoint, for it is at the February meeting we elect our officers for the new year. In this connection I feel constrained to quote from Miss Bennett's address, delivered before the Board in Atlanta, Ga. She said: "It is the requirements of the work, rather than the personal good of any woman, that should be considered in electing officers. The field in

which you are called to labor is as broad as our country; the necessity for the redemptive work of Christ as great as when he came to earth, and the opportunities for woman's work absolutely incalculable. You need, and must have for officers, women who are willing to give themselves for this cause; women who live close to God and much in prayer; who will study and think. Select the best women you can find in the church for these places. Let no personal feeling for any woman now in office, no lack of courage, nor fear of wounding some friend, prevent any woman from casting her ballot for the women she believes, with God, will best advance his cause through this organization."

DAY NURSERY.

The Day Nursery, which is a cherished object of the Board of City Missions of New Orleans, has not yet been established, owing to the difficulty of finding a suitable building. The committee is still busy, however, and some place will be definitely selected in the near future.

MRS. JOHN B. PARKER,
Conf. Sup't.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well-known curative properties, and the remedy is meeting with a hitherto unheard-of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money, as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

NEW ORLEANS MARKET.

COTTON.

Low ordinary.....	4 3-8
Ordinary.....	4 7-8
Good ordinary.....	6 3-16
Low middling.....	6 15-16
Middling.....	7 7-16
Good middling.....	7 13-16
Middling fair.....	8 1-4
Fair.....	8 15-16

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	23 1-2c
Off refined oil, in bbls, per gal.....	22 1-2c
Prime crude oil, loose, per gal.....	17 1-8c
Prime C. S. cake, per ton, 2240 lbs.....	\$24 00
Prime C. S. meal, per ton, 2000 lbs.....	\$23 50
Soap stock, per lb.....	80c

Cotton Seed—
In sack, delivered at N. O., per ton, 2000 lbs. \$16.18
In bulk delivered at N. O., per ton, 2000 lbs. \$12.50

EUREKA.

Eureka Springs, Ark., March 15, 1904.

Enclosed find 50 cts. for box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good.

Mrs. W. E. Penn.
Unexcelled for all skin diseases. All druggists, or postpaid from the manufacturer at 50 cts. per box.
J. T. Shusterman, Savannah, Ga.

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And would you not prefer to have as your physician a man like Dr. Melton whose twelve years of experience have won for him the reputation of being one of the ablest and best posted physicians in the treatment of Morphinism and Alcoholism in the Southern States?

And further, would you not prefer to go to the clear sunlight, pure air and invigorating climate of

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and fight your way back to health in that magically strength-inspiring atmosphere where nature is herself a nurse?

If So

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Asheville, N. C.

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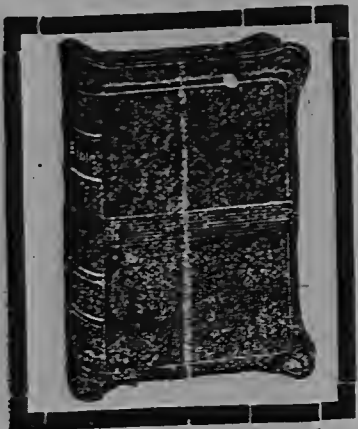
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station.....	Dec. 25, 26
Olive Branch, at Olive Branch.....	31, Jan. 1
Holly Springs circuit, at Lamar.....	7, 8
Red Banks, at Red Banks.....	14, 15
Byhalia, at Byhalia.....	21, 22
Shawnee, at Liberty.....	28, 29
Waterford, at Waterford.....	Feb. 1
Potts Camp, at Potts Camp.....	4, 5
Myrtle, at Myrtle.....	11, 12
Abbeville, at Abbeville.....	18, 19
Bethel, at Ross.....	25, 26
Ashland, at Ashland.....	Mar. 4, 5
Randolph, at Randolph.....	11, 12
Pontotoc, at Pontotoc.....	18, 19
Mt. Pleasant, at Mt. Pleasant.....	25, 26

District stewards will please meet in Holly Springs, Jan. 4, 1905.

EUGENE JOHNSON, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis.....	Dec. 18, 19
Coldwater.....	25, 26
Como.....	Jan. 1, 2
Pleasant Hill, at Lewisburg.....	7, 8
Hernando and Hines, at Hernando.....	14, 15
Senatobia.....	21, 22
Cockeysville, at Independence.....	28, 29
Wall Hill, at Wall Hill.....	Feb. 4, 5
Longtown, at Pleasant Grove.....	11, 12
Tyfo, at Fredonia.....	18, 19
Arkabutla, at Arkabutla.....	25, 26
Batesville.....	Mar. 4, 5
Courtland, at Pope.....	11, 12
Eureka, at Mt. Olivet.....	18, 19

Let the district stewards please meet at Coldwater, Tuesday, Jan. 17, at 11 o'clock A. M.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station.....	Dec. 25, 26
Corinth station.....	Jan. 1, 2
Iuka circuit, at Snowdown.....	7, 8
Iuka station.....	14, 15
Corinth circuit, at Box Chapel.....	21, 22
Kossuth circuit, at Kossuth.....	28, 29
Blue Springs circuit, at Blue Springs.....	Feb. 4, 5
New Albany, at New Albany.....	11, 12
New Albany circuit, at Wells Chapel.....	18, 19
Ripley and New Hope, at Weir's Ch'l.....	25, 26
Jonesboro circuit, at Camp Ground.....	Mar. 4, 5
Booneville circuit, at Blackland.....	11, 12
Mantachie circuit, at Mantachie.....	18, 19
Mooresville and Saltillo, at Saltillo.....	25, 26
Guntown and Baldwin, at Baldwin.....	Mar. 4, 5
Marietta circuit, at Blythe's Chapel.....	11, 12
Belmont circuit, at Patterson's Chapel.....	18, 19
Burnt Mills, at Boggs' Chapel.....	25, 26

District stewards will please meet me at Corinth, Friday, Jan. 13.

W. C. HARRIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit.....	Dec. 24, 25
Hebron station.....	31, Jan. 1
Winstonville circuit.....	7, 8
Columbus, First Church.....	14, 15
Columbus, Second Church.....	21, 22
West Point.....	28, 29
Starkville circuit.....	Feb. 4, 5
Starkville.....	11, 12
Crawford.....	18, 19
Brooksville.....	25, 26
Macon.....	Mar. 4, 5
Shuqualak.....	11, 12
Cedar Bluff.....	18, 19
Mathiston.....	25, 26
Mayhew.....	Mar. 4, 5

J. W. DORMAN, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood.....	Dec. 17, 18
Winona.....	24, 25
Carrollton, at Carrollton.....	Jan. 1, 2
Eupora and Mabon, at Eupora.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Itta Bena and Sidon, at Itta Bena.....	21, 22
North Carrollton, at Marvin.....	28, 29
Black Hawk and Acona, at Black Hawk.....	Feb. 4, 5
Vaiden, at Kilmichael.....	11, 12
Webb, at Tutwiler.....	18, 19
Crenshaw, at Crenshaw.....	25, 26
Vance.....	Mar. 4, 5
McNutt, at Schlater.....	11, 12
Indianola, at Indianola.....	18, 19
Ruleville, at Drew.....	25, 26
Tom Nolen, at South Union.....	Mar. 4, 5
Moorhead, at Moorhead.....	11, 12
Mars Hill, at Mars Hill.....	18, 19
Winona circuit, at New Hope.....	25, 26

District stewards will please meet in Winona, Wednesday, Jan. 11.

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen station.....	Dec. 18
Okolona station.....	25
Tupelo station.....	Jan. 1
Shannon circuit, at Shannon.....	7, 8
Amory and Nettleton, at Amory.....	14, 15
Prairie, at Muldon.....	21, 22
Buena Vista, at Ebenezer.....	28, 29
Ellzey mission, at.....	Feb. 4, 5
Houston and Asbury, at Houston.....	11, 12
Houlka and Wesley, at Houlka.....	18, 19
Montpelier, at Prospect.....	25, 26
Okolona circuit, at Boone's Chapel.....	Mar. 4, 5
Aberdeen circuit, at Soule's Chapel.....	11, 12
Smithville, at Smithville.....	18, 19
Nettleton, at Evergreen.....	25, 26
Fulton, at New Salem.....	Mar. 4, 5

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST CIRCUIT.

Vicksburg, Crawford Street.....	a. m. Jan. 1
Vicksburg, Washington Street.....	p. m. 1
Mayersville, at M.....	7, 8
Anguilla, at A.....	14, 15
Hermanville, at H.....	21, 22
Port Gibson.....	28, 29
Satartia, at W. C.....	Feb. 4, 5
Rocky Springs, at R. S.....	11, 12
Utica, at U.....	18, 19
Rolling Fork, at R. F.....	25, 26
Oak Ridge, at O. R.....	Mar. 4, 5
Vicksburg circuit, at Red Bone.....	11, 12
Edwards, at E.....	18, 19
Bolton, at Bolton.....	25, 26

District stewards will meet Jan. 3, at 11 A. M., in Crawford Street Church, Vicksburg. The pastors are requested and expected to attend this important convention.

W. H. HUNTLEY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian, Central.....	11 a. m. Dec. 18
Meridian, East End.....	7 p. m. 18
Meridian, South Side.....	11 a. m. 25
Meridian, West End.....	7 p. m. 25
Beeson's College.....	11 a. m. Jan. 1
Meridian, Seventh Avenue.....	7 p. m. 1
Shubuta, at Quitman.....	Sun. and Mon. 15, 16
Middleton, at State Line.....	Tues. 17
Matherville, at Liberty.....	Thurs. 19
Waynesboro.....	Thurs. 7 p. m. 19
Vinville, at Marion.....	21, 22
Wayne mission, at Goldwood.....	Thurs. 26
Buckatunna, at Buckatunna.....	Fri. 27
Leaksville, at Leaksville.....	28, 29
Chunkey, at Chunkey.....	Feb. 4, 5
Daleville, at Soule Chapel.....	11, 12
Enterprise, at Enterprise.....	Fri. 17
Pachuta, at McGowan's.....	18, 19
Binnsville, at Scooba.....	25, 26
DeKalb, at DeKalb.....	Sun. 7 p. m. and 26, 27
North Kemper, at Mellen.....	Tues. 28
Lauderdale, at Lauderdale.....	Fri. Mar. 3
Porterville, at Porterville.....	4, 5

Let all the stewards attend with a good report—bring up fully one-fourth of assessments for the support of the ministry.

District stewards will meet at Central, Meridian, Jan. 4, at 10 a. m. Let there be a full attendance.

W. M. SULLIVAN, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson, First Church.....	Jan. 1, 2
Jackson, Capitol Street.....	8, 9
Jackson, Rankin Street.....	15, 16
Fannin, at Drake's.....	22, 23
Yazoo City.....	22, 23
Lintonia, at Bennett's Chapel.....	28, 29
Braxton, at Braxton.....	Feb. 4, 5
Florence, at Florence.....	11, 12
Pinola, at Pinola.....	18, 19
Deasonville, at Vaughan.....	25, 26
Sharon, at Sharon.....	25, 26
Canton.....	25, 26
Madison, at Madison.....	11 a. m. 28
Silver City, at Silver City.....	Mar. 4, 5
Benton, at Midway.....	11 a. m. 7
Tranquil, at Eden.....	11 a. m. 9
Lake City, at Lake City.....	11, 12
Flora, at Flora.....	18, 19
Thomasville, at Mt. Carmel.....	25, 26
Brandon.....	26, 27

The district stewards are called to meet in the Capitol Street Church, Jackson, at ten o'clock Tuesday morning, Jan. 10.

A. F. WATKINS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Osyka, at Osyka.....	31, Jan. 1
Adams, at Adams.....	7, 8
Bogue Chitto.....	Fri. 7 p. m. 13
Brookhaven.....	Sat. and Sun. 14, 15
Pearlhaven.....	p. m. 15, 16
Crystal Springs.....	Tues. p. m. 17
Terry, at Byram.....	Thurs. 19
McComb, Centenary.....	Fri. 20
McComb, LaBranch.....	Fri. 21, 22
Magnolia.....	Tues. 24
Hazlehurst.....	28, 29
Providence, at Georgetown.....	Feb. 4, 5
Summit, at Summit.....	11, 12
Pleasant Grove, at Tilton.....	Thurs. 16
Tylertown, at Tylertown.....	18, 19
Beauregard, at Beauregard.....	25, 26
Wesson.....	25, 27
Caseyville, at Bethesda.....	Thurs. Mar. 4, 5
Bayou Pierre, at Pleasant Valley.....	7
Gallman, at Bethesda.....	Tues. 11, 12
Fernwood, at Fernwood.....	18, 19
Topisaw, at Topisaw.....	18, 19

The district stewards will please meet me at Brookhaven, Wednesday, at 11 o'clock a. m., Feb. 1, at the Methodist Church.

T. W. ADAMS, P. E.

FOREST DIST.—FIRST ROUND.

Shiloh, at Shiloh.....	Wed., 11 a. m. Jan. 4
Trenton, at Trenton.....	Fri., 11 a. m. 7, 8
Raleigh, at Raleigh.....	Sat. and Sun. 14, 15
Scott, at Independence.....	Thurs., 11 a. m. 12
Montrose, at Montrose.....	Thurs., 11 a. m. 18
Rose Hill, at Rose Hill.....	Fri., 11 a. m. 14, 15
Lake, at Lake.....	Sat. and Sun. 17
Newton and Hickory, at Hickory.....	Tues. 19
Eastabuchie, at Eastabuchie.....	Thurs. 20
Ellisville mission, at Mt. Zion.....	Fri. 11 a. m. 20
Ellisville station.....	Fri., 1:30 p. m. 24
Taylorville, at Taylorville.....	Tues. 21, 22
Laurel, Main Street.....	Sat. and Sun. 22, 23
Laurel, Kingston and Fifth Avenue.....	Sun. and Mon. 22, 23
Eucuttia, at Goodwater.....	Thurs. 26
Vossburg and Heidelberg, at Vossburg.....	Fri. 27
Harperville, at Hillsboro.....	28, 29
Forest, at Forest.....	Feb. 4, 5
Decatur, at Decatur.....	11, 12
Neshoba, at North Bend.....	18, 19
Philadelphia, at Philadelphia.....	20
Indian Mission, at Tomi Walters.....	Mon. 22
Edinburg, at Liberty.....	Wed. 25, 26
Carthage, at Singleton.....	Sat. and Sun. 27, 28
Walnut Grove, at Walnut Grove.....	Mar. 4, 5

J. M. MORSE, P. E.

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(Continued on Sixteenth Page.)

OBITUARIES.

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Mrs. MARGARETTE A. HILL, daughter of Mr. Jefferson Love, a prominent planter of Madison county, and one of her most excellent ante-bellum citizens, was born July 26, 1828, and died in her home in Canton, Miss., Jan. 11, 1905, aged seventy-six years and six months. At the time of her death she was one of the oldest resident citizens of Canton, and the next oldest member of the Canton Methodist Church, having joined during the pastorate of the late Dr. J. B. Walker in 1849. On the ninth of January, 1850, she was married to Judge Albert P. Hill, of Madison county, Dr. Walker officiating. To them were born five children—two sons and three daughters. Two children—a son and daughter—survive her, both being members of their mother's church. Judge Hill dying in 1867, left one son, three daughters, and an estate encumbered as the result of the fratricidal strife of the sixties, on his wife's hands. She wrought out the problems with such skill that she not only freed the estate from embarrassment, but gave a fine education to her children, and aided others who had no real claim on her to prepare for life's responsibilities. Sister Hill was a woman of a high order of intellect, fond of reading, taking great interest in public questions and current events, possessing spirit and decision of character, yet refined, gentle, loving. She was a Southerner of the purest type. She loved the "Old South," its regime, its chivalry, its deference to woman, its high standard of honor, and its integrity. During the Civil War she was most patriotic, doing all she could to further the cause she felt to be right, frequently having the wounded and diseased brought to her house to be nursed back to active service. She was equally loyal to her church. The Bible was the Book of books to her. It was her study and constant companion. Though coming from a Presbyterian family, she was a staunch Methodist; yet broad and catholic in her views, loving all who loved Christ. She took her religion into her home, daily gathering her family around the fireside for family devotion. This was one of her last conscious acts. Her life was not free from sorrow. In addition to the trying experience of reconstruction days, peculiarly hard on the widow, she saw a father, mother, three brothers, four sisters, a husband, a son and two daughters pass away; yet her faith never wavered. "He doeth all things well," was her constant utterance. For a year she knew her days were numbered. She did not dread the hour. On the contrary, she frequently said, "I have a desire to depart and be with Christ." Her only petition was, that she might not suffer physical pain when the hour came. This was granted. She retired as usual Sunday night, Jan. 8, but feeling weak, did not rise Monday morning. During the day she fell into a light slumber, which gradually grew deeper till the end came without a tremor, Wednesday, at seven p. m. We laid her to rest from the church Thursday afternoon. The esteem in which she was held is evidenced by the adjournment of the circuit court, which was in session at that time, and the presence of the judge and bar at the services.

B. F. LEWIS.

The honored and venerable friend, Mrs. BEN TOOMER, to whom this tribute is paid, was born May 8, 1814, and was married in May, 1833, to Maj. Benj. Toomer, with whom she walked fifty-six years. She died Dec. 20, 1904, at the home of her son, Mr. Edward Toomer, of Mobile, Ala. Early in life she was converted and joined the Methodist Church, and never wavered in her religious life. Her character was one peculiarly striking, being marked by a strong intellectuality, out of which grew a profound faith in God, and developed into one of the most superior Christian characters with which it was ever my privilege to be associated. Her life was a clear and forcible demonstration of the purity and divinity of the religion taught by Christ. The Word of God was her daily companion, and from it she drew the rich truths which brightened her life, and gave joy and happiness not only to herself, but to all with whom she associated. She was active and vigorous, both physically and mentally; was well-versed in literature, especially that of her church. She was a subscriber to the initial number of the NEW ORLEANS CHRISTIAN ADVOCATE, and read it with pleasure each week during her long, useful life. In her severest trials and greatest sufferings she was cheerful, patient, and thoughtful of others. Wholly surrendered to God's will, she was ready to obey his call at any moment. When the last summons came, like a shock of wheat ripened and sweetened alike by the sunshine and storms of life, she was gathered into the Master's garner. It would be vain to attempt to portray in words the far-reaching influence of her devoted Christian life in her home, her church, and the social circle in which she moved. "Many will rise up in the last day and call her blessed." Her oldest daughter, Mrs. J. F. Evans, our gifted corresponding secretary of the Woman's Foreign Missionary Society of the North Mississippi Conference; another devoted daughter, two sons, a number of grandchildren, great-grandchildren, and a host of friends, remain to mourn her departure. We tender them our sincere sympathy, and pray God to bless and lead them by his own hand. Our friend's life was beautiful because wrought into the grace of the divine pattern. The pillar of cloud which led her for nearly ninety-one years on to the Jordan is no longer needed. On the other side of the parted river is the flashing glory of the New Jerusalem. There we will meet her again.

S. M. THAMES.

Mrs. EVIE LEE GODBOLD was born in Franklin county, Miss., Oct. 26, 1849, and died Oct. 4, 1904. In her young womanhood she was married to Mr. H. G. Godbold. This was a happy union, and was blessed with eight children. The home life of this family was as radiant as a cloudless Spring morning. She was converted when a child. All along her Christian course she "adorned the doctrine of God her Savior." She was not demonstrative. Her religion did not need to be heralded. It spoke for itself, as does the flower and the sunlight. Purity and gentleness were prominent features of her character. These gave luster to her whole life. Our Lord said, "Blessed are the pure in heart, for they shall see God," and surely Sister Godbold is entitled to that beatific vision, for out of a pure heart flowed the stream of a consecrated life. Her love for God was the spring of all her actions. Her life had its source among things unseen and eternal. Her

last illness was long and painful, but she was sustained by an abiding faith, and upheld by an unseen hand. She will be sadly missed. May the kind Fatherly hand that led her continue to lead her loved ones to a glorious reunion in heaven!

B. F. JONES.

Miss MAGGIE MAY ECCLES was born in East Baton Rouge parish, near Zachary, La., Oct. 31, 1882, and died in the same community Dec. 24, 1904. Funeral services were held in the Zachary Methodist Church, Sunday, Dec. 25, and were largely attended by sorrowing loved ones and friends. Miss Maggie became a Christian and united with the Methodist Church when but a small girl, and had developed into one of the strongest and most active Christians among our young people. She was our efficient Sunday-school librarian, as well as one of our best teachers, and a faithful attendant and helper in all the services of the church. We shall greatly miss her, and particularly in the Sunday-school and prayer meeting, but her work and influence will long abide to bless the church and community, as well as the grief-stricken loved ones that are left behind. Our Heavenly Father doeth all things well, and may his Spirit guide and his grace sustain mother, sisters, brothers, and other loved ones, till they meet in the mansions above, where partings will never come!

L. C. WILSON, Pastor.

DAVID KENT GILLIAM, son of M. M. and Mrs. Dee Gilliam, was born at Leland, Miss., March 22, 1904, and died of meningitis at Greenville, Miss., Dec. 29 of the same year. Little David was an unusually attractive child. Prior to the fatal malady which caused his death he had been remarkably healthful, and his rosy cheeks and laughing eyes quickly won for him a place in every heart. He was the pride and joy of the household of which he was a member, and when he went away deep indeed was the gloom that settled upon it. But the little one is safe in the keeping of Jesus, and if the loved ones left behind are faithful, they will see him again. May the gracious Heavenly Father comfort and sustain them!

R. A. MEER.

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Assessments North Mississippi Conference---1905.

	Bishops.	Conf. Claim.	For. Miss.	Dom. Miss.	Ch. Exten'n.	Education.	Am. Bible Soc'y.	Ex. Delegates.	Minutes
						\$685.....	\$140.....	\$105.....	\$23.....
Sardis.....	\$197....	\$618.....	\$1303.....	\$545.....	\$425.....	690.....	130.....	105.....	23.....
Grenada....	175....	582.....	1292.....	541.....	400.....	690.....	145.....	110.....	23.....
Winona	211....	696.....	1403.....	587.....	410.....	620.....	120.....	105.....	23.....
Durant	192....	571.....	1249.....	523.....	410.....	690.....	145.....	115.....	25.....
Columbus... 211....	652.....	1557.....	656.....	485.....	690.....	136.....	105.....	23.....	
Aberdeen... 197....	619.....	1457.....	610.....	460.....	690.....	120.....	80.....	18.....	
Corinth.... 155....	465.....	1067.....	447.....	345.....	562.....	109.....	70.....	17.....	
Holly Spr'gs. 142....	354.....	973.....	394.....	310.....	547.....	155.....	115.....	25.....	
Greenville... 220....	943.....	1150.....	481.....	480.....	720.....				
							</		

J. R. COUNTISS, Sec'y.

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Leland.....	Jan. 29, 30
Hollandale.....	Tues. Feb. 3
Boyle.....	5
Benoit.....	7
Rosedale.....	8
Gunnison.....	12, 13
Shaw.....	14
Merigold.....	Tues. 16
Shipman's.....	19, 20
Friar's Point.....	26, 27
Hill House.....	Mar. 5, 6
Lake Cormorant.....	

T. W. DYE, P. E.

DURANT DIST.—FIRST ROUND.

Durant.....	Dec. 24, 25
Pickens, at Pickens.....	Jan. 1, 2
Sallis, at Harmonia.....	7, 8
Ebenezer, at Hebron.....	14, 15
Lexington.....	15, 16
McCool, at McCool.....	21, 22
Chester, at Chester.....	28, 29
Ackerman, at Ackerman.....	29, 30
Sturges, at Bethel.....	Feb. 4, 5
Tehula, at Tehula.....	11, 12
West, at West.....	18, 19
Kosciusko circuit, at Pierce's.....	25, 26
Kosciusko station.....	26, 27
Poplar Creek, at Bethel.....	Mar. 4, 5
Rural Hill, at Rural Hill.....	10, 11
Louisville, at Louisville.....	11, 12
Inverness, at Inverness.....	18, 19
Belzoni, at Belzoni.....	19, 20

District stewards will meet at Durant, Jan. 11, at 11 a. m.

W. S. LAGRONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

(In Part.)

Columbia.. Sun. p. m. and Mon. a. m.	Mar. 5, 6
Lumberton.....	Mon. p. m. 6
Mt. Olive, at Ora.....	Thurs. 9
C. and Magee, at Collins.....	Fri. 10
Williamsburg, at Bethel.....	Sat. and Sun. 11, 12
Poplarville and P., at Purvis.....	Fri. 17
Carriere, at McNeill.....	Sat. and Sun. 18, 19
Biloxi: Main Street.....	Sun. and Mon. 26, 27
Biloxi: Oak Street.....	Sun. and Mon. 26, 27
Escatawpa, at Orange Grove.....	Tues. 28
Pascagoula.....	Wed. 29
Moss Point.....	Thurs. 30
O. Springs and mission, at O. Springs.....	Sat. and Sun. Apr. 1, 2
Pearlington and L., at Logtown.....	Mon. 3
Bay St. L. and mission, at Bay St. L.....	Tues. 4
Gulfport: 28th Street.....	Wed. p. m. 5
Gulfport: 25th Avenue.....	Thurs. p. m. 6
L. B. and Pass Christian, at Long Beach.....	Sat. and Sun. 8, 9
Van Cleave, at Pine Grove.....	Sat. and Sun. 15, 16

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—FIRST ROUND.

Delhi.....	Jan. 7, 8
Bonita.....	14, 15
Rayville.....	19
Waterproof.....	21, 22
Lake Providence.....	28, 29
Winnsboro.....	Feb. 4, 5
Gilbert.....	5, 6
Harrisonburg.....	11, 12
Brookland.....	18, 19
West Monroe.....	19, 20
Floyd.....	25, 26
Bastrop.....	Mar. 4, 5
Mer Rouge.....	5, 6

District stewards' meeting at Rayville, Thursday, Jan. 19, 1905, at 11 a. m.

J. M. HENRY, P. E.

CROWLEY DIST.—FIRST ROUND.

Morgan City.....	Jan. 1, 2
Lafayette.....	Wed. 4
Rayne.....	7, 8
Crowley.....	8, 9
French Mission.....	14, 15
Jeanerette.....	15, 16
New Iberia.....	17
St. Martinsville.....	18
Patterson.....	21, 22
Franklin.....	23, 24
Indian Bayou.....	28, 29
Lake Charles.....	Feb. 4, 5
Jennings.....	8
Grand Cheniere.....	11, 12
Lake Arthur.....	14
Sulphur.....	18, 19
Abbeville.....	22
Prudhomme.....	25, 26
Gueydan.....	Mar. 2

W. W. DRAKE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity.....	a. m. Jan. 1
Carrollton Avenue.....	a. m. 1
Dryades.....	p. m. 8
Louisiana Avenue.....	p. m. 8
Parker Memorial.....	p. m. 15
Algiers.....	p. m. 15
McDonoghville.....	a. m. 22
Burgundy.....	a. m. 29
Rayne Memorial.....	Feb. 5
Carondelet.....	12
Slidell, at Slidell.....	19
Melville.....	26
White Castle, at W. C.....	Mar. 5
Talisheek, at Mandeville.....	a. m. 12
Covington.....	p. m. 12
Plaquemine, at Plaquemine.....	19

H. G. DAVIS, P. E.

ARCADIA DIST.—FIRST ROUND.

Minden.....	31, Jan. 1
Homer.....	7, 8
Ruston.....	11
Haynesville.....	14, 15
Lisbon, at Lisbon.....	17
Gibbsland, at Gibbsland.....	19, 20
Downsville, at Douglass.....	21, 22
Farmersville, at Farmersville.....	28, 29
Bienville, at Bienville.....	Feb. 1
Ringgold, at Ringgold.....	4, 5
Louisville, at Brushwood.....	8
Valley, at Cotton Valley.....	11, 12
Vernon, at New Prospect.....	15
Vienna, at Simsboro.....	18, 19
Arcadia.....	22
Winfield.....	25, 26
Jonesboro, at Jonesboro.....	Mar. 1
Antioch, at Antioch.....	

The District Conference will meet at Athens, July 26-30.

BRISCOE CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield station.....	Dec. 25
Bon Ami station.....	Jan. 1, 2
Greenwood and Mooringsport.....	7, 8
South Bossier, at Haughton.....	10
Pleasant Hill, at Marthaville.....	14, 15
Provençal, at Provençal.....	16
Grand Cane, at Grand Cane.....	21, 22
DeSoto, at Hickory Grove.....	23
First Church, Shreveport.....	23
Texas Avenue, Shreveport.....	7:30 p. m. 23
Carson, at Carson.....	Feb. 4, 5
DeRidder station.....	5, 6
Pelican, at Pelican.....	11, 12
La Chute and Lake End, at Lake End.....	13
Spanish mission, at Williams.....	14
Many, at Many.....	18, 19
Hornbeck, at Hornbeck.....	19, 20
Leesville station.....	7:30 p. m. 20
Benton, at Benton.....	25, 26
North Bossier, at Plain Dealing.....	26, 27
Keatchie, at Keatchie.....	Mar. 4, 5
Gilliam, at Dixie.....	11 a. m. 7
Zwolle, at Zwolle.....	11 a. m. 9
Wesley, at Carroll Creek.....	11, 12
Coushatta, at Coushatta.....	12, 13

The district stewards will meet at First Church, Shreveport, at 2 p. m., on Tuesday, Jan. 31.

J. R. MOORE, P. E.

Mansfield, La.

BATON ROUGE DIST.—FIRST ROUND.

Baker, at Baker.....	31, Jan. 1
Zachary, at Slaughter.....	7, 8
Wilson, at Wilson.....	14, 15
Clinton, at Clinton.....	15, 16
Franklinton, at Franklinton.....	21, 22
Amite City.....	22, 23
Jackson.....	23, 24
St. Francisville, at St. Francisville.....	Feb. 4, 5
Kentwood, at Kentwood.....	11, 12
Live Oak, at Denham Springs.....	18, 19
Pine Grove, at Pine Grove.....	25, 26
Ponchatoula, at Wesley Chapel.....	Mar. 4, 5
East Feliciana, at Independence.....	11-12
Port Vincent, at Port Vincent.....	18, 19
St. Helena, at Center.....	26, 27
Baton Rouge, First Church.....	26, 27
Baton Rouge, Second Church.....	

The district stewards will please meet me in Slaughter Jan. 7, at the Methodist Church at 2 p. m.

R. W. TUCKER, P. E.

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Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, MARCH 9, 1905.

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WHOLE NO. 2533.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 10

GLANCES AT THE WORLD.

The investigation of the case of Reed Smoot, senator-elect from Utah, has closed for the present Congress. The lawyers are now engaged in making their briefs, and the committee will soon present their report to the Senate. It is not at all likely, though, that the Senate will act on the case during the present session. Opinions are divided. Editors of some influential journals think that Mr. Smoot will be allowed to retain his seat, on the ground that though he is a Mormon, and an apostle (one of the twelve) of Mormonism, he is, personally, a clean man, and a law-abiding citizen. Others, equally influential, hold that, being a Mormon and apostle, he is bound, by his relation to the system, to place his Church above the State, and that, under certain circumstances, he would, as senator, represent Mormonism rather than the State of Utah. The testimony before the investigating committee clearly showed Mormonism to be a corrupt institution, and dominates politics in Utah to such an extent that no man can be elected to any high office without the Mormon vote. It further showed that no high official of the Church can even run for a State office without the consent of the Church authorities. To all intents and purposes Mr. Smoot stands as a representative of Mormonism, and is no fit person to sit in the Senate of the United States.

For the first time in the history of our country the statue of a woman has found place in Statuary Hall, Washington. The State of Illinois presented the statue of Miss Frances E. Willard to the United States, and on the seventeenth of February it was placed in the Hall, and unveiled. On that day the statue was accepted, and speeches were made in the Senate in enlogium of Miss Willard—one of the greatest women of the nineteenth century. Miss Willard's life was literally spent in behalf of humanity. She loved everybody and every good cause, but she was specially devoted to the cause of temperance. She was

the soul and the inspiration of the Woman's Christian Temperance Union, and for many years was its president. She never tired working for the cause. In furtherance of the work she traveled all over the civilized world, and electrified immense audiences wherever she went. She never had an equal as a speaker among women. She was far ahead of any of her co-laborers in intellect and force of speech and faculty for organization. She was in every sense of the word a great woman, and worthy to be commemorated in marble.

The condition of Russia is deplorable, judging from all accounts. There is discontent and uprisings at home in all the great centers of population, and disaster after disaster has followed its armies at the front ever since the war began, twelve months ago. The Czar's forces have never gained anything like a great victory, either on land or sea. Beaten at the front, and disturbed by internal dissensions, and constantly in dread of assassination, the rulers can have no well-grounded hope of success in the future. There is a demand throughout the empire for a reform of the government. The people want a share in the business, and they show a determination to have it. This is the main trouble now—giving the rulers more concern than the armies of Japan. With peace and unity at home, the crushing of Japan would be only a matter of time and expense. And besides the troubles named, Russia lacks the sympathy of the world. In her tyranny she has no support from any source. The moral effect of this lack is obliged to be discouraging. But Japan is encouraged on all sides.

A Time to Think.

This is a commercial age. Everything is estimated by its market value, whether an oyster or a locomotive engine. Man's position in society, as a rule, is measured by the size of his bank account, and not his moral character. A layman's virtues are frequently overlooked, and he is rarely elected a delegate to a District or an Annual Conference until it is whis-

pered around that he is worth a few thousands of the "coin of the realm." I have a case in mind, where a layman was never absent from an Annual or a District Conference, until it became known that he was a bankrupt. Since that date his name has disappeared from the Conference roll. It is not to be supposed that there is any objection to a man's having wealth, if he has the other qualifications to fit him to sit in the councils of the church. An ideal condition would suggest a man with moral and intellectual qualifications to sit in the church's assemblies, without reference to his number of acres or estimated wealth.

Brothers "Gilderoy" and Belk write of conditions ideal and real. There are very few overpaid preachers. There are very few laymen who want to pay their preachers enough. Grant the truth of these two propositions, yet there is no excuse for the existing state of affairs in the church. My experience as a member of the Methodist Church, and my observation in the office I occupy, leads me to the conclusion that there are but few men among us who do not view the subject of salvation from a commercial standpoint. Appointments and men are graded by dollars they pay or receive, and not the opportunities offered, or the ability to do good. Our Conferences are well nigh two months past, many reports have come from the new preachers in new charges, and no one has reported a revival, but much ado has been made about increased salaries. Of course, all the "beloveds" have preached able and instructive sermons, for I've never yet heard of a presiding elder doing anything else, his preachers' published reports being the standard. Many salaries have been raised. One man is to get \$300 more than any man serving that charge ever received, another \$200; another new man in a new place with "largely increased salary;" presiding elders all looking well to their salaries. A man who in the pastorate commands \$600 to possibly \$1,000 develops all at once into a man of many needs, and must have \$1,800 or \$2,000. Of course, the preachers in his district don't object; yet there are families struggling along on \$400 to \$600 who have as many actual needs as the suddenly elevated brother. No one ought to

blame the "beloved," for he is no longer a "circuit rider," but a "supervisor." At a recent Conference, I had occasion to listen to the appointments, and then the disapprovements. When the benediction was pronounced by the Bishop, Brother A., who had been on White Oak circuit at a salary of \$650, was sent to Black Jack circuit. He met his predecessor. The first question asked was, How much does it pay? The answer was, \$500. You can imagine the rest.

The Methodist itinerancy contemplates the best man for the place, without respect to what it does or does not pay. There are preachers in the Methodist Conferences, of whom I have heard, who would commence early in the year getting ready to move to some important station or circuit. When the move would come, a long face and solemn groan would indicate that it was all providential. This has not occurred once, but often. A layman will lobby with the Bishop and presiding elders, and when his preacher is read out for his station, with an upward glance and deep sigh, he is heard to remark, "We trust the Lord, and take the man the Bishop sends."

Then, too, there's another feature that is somewhat amusing. In a certain Conference, our church there were two preachers, of the high-steeple type, who were exchanged. They were moved, much to their surprise, but, being religious, they thought it very providential. They worried over the way their people would take the appointment, each saying, "Won't my people kick at Dr. So-and-So being sent to them?" It seems that these brethren were preaching to empty benches. A few months after Conference, much to the surprise of each, his successor was preaching to constantly increasing congregations.

Preachers are sometimes deceived by people; people are sometimes deceived by preachers. I knew twelve stewards to sign a petition to have their pastor moved. After Conference, when he was preparing to move, many were the tears shed by these devoted brethren. They couldn't understand why the Bishop had moved their much-loved pastor.

"Gilderoy" is right; Brother Belk is right. Preachers are but laymen called to the office of the ministry. Now, let laymen be honest with preachers, and preachers honest with laymen. Let every preacher, whether he be a D. D. or not, be willing to do the most for the Lord and humanity, and let the laymen pay the preachers a living salary. Zion's wheels will then move. OBSERVER.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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A Study in Doctrines.

By A CIRCUIT RIDER.

II.—REGENERATION.

The word "regeneration" occurs but twice in the Bible; yet the experience which it signifies is universally admitted to be described by various terminology, and synonymous terms with regeneration.

Three propositions will be discussed in this article. Let the reader note carefully, and he will see that regeneration does everything necessary to man's moral restoration.

I.—ITS MEANING.

Etymologically, the word is from "paliggenia," a new birth, regeneration, renovation, change for the better, etc. Or from "anagenao" ("ana," again, and "gennao," to breed), to beget again, to regenerate, to renovate, to renew, etc. The Latin word, "regeneratus," also has the same meanings. Let the reader refer to any Greek lexicon, and he will find all the above meanings given.

Webster says: "Born anew; renovated in heart; changed from a natural to a spiritual state." The one synonymous word describing the experience is "life."

The Scriptures base the reason for man's regeneration on the fact that he is carnally minded, and spiritually dead. "To be carnally minded is death; but to be spiritually minded is life and peace." (Rom. viii, 6.) Regeneration rectifies the mind of man, resurrects us from spiritual death, and gives us "life and peace."

II.—DESCRIPTIONS OF REGENERATION.

(1) Another birth. "Except a man be born again (from above), he can not see the kingdom of God." (John iii, 3, 7.) Man needs another birth, because he is not spiritually minded. He thinks about and does things contrary to the will of God.

(2) A new creation. "If any man be in Christ Jesus, he is a new creature." (II. Cor. v, 17; Eph. ii, 10) A new creature, because there are new affections, new desires, new motives, new purposes, new feelings, new joys, etc.

(3) Newness of life. "Even so we should walk in newness of life." (Rom. vi, 4.) As Wesley says, "The whole tenor of action and conversation is new." It is a new life, because different from the old one. Paul says, because he is a new creature, "old things are passed away; all things are become new."

(4) A putting off of the old man.

(5) A renewal in spirit of mind.

(6) Putting on the new man.

(7) Righteousness and true holiness. "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv, 22-24) These verses teach that the regenerate no longer have the deformity of sinful corruption, either in heart or practice. They are created anew in righteousness and true holiness, and need no additional specific work of grace to effect restoration to God's image. Not only does Wesley say they have "the very image of God," but Paul says they are "after God." Alas for the makers of a new gospel!

(8) Described as a crucifixion or death. "Our old man is crucified with him, that the body of sin might be destroyed. . . . For he that is dead is freed from sin." (Rom. vi, 6, 7.) Regeneration destroys the old man, the carnal mind, delivering from all inclinations and desires to serve it, and brings freedom from sin.

(9) A spiritual resurrection. "We are buried with him by baptism (the Holy Spirit) into death (not water); that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life." (Rom. vi, 4) It is not only in conformity with regeneration to have the old man destroyed, but for us to "live in all holy obedience from new principles and motives, and by a new rule, and to new ends—the praise and glory of God."

(10) A spiritual transformation. "Be ye transformed by the renewing of your mind." (Rom. xii, 2) "Transform" means to metamorphose, to change from one form to another. Regeneration changes the natural disposition and temper of man from a state of enmity to God and his law, into a disposition and temper conformed to the will of God. Let the reader notice carefully.

III.—WHAT REGENERATION PRODUCES.

We have already seen incidentally from the descriptions that it produces likeness to God, spiritual

life, freedom from sin, righteousness, and true holiness, etc.

Other passages teach as follows:

(1) Regeneration produces sonship. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born," etc. (John i, 12, 13.)

(2) Produces purity of soul. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God." (I. Pet. i, 22, 23) Peter affirms that those who are "born again" have pure souls, and the ground upon which he urges them to love one another with a pure heart is, that they have been "born again."

(3) Freedom from sin. "Being then made free from sin, ye become servants of righteousness." (Rom. vi, 18.) Their transition was from servants of sin to freedom from sin.

(4) Salvation and cleansing. "According to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost." (Titus iii, 5, 6.) The Scriptures teach plainly that the regenerate are cleansed, whether regeneration means to cleanse, or whether it is a concomitant of regeneration.

(5) Hatred for sin, and pure living. "Whosoever is born of God sinneth not." (I. John v, 18.)

(6) Victory. "Whosoever is born of God overcometh the world." (I. John v, 4.)

(7) Heirship (inheritance) to heaven. "If children (sons, regenerated), then heirs; heirs of God and joint-heirs with Christ." (Rom. viii, 17; Matt. xix, 28, 29.)

These Scriptures teach that regeneration is not the low state and imperfect work many people would have us believe. There is no higher relation we can sustain to God.

"That child born into my family was my child the moment it was born, as fully and in as high a sense as it will ever be. If it should stay there a hundred years, and acquire all the learning of the schools, and be possessed of the native wisdom of Solomon, and acquire the physical strength of Sampson, it would never be my child in any higher sense than when it was born into my family."

The new birth makes us the sons of God, and the Lord wants us to grow and develop, but we are still the sons of God. It is also unthinkable that God should require the whole heart of a man in seeking salvation (Jer. xxix, 13; xxiv, 7), and then give him

only half a blessing, or a half salvation.

Justification is attended with as many blessings as regeneration; regeneration with as many as justification. They are concomitant. (See Titus iii, 5-7.)

The reader knows that he sustains either relation to God from the consciousness of faith in Christ (I. John v, 1), because he lives righteously (I. John ii, 29), and from the consciousness of brotherly love. (I. John iv, 7.)

The High School.

The high school occupies a unique place in the educational world, being intermediate between the graded school and the college. The public schools have found that the high school is needed, and some cities are maintaining one. There is no department of educational work more important than this. The preparation of boys and girls for college or practical life is no small undertaking. Our church has partially recognized this, and is making an effort to correlate its schools. However, as yet, the church has done very little along the distinctive line of high-school work in Mississippi. The sooner our Church and State fully learn that the high school has a work of its own, the better it will be for the college, the high school, the pupil, and the patron. Much money has been worse than wasted on the youths of our land, because this link has been left out of their education. When we understand that less than ten per cent. of the pupils who enter the schools ever enter college, and in the colleges of Mississippi less than fifty per cent. of those who do enter are unprepared for regular college classes, then we may begin to meagerly appreciate the high school. It is a great strain upon a boy, as well as upon the college, for him to enter a class for which he is not prepared, or to be required to enter the preparatory department, for, unless wisely directed, he is liable to come to ruin. If the boy is ambitious, he is apt to study too hard, and thus make a mental and physical wreck of himself. Should he get the idea that he is underrated, and for that reason is placed in the preparatory department, he is liable to become reckless. It is, therefore, of prime importance to the boy himself, and also to the college, that he be prepared for college before he enters. It is a propitious time for our church to make advanced movements along the line of high-school work. Advancement could be made in this work with greater results to the church, and for less money, than in any other department of educational work. I do not undervalue the college or the university, but I pray that God may speed the day when the church may produce some men who will use their wealth in this direction.

WALDO W. MOORE.

Montrose, Miss.

Many people seek an experience instead of Christ.—D. L. Moody.

Some Reminiscences.

DEAR DR. BOSWELL: It was in October, 1856, I, for the first time, visited Adams Camp Ground. It was located ten miles northwest of Summit—a station on the I. C. R. R. There is no sign or mark by which the exact spot where the tabernacle stood can be located. Of course, there are persons living in the neighborhood who can tell you about where it stood. On the occasion alluded to above, Rev. John G. Jones, late of the Mississippi Conference, was presiding elder; Rev. Thomas Price was preacher-in charge. There were quite a number of preachers present, among whom was Rev. H. N. McTyeire, afterwards one of our Southern Bishops. At this time he was editor of the NEW ORLEANS CHRISTIAN ADVOCATE. If I mistake not, I am the only preacher living who was at that meeting. I was about the youngest preacher, if not the youngest, on the camp ground. The Adams Church is located on a beautiful spot of ground six or eight hundred feet from the old camp-ground site.

In December, 1877, after I had served Magnolia charge for four years, I was asked by my faithful presiding elder where I wanted to go. I told him if he could not do better for the work, to send me to Amite circuit; so I was read out for that work. Adams Church was one of the best in the circuit. Rev. John Ritchey, now a member of the North Mississippi Conference, had traveled the circuit four years, and done faithful, earnest preaching. At Adams the people were almost ripe for a good old time Methodist revival. Congregations were large and attentive. At nearly every preaching service two or three persons, mostly young men, would join the church.

It was in August, 1889, before the time, "the set time," to favor Zion was fully come. A vast amount of earnest knee work had been going on for quite a while; parents praying for the conversion of their children, wives for the salvation of husbands, neighbor praying for neighbor, etc. The meeting was largely attended from first to last. We had no traveling evangelist to do the preaching, but we did have (which is far better) many faithful, earnest workers among the lay brethren. I do not think I ever saw greater displays of divine power in the way of deep, pungent convictions; bright, thorough conversions; wonderful reclamations, than I saw during this meeting. It was good to be there. The shouts of new-born souls in the camps of Israel was thrilling and inspiring to the preachers and others. Some of the brethren at times were so completely "filled with the Spirit" they did not want to leave the house, even when dinner was announced. One good brother said to me one day, "I wish it would last forever." Another brother said to his good wife while she was trying to get him to eat dinner: "Go away; I am full now. Glory to God." The good wife has long since gone home; the husband is still on the way to a better land.

There were sixty-six additions to the church, most of them converted. During my pastorate there I received one hundred and twenty into the church, and baptized about one hundred babies. That has been to me a very sacred spot from that day until this. It has been twenty two years since I was there as pastor. It was my happy privilege to be at the place, and preach to a small congregation, a short while since. What wonderful changes has time brought about! My heart aches when I think of it. The people seem to be in a better state, financially, and in some other respects, than they were twenty-five years ago. Most of the faithful standbys of "long ago" are gone home. The church is divided. The M. E. Church has a considerable following. The author of Hebrews, in the thirteenth chapter and ninth verse, says, "Be not carried about with diverse and strange doctrines;" also in Romans, sixteenth chapter and seventeenth verse, "Mark them that cause divisions, etc., and avoid them." Some of our leading men—men in authority—have not, at all times, exercised that amount of prudence, kindness, patience and forbearance that they ought. Some men of learning have, or seem to have, at times very little common sense—good men, but not at all suited for certain places.

Years ago I was sent by Bishop McTyeire to a work in East Mississippi—a new field to me. I had not been there more than a week, or ten days, when a good woman said to me, "Brother Lewis, what do you think of the Holiness people?" Up to that time I had not heard of any Holiness people in that town. Something seemed to say to me, "Be swift to hear; slow to speak." I heeded the admonition. I said in reply: "I can not answer your question now. If I should, in course of time, become able to give an intelligent answer to your question, and deem it best to do so, I will answer it; if not, I will not answer it." Some one said to a young preacher who had just assumed the responsibilities of a new charge, "You have a good people here, but their tongues need converting." St. James said, "If any man offend not in word, the same is a perfect man." Again, "The tongue is a fire, a world of iniquity." Let the reader turn to, and read carefully and prayerfully, the third chapter of the General Epistle of James; "then," as one said once, "think before you speak."

God bless the ADVOCATE, its editor and readers. H. P. LEWIS.

Vicksburg, Miss.

A Squib from Chester Charge, Durant District, North Mississippi Conference.

DEAR DR. BOSWELL: I have been "frozen out" and "snowed under;" the coldest weather, and cold longer than ever known "hereabouts," the thermometer going to zero, five below, and some say ten degrees below zero, in this neighborhood.

Four Sundays have passed that I have not filled a regular appointment

—the longest I have ever gone, as a pastor, without preaching, because of weather conditions. Sometimes we have mail, and sometimes we do not. The roads, as well as the weather, have been awful. When the ground thaws, or it rains, I have to go about a quarter of a mile through mud shoe mouth deep to get to the post-office, but through all this we have managed to keep a good supply of wood, and I have enjoyed the blessed association of home, and reading good books, and in meditation and prayer.

I suppose our Bro. Dye said on one occasion, when he had gone to his appointment through rain, mud, and high water, and was the only one at church, "that he wished that circuit had a preacher who had sense enough to stay at home."

The Chester preacher has sense enough to stay at home, sometimes. In some respects I have the largest charge in the North Mississippi Conference. First Church, Columbus, is next, according to the Minutes. This charge has 905 members, and First Church, Columbus, has 704.

I suppose, by mathematical progression, "the tall Sycamore of Tombigbee" (Bro. Broyles) will move this way when his time is out at Columbus.

Of course, you understand that this is all a bit of pleasantry of a brother who is completely "snowed under," and trying to get his head above the ice, and talk like other folks to see how it will sound.

And now, as brevity is wit, I will quit, for fear of the waste basket.

Brethren, pray for us on Chester district.

Yours in the work,

J. H. SMITH.

Feb. 20, 1905.

Church Extension Aid.

The Executive Committee of the Board of Church Extension of the Louisiana Annual Conference will meet, by appointment of Rev. John T. Sawyer, president of the Board, at 1:30 P. M., March 29, 1905, at the M. E. Church, South, in Lafayette, La. They will pass upon and grade all applications to the General Board for aid by donation or loan. That Board, at its annual meeting, will consider only such applications from the Conference as shall have been approved by the Conference Board. Send applications to the undersigned at Franklin, La.

J. I. HOFFPAUIR, Sec.

Woman's Board of Home Missions.

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Ala., April 14-20, at Court Street Church.

The names of all officers, delegates and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry street, Montgomery.

MISS BELLE H. BENNETT, Pres.

MRS. FRANK SILER, Rec. Sec.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

DANGER SIGNALS.

No engineer would be mad enough to run by the flag which signaled danger. It is different with the average man or woman. They attempt constantly to run by the danger signals of Nature and that attempt costs thousands of lives every year. When the appetite becomes irregular or entirely gives out, when sleep is troubled and broken, when there is a constant feeling of dullness and languor, Nature is hoisting the danger signal. The stomach and its allied organs are failing in their work and the body is losing the nutrition on which its strength depends.

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Is Russia a Christian Nation?
 The present war in the East is a re-
 markable one. Many things have
 happened which have caused the
 world to open its eyes in astonish-
 ment at the achievements of the East-
 ern mistress of the sea. But one of
 the most interesting questions that
 has arisen as a result of this conflict
 is this: "Is not Japan more nearly
 Christian than Russia?" Following
 on the heels of a little investigation
 of this subject comes also this ques-
 tion: "Is Russia as an adherent to
 the doctrines of the Greek Church, a
 believer in the teachings of Christ,
 and does she show, in her march
 down the centuries, that she has
 been guided by the spirit of the
 Almighty?"

By reference to the Standard Dic-
 tionary, we find that the word
 "Christian" means, "a member of a
 Christian church, a disciple of Christ;
 opposed to Mohammedan, Jew, etc." From
 this we can infer that a Christian
 nation, in the sense we use
 the term, is a nation that has adopted
 Christianity as its religion.

All of us will admit that Russia
 belongs to the Greek Church, be-
 cause history tells us of it, and the
 tenth century was rendered a particu-
 larly bright period for the then-
 called Christianity by the important
 addition of Russia to its already vast
 territory. The fact that the Rus-
 sians are true believers in the tenets
 of that religion is proved when we
 learn that they worship the Cross, and
 go into battle singing hymns. After
 making this slight peep into the
 subject, we find that it may be nar-
 rowed down to two queries: "Is Rus-
 sia a nation that has adopted the
 doctrines of Christianity as her re-
 ligion?" "Does Russia, in believing
 this doctrine, act as Christ taught?"

When we search out the principal
 doctrines of the Greek Church, we
 find that it teaches the infallibility
 of divine doctrine, or that the
 rules given in Mount Sinai are good,
 our impossible to be carried out.
 Then, too, the Russian ages en-
 deavor to prove that Christianity is
 made up of nothing but unimportant
 ideas. Tolstoy: "My Religion,"
 third edition, page 1.

Further investigation reveals to us
 the fact that the religion of the
 Greek Church is purely a worldly one,
 because they define their religion
 thus: "The Church of Christ is the
 fellowship of all those who accept
 and profess the articles of faith and
 laws of the apostles and approved
 by general synods." Encyclopedia
 Britannica, ninth edition, Vol. II,
 page 15. Notice the word "pro-
 fess" and the absence of the word
 "live." Then they go on to say:
 "Without this visible church there is
 no salvation." Then the word
 "visible" is here the emphasis of the
 word "live" for advocate a visible re-
 ligion, except as the outgrowth of
 an inward and a sincere heart.
 Christ urges upon us the importance
 of purity in heart. Matt. 5: 8: "But
 one of the fundamental doctrines of
 Christianity is the necessity of purity
 in the heart. Rom. 7: 16: "I see in

the most familiar. Of course, in
 such an enlightened age there is no
 need of proving that the Scriptures
 are the word of God.

If a people are Christian, they will
 obey Christ's teachings, for when a
 man is soundly converted, it is his
 duty to obey every precept embod-
 ed in the Bible. Then, too, this will
 hold true for a nation, for what is a
 nation except an aggregation of indi-
 vidual men? Nor is it the act of
 Christians to any of the following
 things: To persecute the Jews, the
 Turks persecuted the Armenians, to
 worship their gods, the Bible for-
 bids this in the First Command-
 ment: to build up a tyrannical gov-
 ernment, all heathen governments
 are in such a condition, and, lastly,
 to set the non-Christian element dom-
 inant society. But, what bears more
 in our subject, a deeper insight into
 Russian history proves that that na-
 tion is guilty of these reasons to the
 cause of Christ because they per-
 secute the Jews, they worship the Cross,
 see "Lecture on Russia," by Dr.
 McArthur, of New York, the gov-
 ernment is tyrannical, and the char-
 acter of the people is non-Christian.
 For Count Tolstoy a Russian who is
 well acquainted with his nation, says:
 "My very existence, entangled with
 that of the State and the social exist-
 ence organized by the State, exists
 from me in anti-Christian activity
 directly contrary to the command-
 ments of Jesus."

Some may say that the Russian
 child is taught that Jesus is God,
 and that what the child is taught the
 child believes. This does not make
 the child a Christian, however, be-
 cause the child is taught to believe
 in Christ, and not in Him. Nor
 is the child reared under Christian
 influences, for a Russian once wrote:

"From infancy to manhood I learned
 to venerate things in direct contra-
 diction to the law of Jesus." Per-
 haps some persons will argue that
 the persecution of the Jews was the
 result of a Christian spirit and a de-
 termination to destroy those in-
 feriors of the Messiahship of Christ,
 but that idea is not plausible, for a
 persecution is never the outgrowth of
 true religion. It will be said that
 the Greek Church is a branch of the
 Roman Catholic Church, the Roman
 Church is considered a Christian
 church, therefore the Greek Church
 is Christian. That may seem true,
 but this fact comes in: We have to
 look into the doctrines of each and
 the result of belief in a church to test
 mine its character. Then some will
 bring forward the argument that the
 United States does not always act ac-
 cording to divine law, yet she is re-
 garded as a Christian nation, there-
 fore because Russia does not always
 act as a Christian should, she is a
 Christian nation. That statement is true,
 but the principles of Christ are unchange-
 able, and a nation of Christians
 should be guided by the principles of
 Christ. These things are not true of
 Russia.

Russia does not deserve the name
 of a Christian nation. We follow the
 law of Christ, if we follow the

the East, rendered clearly visible by
 the stains of martyr blood, and it
 leads us over a course directed by
 one especially predominant motive—
 that of making the world a racial to
 the East. The common people are
 slaves, bearing up the burden of a
 tyrannical government. The policy
 of Russia has always been the op-
 pression of the weak, and to say we
 find her attempting to snatch away
 the possessions of a weaker neighbor.
 Just as it is the instinct of the mur-
 derous bear to destroy the innocent
 lamb, so it has always been the cus-
 tom of Russia to retard the progress
 of Christianity in the world. Since
 her religion, her history, her customs
 are contrary to Christianity Russia
 is not a Christian nation.

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An Old Man's Meditations..

REASON.

If I would elevate a stone, I would use force; if I would influence an intelligent man to go to Memphis, I would use reasonable argument; so, when God would fell the forest, he brings the storm or cyclone to bear on it; but when he would influence intelligent men to go to heaven, he brings reason and argument to influence him, saying, "Come, let us reason together."

The world waited about 3,500 years for Aristotle to formulate the laws of reason, and to present them as a science, and since then no man capable of sound reasoning has doubted the truth of a conclusion drawn according to these laws. If I want to ascertain which of two ditches is the longer, I cut a rod-pole five and one-half yards long, and compare it to each one, and if I find one ditch ten times as long as the pole, and the other twelve times as long as the pole, I then ascertain the truth that the latter is two rods, or eleven yards, the longer of the two.

This is not a mental, but a mechanical operation, but it well illustrates the process of mediate reasoning. We enquire then, "Is man a free agent?" Here we can not use a material instrument, as the rod-pole, as a medium of comparison, but we borrow a known truth, and reason from it to the unknown. In this case we borrow the term "responsibility," and proceed thus: First premise, all responsible beings are free agents; second premise, man is a responsible being; conclusion, therefore, man is a free agent. Thus it follows in every case that if the premises are true, the conclusion is true, and vice versa; so, to be sure of correct conclusions, we go to the Word of God for our premises, for it abounds with inspired premises.

Now, I have two neighbors, Mr. Jones and Mr. Smith. They are clever men, my friends, good neighbors. I am interested in their welfare. I want to know whether they are Christ's, or not; are they Christians? To ascertain this, I again go to my Bible for inspired truths to reason from, and at Rom. viii, 9, I hear Paul say, "If any man have not the Spirit of Christ, he is none of his." Then the Bible assures me that the Spirit of Christ is a Spirit of obedience; so, 1. If any man have not the Spirit of Christ, he is none of his; 2. The Spirit of Christ is a Spirit of obedience; conclusion, Jones has the Spirit of obedience; therefore, he is Christ's; Smith has not the Spirit of obedience; therefore, he is none of his. Thus we reach our Lord's own conclusion, "By their fruits ye shall know them."

It has been an anxious inquiry with me for twenty years—since my wife and four children died—to know if they are now dead or living, or, in other words, what is the state of the soul between death and the judgment? To satisfy my mind on this deeply important question, I go again to my Bible for inspired premises, and first I hear God from the burning

bush say to Moses, "I am the God of Abraham and of Isaac and of Jacob," and then in Matt. xxii I hear Jesus say, "God is not the God of the dead, but of the living." First premise, God is the God of Abraham and of Isaac and of Jacob; second premise, God is not the God of the dead, but of the living; conclusion, Abraham, Isaac and Jacob are living, and not dead. So my wife and children are not dead, but living. And here again sound logic confirms the truth of Revelations: "Then the body shall return to the dust, as it was but the Spirit of God who gave it." So, as long as we put correct constructions on scriptural premises, they will lead us to correct conclusions; but if we put false constructions on inspired premises, they will lead us to false conclusions. The following is a striking instance: John iii, 36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life."

Now, let it be assumed: First premise, he that believeth (now, this minute) is, therefore, eternally and unconditionally saved; second premise, he that believeth not (this minute) is, therefore, eternally and unconditionally lost; conclusion, the destiny of all is now unchangeably and eternally fixed. We see at once that this conclusion is false, because it does not confirm, but contradicts the inspired truth. (Isaiah lv, 7; Ezek. xviii, 20, 21; xviii, 24, 26; xxxiii, 11-14, inclusive; and Paul in Rom. viii, 12, 13.) So, since we see that we are led to a false conclusion, we are assured that our assumed premises are false. Again: First premise, "Be ye faithful unto death, and I will give you a crown of life" (Rev. ii, 10); second premise, I have been faithful unto death (nearly); conclusion, therefore, my Lord will give me a crown of everlasting life.

Dear reader, have you truly believed in the Son of God? If so, then, "being made free from sin, you become the servant of God, now have your fruit unto holiness, and the end will be everlasting life." (Rom. vi, 22.) K. M. HARRISON.

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HOME CIRCLE.

Just an Every-Day Story.

As Mrs. Sloane shook her duster out of the dining-room window Tuesday morning she saw her pretty neighbor smiling at her over her plants, across the strip of lawn between the houses. The young women, both recently married and filling in their homes the dual positions of mistress and maid, had formed a pleasant acquaintance, which had reached the informal stage so entertaining to congenial neighbors. They chatted a few moments of household doings, and then Mrs. Sloane ran from the house to her neighbor's window. "I wanted to ask you, Mrs. Burr, if you won't go with me to the Foreign Missionary meeting this afternoon. I always used to go at home, and have missed the work here. Now that we belong to the same church, it would be so nice to go together." Her tone was eager, yet with a shade of doubtfulness in it, which was justified by her friend's reply.

"I am sorry to refuse you, but I don't believe in foreign missions, and I never go to the meetings." Mrs. Burr's tone held a perceptible loss of cordiality.

"Don't believe in them? Why, I didn't suppose anyone in the church felt that way. Of course, I know lots of people outside say that—" and Mrs. Sloane broke off the branch of a small bush near her and fingered it with a perplexed air, while Mrs. Burr continued emphatically:

"No, I don't believe in them. Why, my dear, I have no time for them, and I wonder you can take the time and money for heathen far away, when both are needed right in this town. When I see that Christian people care for all the sick and needy and worthy poor near by, then I'll feel I have time for foreign missions. But," more lightly and with a returning smile, "don't let's argue over the matter. Indeed, it's no use, for my mind is very firm on the subject, and I feel I am right to care first for those here at home."

"No," replied Mrs. Sloane slowly, "we won't argue, and I don't know how, indeed, with a church woman like you, for you know all I could say. Of course, I feel, too, we ought to care for those about us, but why can't we do both—these ought ye to have done, and not to leave the other undone," she murmured softly.

"You may have time and money enough for both," smiled her friend in her pretty way, "but it takes all I have to supply the need here, and my conscience is clear about letting the across-the-world need go."

Returning home thoughtfully, Mrs. Sloane finished putting her little home in the dainty order dear to her heart, and had started upstairs to get ready to go out, when a knock at the kitchen door delayed her.

A man, plainly just over the effects of illness, asked for work, telling the familiar story of weakness and poverty. His appearance bore out his tale, and her neighbor's words flashed into Mrs. Sloane's mind, and arrested a possible refusal. "The sick and needy about us," she repeated inwardly, and could not resist the impulse to ask if he had applied next door.

"Yes," the man answered, "but she had nothing for me. I don't think she believed me, and thought I was begging. She had no time to listen, she said. I only want work, for I lost my regular job when I got sick."

Questioning the man with the care and thoroughness this little woman brought to everything she did, Mrs. Sloane was convinced of the truth of his story.

She thought of the boxes and boards in the cellar to be split into kindling, and the man was given the work.

A little sigh escaped Mrs. Sloane as she remembered the shopping she had planned for that morning, which must be deferred with a stranger in the house.

"But another time will do for me, and would not for him," and she felt no sense of sacrifice as she paid the man and saw the look of relief in his face.

Just as she sat down to her luncheon a ring at the bell came, and a neat, pleasant-faced colored woman held out to her a small book, containing a list of names, and asked for a contribution to a church which her people were trying to build in the town.

"We thought if the white people would just help a little bit, we could soon have our own church," she said.

Mrs. Sloane smiled with a spice of mischief in her eyes as she went to the purse where she kept her benevolent money and took from its slender contents a small sum. "The worthy poor near by," she quoted softly, murmuring, "It's mean, I know," but she asked carelessly, as she handed the money to the grateful woman, if the lady next door was interested in the work.

"She had not time to let me tell her about it, ma'am," replied the woman. "I am afraid she thought I was begging, for she was too busy to listen."

As Mrs. Sloane came down an hour or two later to go out, she found a child crouching on the

steps, and sobbing in a tired way that went to her heart.

A basket, covered with a piece of dirty oil-cloth, was on the steps by her, containing the cheap pins and cakes of soap to be found in such receptacles.

The child made no effort, however, to show her wares, but as the door opened, hurriedly turned to leave, till stopped by Mrs. Sloane.

"What's the matter, child?"

Making a brave effort to control her sobs, the child told of the unsuccesses of her morning's efforts.

"When I knocked next door the lady was so pretty I thought she'd buy somethin' off me; but when she saw 'twas only me, she didn't even look at my things. And I have such sweet soap, too," and with returning courage she held up a cake of powerfully scented soap for Mrs. Sloane's admiration.

Though feeling she would be late—for the hour of the meeting for foreign missions had come—Mrs. Sloane soon had the pathetic common story from the child. Taking her address for future use, and purchasing a cake of the "sweet soap," wondering a little to what use it could be put, Mrs. Sloane sent the child, encouraged for further efforts, on her way. And with a hurried glance to see that the shades were all straight and all right about the little home, Mrs. Sloane locked the door and hurried away to the foreign missionary meeting.—The Westminster.

How Birds Dress.

Birds think a good deal about their dress, and are careful to keep themselves tidy and in good order.

Of course, their fashions differ because birds themselves differ, but they do not change. A robin to-day dresses just as her grand mother did, and none of her neighbors would dream of calling her old fashioned.

Neither do birds have many suits. Two a year is quite sufficient for most of them, and many are content with only one.

As a rule, the gentlemen dress more gayly than their mates, though they spend less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled, and looked over, and how all the loose ones are taken out and dropped.

All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions, but the bill can not reach the head, so Mr. Canary uses his foot.

With it he combs his hair first on one side, then on the other, scratching very fast, as if to get all tangles out. Then he uses his

hair oil, for, although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen, alike, carry it about with them. They have a little pouch or sack on the back near the tail, for the purpose. When Madame Bird wishes to use it, she squeezes it out with her beak, just as you would press a rubber bulb; then she lays the oil on her back just above her wings, and rubs her head against it, turning her neck in all directions until every feather in her head is straight and shining.

Some birds wear their hair done up high on their heads, and others prefer a Chinaman's queue. Still others comb it down plain and smooth like a little Quaker's.

But, whatever the style, it is always pretty and becoming.—Selected.

Take Care of the Nickels.

"Careful saving and careful spending invariably promote success," says Marshall Field. "It is not what a man earns, but what he saves, that makes him rich." John Jacob Astor once said that the saving of his first \$1,000 cost him the hardest struggle. As a rule, people do not know how to save. The average young man of to-day, when he begins to earn, is inclined to habits of extravagance. He gets the idea that he must indulge in habits corresponding to those of some other young man, without regard to what he earns; and he imagines he can not be manly without. The five, ten or fifteen cents a day he squanders, while apparently a trifle, would, if saved, in a few years amount to thousands of dollars, and go far toward establishing the foundation of his future career. Too few realize that in order to acquire dollars one must take care of the nickels. The young man should begin to save the moment he begins to earn, be the saving ever so little, and if he does so, the habit will be of incalculable benefit to him in after life.—Frank Carpenter, in the Record-Herald.

The Tribute of Suffering.

It is those whom we love most upon whom we lay the heaviest burdens. We do not turn to strangers or untried acquaintances when we would lean hard on some one in a crisis of life. We tax most those whom we trust most. And what is true of our relations with each other is true of the Father's relations with his children. He does not send stress and burdens to weaklings. "God must love you very much to trust you with such suffering," said one to a friend whose burden seemed unbearable. But God does for us

what we can not do for each other; with the suffering he sends the strength to bear it. Every fresh burden is proof of his love, of his confidence in us, of his plans for our refining. Every new test brings with it more than enough of his strength to meet it triumphantly. And as we look back at our past experiences, we see now the reason for rejoicing in every such experience. Could we order our lives better?—Sunday-School Times.

About costly gifts to Christ what can be said? Is he worthy of our choicest and best? What really gives the value to what we give to Christ? Should we follow the impulses of love for Christ? Should we give expression to them? What would men think of it, and ought we to care? What does Christ think of it? Does love glorify our gifts and deeds? Are they peculiarly opportune times in which to honor Christ? What are they? Need the Christian hesitate when love inspires a deed? Is love inventive in Christian service? Must all service be in the prescribed ways? Does your soul honor Christ? Do your deeds honor him? Will you stand by him when men are about to crucify him?—Selected.

Learned from Experience.

A poor young man saw on a scrap of newspaper the sentence, "Push with patience, endure with pluck, and you can do anything that God approves." The words had been written by the president of Walden University. With three nickels in his pocket he plodded to Walden University. He earned his first dollar cleaning up the cellar of a warehouse. He did it so well that he never lacked work, and graduated from college and seminary with credit. He had a goal, and pressed forward to it.—Ram's Horn.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

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mediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

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Thursday, March 9, 1905.

IS THE CHURCH A DANGEROUS PLACE?

A little pamphlet by some means got into one of the pockets of our overcoat. How it got there, or whose it is, we do not know. We drew it forth and glanced through it a few days since. It was written by one who possesses more ardor than reason. Of course, we did not accept all his statements concerning the Church—its nature, organization, etc. Among the surprising things was this statement: "Just the worst place in the world for an unsaved man is in a Church." This was said in connection with that portion of the essay designed to show that none except "baptized believers" are entitled to membership.

The author spent his time and strength in vain, for, as far as we know, no Church admits to its fellowship and communion any save those who are able to make a profession of faith. That many admitted to communion on profession of faith are unsaved may be true, but we dare say that the proportion of such is no larger in one evangelical Church than another. If we were to undertake to judge people by their conduct after being received in communion, we should be compelled to say that there are quite as many spurious converts among those baptized in adult age as among those who were baptized in infancy and admitted to fellowship in after years on profession of faith.

We take it for granted that the author intended a blow at those denominations which admit penitents as seekers. He should know that, in admitting penitents as seekers, they are not admitted into full fellowship, but only placed under pastoral care and instruction, as those who are taken "under watch-care" by Baptist Churches—unless we misapprehend the meaning of "watch care."

We agree with the author in saying that the Church "is not a sort of contrivance" for the pur-

pose of making Christians by subjecting them "to certain rites, ceremonies, etc.," but we have yet to see the sin, or the evil effects, of taking penitents who desire to flee the wrath of the Church. Nor do we understand how any pastor or Church could consistently deny such soul all or any of the help thus sought. The Church can not save a soul, but surely it can help a soul to find the way to heaven.

The Church must indeed be a curious sort of a place if it is the worst place in the world for an unsaved man. And it requires a curious sort of mind to believe that.

FREE EDUCATION.

Free education! There is no such thing in this country, except to a small fraction of the population having no property on which to pay taxes. The United States Commissioner of Education, in his last report, shows that the public schools of the country cost an aggregate of \$251,457,625, or twenty-two dollars and seventy-five cents for each pupil. A few people, as above stated, pay nothing; on a majority the tax falls lightly, but on those who compose the well-to-do and wealthy classes, the tax falls heavily. To these the public schools do not appeal as free.

The public school system does not contemplate education beyond the elementary branches. In towns and cities, and in some rural districts, the course of study goes beyond, but, if we are not mistaken, instruction beyond the elementary branches is specially provided for. We know that in some States special school districts are maintained by special taxation. True, this tax is voluntarily levied, and while it affords better educational facilities for the few who pay no taxes at all, except poll-tax, it shows that education costs the people much more than is generally supposed.

Many people stand for the public school against denominational education, on the ground solely that the public school is free. And not a few Christian parents send their children to State colleges and universities because they are persuaded that these schools are cheaper. If these brethren will take pains to inform themselves, we think they will see differently. And if they consider the moral advantages of Church schools, and value such advantages as they should, they are bound to conclude that schools with religious advantages as well as secular, in the long run are the cheapest.

Under existing circumstances

we can not dispense with the public school. It affords opportunities to thousands who can never have access to a Church institution. But those who have access to denominational schools should, for the sake of the cause of Christ, sustain them. As necessary as the public school is, it will be a sad day for our country when it supplants the Christian school.

AS TO QUARTERLY MEETING ANNOUNCEMENTS.

A brother, for whom we have the highest respect, criticises us sharply for keeping the appointments of the presiding elders standing in the ADVOCATE. He says "it is a public insinuation against either the character or the intelligence of these men when they are supposed to need the announcement for two months."

These announcements are no more necessary to presiding elders than the printing of railroad time-tables is to railroad managers, but they are as necessary to the people as railroad time-tables are to those who purpose traveling. As a rule, the ADVOCATE is not filed by subscribers, and such notices must be printed from week to week.

Not every presiding elder demands that the announcements stand. Some do. Should we omit a week, somebody would write to a presiding elder to know the time of quarterly meeting, and forthwith that presiding elder would inquire of us, "Why did you leave out my round of appointments?" So, we print them every week in self-defense. Besides, appointments are frequently changed, and the change must needs be noted in the ADVOCATE. One presiding elder, we feel sure, expressed the views of others when he said, "The presiding elders are entitled to that space."

A REMARKABLE FAMILY.

The Lewis family, so largely represented in the Mississippi Conference, is a remarkable family. Rev. H. P. Lewis, who has been preaching forty-eight years, has five sons in the regular work. The years of work of the father and sons aggregate seventy-eight. Rev. W. B. Lewis, who has been in the ministry forty-seven years, has two sons in the work. Their years of service aggregate sixty-eight. Besides these, the brothers, H. P. and W. B. Lewis, had one uncle, one cousin, and one nephew, whose term of service in the ministry aggregated eighty-five years. Altogether, the family have given 248 years to the work of preaching the gospel. The two brothers and their sons are in the active itinerancy, and bid fair to live many

years. May the Lord preserve them, and give them success!

It is remarkable that with only twenty-seven Lewises in the connection, thirteen of them should be at work in Mississippi at the same time.

NOTES.

It may be that in the course of time the people called Methodists will show some appreciation of the labors of Frances Asbury, the apostle of Methodism in America. A layman, B. R. Dudley, Esq., of Richmond, proposes an equestrian statue of the great pioneer, to be erected in Asbury Place, Richmond, Va. Methodists generally will be asked to aid in the enterprise.

Mrs. Stanford, widow of the late Senator Stanford, and millionaire benefactress of the Leland Stanford University of California, died very suddenly on March 1, in Honolulu. Her dying testimony was that she had been poisoned, the truth of which statement was verified by chemical analysis. No clue to the perpetrator of the deed has been found.

Dr. Lovett, of the Wesleyan Advocate, says: "We do not know where to find a more delightful place in Summer than on the Cumberland (at Monteagle), where wit, culture and piety mingle to make a vacation pleasant and profitable." Suppose, Doctor, you come down to Seashore Camp Ground, on the Gulf coast, next July. With the sea breezes, salt-water bathing, fishing, and oyster eating, you would be happy indeed.

Brother Bailey says: "Others (not Baptists) are free to believe that they are right, but Baptists are not free to believe that other Christians are wrong as to baptism." No; they are obliged to believe it, and, believing it, they unchurch all other Christians.

The man who pleads for the unity of the Churches, and at the same time wars against the organized work of the Churches, may be expected soon or late to undertake to rally the Churches around his own flag. Our Baptist brethren shall see what they shall see when the delegates meet in cans at Texarkana the last of this month. The publishing company has already been organized; now an organized constituency is needed. After all, organization is important.

A sensible teacher gave this advice to a class of young preachers: "When you preach: 1. Be sure that you have something to say; 2. Be sure that you say something; 3. Be sure that you quit when you have said it." What a pity some men we wot of did not have an opportunity to sit at the feet of such a teacher!

PERSONAL.

The address of Rev. Amos Kendall hereafter will be Aberdeen, Miss.

Rev. Jas. Atkins, D. D., of Nashville, Tenn., will preach the annual commencement sermon for Millsaps College, Sunday, June 4.

Rev. F. S. Parker will preach the commencement sermon for the Athens (Ga.) Female College at the close of the present session: So says the Wesleyan, of Feb. 23.

Bishops Hendrix and Key, and Dr. Seth Ward, are engaged as speakers for the great Missionary Conference to be held in Little Rock, Ark., the latter part of this month.

We have been informed by the presiding elder of the Seashore district that the Mt. Olive Quarterly Conference has been changed from Ora to Mish. The date remains the same.

Prof. H. B. Carre has delivered several lectures before the Missionary Training school, at Nashville, on the life of Christ. The Advocate (Nashville) pronounced them "very stimulating."

We have received no notice of the appointment of Dr. J. D. Cameron to Iuka, to fill the place made vacant by the death of Rev. P. E. Duncan, but we find the statement made in the Christian Advocate (Nashville).

Rev. J. B. Kent is on the programme of the Summer Training-school of the Seventh International Sunday school District. The session for this year will be held in Searcy, Ark., with Dr. H. M. Hamill in charge.

Rev. J. T. Abney, writing from Vancleave, Miss., says, "We are moving along well in the work." He sends us two new subscribers, and adds, "I hope to get many new subscribers this year." Brother Abney has our thanks.

Bishop Galloway spent a recent Sunday in Grenada edifying the brethren with gospel preaching, and lecturing on his favorite theme—the work in the Far East. Brother Jacob says that Sunday was a "red-letter day" with the Church.

Bishop Hoss has an article in the Texas Advocate, of last week, urging the preachers and people of Texas to "begin at once an active campaign for the salvation of souls." His plea for a revival is as earnest and as forcible as anything we have seen on the subject.

Rev. E. A. Tabor, who entered the ministry in Mississippi, has for years past been a most efficient worker in the temperance cause in Arkansas. He is one of the leaders in the Anti-Saloon League. He has recently transferred his labors to St. Louis, and, no doubt, his influence will be felt there as everywhere else he has attacked the enemy. We learn from the Arkansas Methodist that he is to be sustained in his work in St. Louis by a band of the wealthiest citizens in the city.

Bishop C. B. Galloway preached at the First Methodist Church, Greenwood, Miss., Sunday morning, Feb. 26, and in the evening delivered a very interesting discourse on "Japan and China." At the close of his address, which was listened to by an immense congregation, Rev. J. C. Parks outlined the missionary proposition, and stated that if \$700 could be raised the First Methodist Church could have a representative in those far distant fields. He pledged himself then and there to give \$50 toward the fund. In less than ten minutes the amount was raised.

Ferry's Seeds.

D. M. Ferry's Seed Catalogue, as usual, is out on time, and as in the past years, so in this, offers to amateur gardeners and truck-growers a complete assortment of the very best seeds. For years in succession the ADVOCATE office has been complimented with a large package and great variety of Ferry's seeds. These the editor has personally tested, since he had charge of this ADVOCATE, and when assistant editor at Nashville. We have always found the seeds good and true to name. The last package sent was received a few days since. They will fill a large space in the editor's garden, and if we live, we expect a rich harvest. We thank D. M. Ferry, of Detroit, Mich, for his kindness.

Important Notice.

To the Conference Claimants of the Mississippi Conference, M. E. Church, South—

DEAR BRETHREN AND SISTERS: It is very necessary that I keep a correct roll of all our claimants, with post-office address, street number, etc. If your correct address does not appear in the Journal of our last Conference, please send it to me at once; and if at any time you change your address, please notify me at once. This will enable me to communicate with you without difficulty, which is very important to you and desirable to me.

Praying God's richest blessings upon each of you, I am,

Your servant for Christ's sake,

P. D. HARDIN,

Treas. J. B. F. Miss. Conf.

Newton, Miss., March 4, 1905.

Ministers' Association.

It has been deemed advisable, because of the Mardi Gras festivities, to postpone the regular meeting of the Protestant Ministers' Association from next Monday, the sixth, to Monday, the thirteenth, at the usual hour. A full attendance at that time is very much desired, as important matters will be before the body.

RICHARD WILKINSON, Sec.

March 2, 1905.

Notice.

To the Members of the Louisiana Annual Conference:

All pastors and superintendents of Sunday-schools in needy sections of the State, or in missionary territory, who are planning for an advance movement in Sabbath-school work, and whose work would be facilitated by having literature provided for them free, will please make their ap-

plication to the president of the Board. All applications must have the endorsement of the pastor and presiding elder, and give in detail the literature needed.

JNO. F. FOSTER,

Pres. Sunday-school Board.

Jeanerette, La.

Whitworth College.

Whitworth College is in the midst of a superlatively prosperous session. The enrollment is 210. The number of boarders is 155. This is in excess of any previous record. The sanitary conditions are excellent. The school has a high-grade curriculum and a well-equipped faculty. The discipline is admirable. The moral atmosphere is that of a refined Christian home. The administration is worthy of high commendation. Mississippi Methodism is to be congratulated upon the prosperity of this time-honored institution.

W. C. BLACK.

Notice.

The Seashore District Conference is called to meet in Lumberton, Wednesday, April 26, and to remain in session through Sunday, April 30. Should there be no absentees, there would be present 90 lay delegates, 36 preachers in charge and assistants, 4 superannuates, 20 unemployed local preachers, and the presiding elder—a Conference of 151 persons.

Let everyone entitled to membership strive to be there, and go in a prayerful spirit.

T. L. MELLE, P. E.

Feb. 23, 1905.

Notice.

To the Preachers of the Louisiana Conference—

DEAR BRETHREN: The announcement has been made for the Preachers' Meeting and the Conference Missionary Board, to be held at Shreveport, La., April 4-7. I wish to request every preacher outside of the Shreveport district, who will attend this meeting, to send me his name not later than March 25. We will provide for all who comply with this request, but do not expect us to be ready for you if you come unannounced. Yours truly,

W. E. BOGGS.

How Many and Great the Blessings Realized.

(Christian Advocate, Nashville.)

The management of the Methodist Benevolent and Fraternal Association rejoice to announce such an increase in its connectional brotherhood membership as to be able to pay all benefit certificates in full.

It has settled since Dec 1, 1904, claims resulting from the deaths of Revs. B. A. Hays, of the Memphis Conference (benefit, \$250); F. M. Moore, of the Indian Mission Conference (benefit, \$500), and O. D. Cecil, of the Mississippi Conference (benefit, \$1,000); and will be prepared by the assessment to be called in a few days to settle the claims in full resulting from the deaths of Revs. E. F. Edgar, of the Mississippi Conference (benefit, \$500); D. M. Evans, of the Memphis Conference (benefit, \$500), and J. W. Bowman, of the

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Western North Carolina Conference (benefit, \$500).

So far it has cost the members but little—much less than the average cost for an equal benefit in any Conference Brotherhood, and the protection has been greater and far more certain.

The hearts of many bereaved widows and orphans of our deceased itinerant comrades are looking to this association confidently for the larger and definite benefits to be realized.

It is composed of a kind-hearted itinerant band, who rejoice to contribute to the sacred fund which is to bless the largest number possible of their bereaved loved ones.

The following letter from Dr. DuBose contains a fair statement of the practical benefits to be derived from the association and the good work it is doing:

Rev. J. H. Shumaker, Secretary.

DEAR BROTHER: Since I became insured in the Methodist Benevolent and Fraternal Association, I have paid out exactly ten dollars in fees and assessments to the association for a protection of \$1,000. This for fifteen months.

During that time I have been thus able to assist in paying to the families of deceased brethren benefits aggregating \$3,000.

Had the Mississippi Conference Brotherhood, of which I was a member, remained out of the association, the deaths of Brothers Cecil and Edgar would have required two assessments of five dollars each to be made on the members of the Brotherhood. This would have cost me exactly what I have paid during fifteen months in the association, and would have yielded the families of these brethren but \$250 to \$300 each; whereas, the benefits to the families of Brothers Cecil and Edgar from the association are \$1,000 and \$500, respectively; total, \$1,500.

H. M. DuBose.

Come, itinerant brethren; join the band and help the association, thereby helping the many dependent loved ones, and thus prepare for similar help to be rendered your own when you have fallen at your post.

J. H. SHUMAKER, Sec.

The following is Mrs. Cecil's acknowledgment of the amount of insurance:

Received of the Methodist Benevolent Fraternal Association, through Rev. J. H. Shumaker, check for \$1,000, in settlement of the benefit certificate held by Rev. C. D. Cecil, MRS. MARY I. CECIL.

Whitaker, Miss., Feb. 17, 1905.

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is necessary for cotton to produce high yields and good fibre.

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Howard Ave. and Rampart St., Daily.

	Leave.	Arrive.
Memphis Express	3:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	6:00 p.m.
Bayou Sara Accommodation	9:40 a.m.	4:00 p.m.

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WANTED—Industrious man or woman as per-
manent representative of big manufacturing com-
pany, to look after its business in this county and
adjoining territory. Business successful and es-
tablished. Salary, \$20 weekly and expenses. Sal-
ary paid weekly from home office. Expense
money advanced. Experience not essential. En-
close self-addressed envelope, General Manager
Como Block, Chicago.

Many Things.

By REV. T. B. HOLLOMAN.

February 22, and the sun shines! The first real pleasant, sunny day in many weeks. The Father of his Country could not have chosen a more delightful day for the beginning of his most eventful life. Among the attractions of our city has been the flow of ice which has kept our steamers in port for nearly a week at a time. The distress among our poor people has been great, raising with all its force the vexed question, Why will the poor leave their country homes, where so much of comfort is to be had for the least effort, and at the minimum expense, and come to towns where every comfort, as well as luxury, must be bought? Some one has said that "God made the country and men made the towns." There is one thing certain: God is more lavish with his comforts and charities which are to be found in the country than men are who live in the towns. Though the weather has been forbidding to almost any kind of work, this scribe has not lost a day, and the worse the day, the greater has been the demands on time and strength. As though it were a compensation or preparation for the work to be done, I have not had even the semblance of a cold, while "grippe" has left few untouched.

I have had an unusual time for my study, having completed one of the books of my life, which, by the way, was suggested by Dr. (now Bishop) Hoos while editor of the Advocate. I feel that I have lost much in not having read this great work earlier in my ministry. I refer to Stanley's "History of the Jewish Church." Unless time fails me, I shall attempt a re-reading before the close of the year.

The last issue of our church Review has been of great interest. There are four articles written, respectively, by Dr. Tigert, Rev. H. P. Mayers, W. P. Arnold, and Bishop Hendrix, anyone of which is worth the price of the issue.

The question of saloons, or no saloons, in our capitol city is being again agitated by the liquor element. This has had the effect of calling out the sentiment of the Prohibitionists, and, doubtless, the result will be the urging of an advance step within the State on the question of prohibition.

At this point it may not be out of place to refer to a conversation which the writer overheard between three drummers (all strangers to him), speaking of the effect of open saloons on the trade conditions. One a shoe drummer, one a dry goods drummer, the third I could not gather his "line," but all were agreed that a better class of goods was demanded by the prohibition towns and a more satisfactory business than with the whisky towns.

Already we are being reminded by the different Boards of Conference resolutions and of early collections "in full" for every cause, but really we can not think that these brethren can expect returns "in full" at so early a date. The year has scarcely begun; many of the pastors are yet

strangers to their people; the people have not recovered from the extra effort made the last days before Conference to bring their finances up. Moreover, with assessments aggregating about one-third of all moneys raised, the matter is almost an impossibility under our system. We may do our level best, but the brethren of the Boards must not expect the impossible. If all pastorates had such Boards as John Crisler and T. W. Lewis report, and such as I know Yazoo City and Brandon to have been, such might be possible, but these are the exceptions.

But I must close after thanking "Gilderoy" for his recent communication to your columns. A timely hint to us all.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2529 Burgundy street.

McDonoghville, Rev. G. S. Roberts, 534 Howard, Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytania street; Phone 329 (uptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. A. S. Lutz, pastor; residence, 2617 Burgundy street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. Jno. C. Sligh, pastor; residence, 1720 Dryades street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; Phone 154 (uptown).

Algiers, Lavergne street, corner Delaronde; Rev. A. F. Vaughan, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. E. P. Craddock, pastor; residence, 1720 Dryades street.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for \$2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

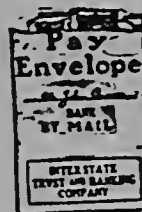
New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and splendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

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RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled qualities of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter:

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,

(REV.) JAMES M. CLINE.

Benton Ark.

Moss Point, Miss.

MR. EDITOR: Lately such improvements have been made upon our church in Moss Point that I think some mention should be made of the matter. The church is stately in appearance, and large and noble in its proportions, and remains unchanged outwardly, but the touch and wear of time had marred very seriously the aspect of the audience-room, and it was felt that material improvements ought to be made therein; so, in the latter part of last year, this work was begun, and so carried on that we were able to occupy it again on the first Sunday of the new year. These changes were made at a cost of about one thousand dollars, and now it would be hard to find a more beautiful room, whether in the country or town or city. The hand of the artist has been displayed everywhere, and the universal comment is, that the achievement is one of beauty and elegance. There is nothing gaudy, but all is in keeping with the house of God, and according to the purest taste. Those who formed the plans and carried them out deserve and receive the hearty thanks of all the congregation.

Our Sunday-school, under the wise and efficient guidance of Bro. O. W. Jackson, continues to flourish and accomplish much good, and its success is matter of rejoicing to all.

Mention should also be made of our Wednesday evening prayer meeting, attendance on which does not fail to be good, and which proves a means of grace.

Moss Point continues to be, as it has been from the immemorial years, a pleasant place in which to live, a community of delightful social relations, where saloons do not exist, but the people are sober and conservative. Here a preacher can have in many respects an ideal pastorate, where he can find much to do, and withal good opportunity to read and think. Only the fear intrudes that we are too

much at ease, and that we need a deep and widespread revival. It is gratifying to state that the best feeling exists among the religious denominations that have a home here.

We will be glad to have you, Mr. Editor, come over and preach for us, and if you are here on a work-a-day morning, you will be wakened from your sleep early by the persistent concert of the whistles of a dozen mills as the rich notes fall upon the echoing waters.

E. H. MOUNGER.

Feb. 21, 1905.

Meadville, Miss.

MR. EDITOR: We were cordially received, and have prospects for a good year. The preacher-in-charge had chicken-pox since his arrival here, but it did not keep him from work. We are well, except colds.

I thought about closing, but want to tell you that I want to get a good list of subscribers for you, as there are not many copies taken in this charge.

We had our first Quarterly Conference, Feb. 18 and 19, which was a very pleasant occasion. Bro. B. F. Jones was on hand, renewing old acquaintances with the older brethren. This was Bro. Jones' first charge, and our people are glad to welcome him back again. He stirred the pure minds of the brethren, and they raised their pastor's salary to \$600. The Lord bless you and your work.

W. W. PERRY, P. O.

An Urgent Request.

MR. EDITOR: Allow me to make an appeal as a member of the Sunday-school Board. We are to have our annual Sunday-school Convention in Jackson, Miss., April 17-19, and it always requires right smart money to meet expenses.

Now, why not each Sunday-school send up its amount by the delegates sent, so that we may have the money on hand to meet expenses, and not have to take a collection, and then wait for a considerable time for collections?

Brethren, why not each school send its amount, and be done with it? Let no school send less than \$2, and from that up, according to ability. Let us do the thing up right, and not require Dr. Hamill to take a collection.

Now, let each pastor and superintendent see that their school sends the cash, so that all expenses be met without delay. Let me urge you, brethren.

Your co-worker,

A. D. MILLER.

Natchez, Miss., March 1, 1905.

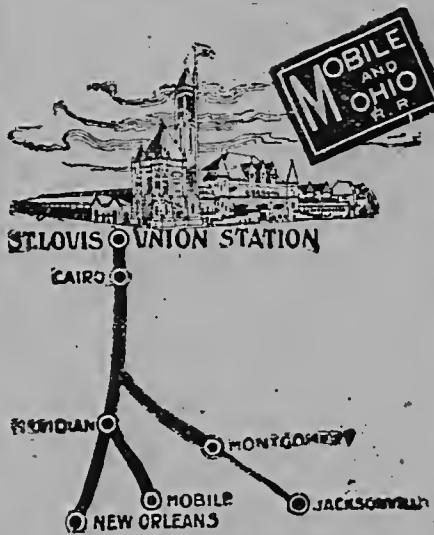
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At your druggist, or write: Finlay, Dicks & Co., Ltd, New Orleans.

More Awakened Memories of an Old-Timer.

The Rev. H. P. Lewis, Sr., in his "Cheerful Letter" in this ADVOCATE, mentioned Dr. George C. Light as conducting the funeral service of Dr. William Winans in 1857. It was my privilege to be a neighbor to George C. Light sixty years ago, when he was pastor of Maysville station, in Kentucky, on the Upper Ohio river. I was junior preacher on my first circuit, with a Sunday appointment, within four miles of Maysville, and I made an occasional visit on a Monday, after preaching at the "Stone Church," to the "station." Thus I became acquainted with Brother Light. I was in his home, whose inmates with him was his wife, of thirty-five years, two daughters, and a son. He was born in Virginia, Feb. 28, 1785, about three years before William Winans was born in Pennsylvania. Brother Light reached the sixtieth year of his life when I was his neighbor. He was not a D. D. at that time, although he had been a licensed preacher about forty years, but he had the distinction of being the father-in-law of the first and then only Kentucky Doctor of Divinity in existence. H. B. Bascom, of the Kentucky Conference, was a D. D. in 1845. He was born in New York, and lived in his youth in Ohio. But Dr. Joseph S. Tomlinson, Light's son in law, was a veritable Kentuckian, and a full-fledged "Doctor of Divinity." He was educated in Transylvania University, a Kentucky State institution, whence he received his doctorate by regular process.

Speaking of doctorates reminds me that there is a fine old mansion within a square of my home, formerly known as the "Lucas Mansion"—a Catholic home originally.

Years ago I visited an African Conference, a mile away, in session in the Washington Metropolitan African Methodist Episcopal Zion Church. The name of "Doctor Lucas" was called. A fine-looking half-African responded, but retained his seat by me. I interviewed him, and learned that in St. Louis he had been a family servant in the "Lucas Mansion," near Fourteenth and Locust streets. In his latest years there he had been the family carriage driver. He had received his "doctorate" from a college at Dayton, Ohio. "But," said he, "I do not remember the name of it." I know a Methodist editor, now traveling in South America, who received his doctorate from a female college run by a man and a few women. He has never forgotten the name of the institution that honored him.

Brother Light was in the General Conference from Missouri, but he never obtained the doctorate in that State. The first Missourian to get that honor was E. M. Marvin. It came from North Carolina after he became Bishop in 1866. Where Doctor Light got his degree, I do not know.

In 1845 Brother Light was twenty years younger as a man, and twenty-one years younger as a preacher, than I am now; yet I imagine I do not look much older now than he did then. Imagination in the matter of age is one of the infirmities of an "octogenarian." I have a brother who is a "nonogenarian," and completes his ninety-first year to-day. Last November, I had a letter of fourteen hundred words from him, so plainly written that I was not detained a minute in reading it from beginning to end. Yesterday I received a letter from a D. D., and the producer of a book, living near Boston. The writing was so poorly executed that I found it difficult to make out some short and simple words. This is a hint for all who write for the editor of this paper to do the best they can with their pens or pencils.

I do not know how George C. Light handled his pen, but he was a recognized success in the use of his tongue in the pulpit. He was a man of good size and appearance, and an able and impressive speaker. He was specially impressive in the quotation of words, many or few, of familiar church hymns of that period, in sermon or exhortation.

George C. Light began preaching a hundred years ago. He spent a few years on circuits of the old Western Conference, which included the settlements west of the Allegheny Mountains. He was local from 1809 to 1822, when

he entered the Kentucky Conference, and for thirteen years served principal charges. His first appointment in that Conference was "Limestone circuit," which William Winans first had. Light reached it thirteen years after Winans left. In 1835 he was transferred to Missouri, and served on the north side of the Missouri river, and in the vicinity of the Mississippi river, till 1839, when he was sent to St. Louis with W. M. Daily, a young man, as his assistant. Light devoted most of his time to the white congregation, and Daily gave most of his time to the colored congregation in their own church, both being under one Quarterly Conference. That was the first "centenary year" of Methodism, dating from the organization of the first United Society in London by John Wesley. The Missouri Conference had arranged for the observance of "centenary year" in all the circuits and stations. George C. Light started the movement for a second white congregation and church-building in St. Louis, to be called "Centenary." Out of the movement grew the first Centenary Church west of the Mississippi river. Its first ninety members were all from the parent church at Fourth street and Washington avenue. The Boatman's Bank building now covers the lot where the first church stood from 1830 to 1854, within one square of the entrance to the great bridge across the Mississippi river. "Centenary Church" was erected only four squares south and one square west, at Broadway and Pine. The society was organized by John H. Linn (transferred for that purpose from Kentucky in September, 1842) in a frame chapel. A two story brick church was dedicated by the pastor named in June, 1844. The second General Conference of Southern Methodism was held in Centenary Church, May, 1850, when H. B. Bascom became Bishop. A clothing store occupies the place of the first Centenary Church. The second of that name was chiefly built from the proceeds of the sale of the first, and was dedicated by Bishop J. C. Keener, May 27, 1871. It stands as a memorial of George C. Light, who was the father of the first Centenary Church in St. Louis. He was materially aided in his first movement in his church by John N. Maffit, a local preacher, Irish revivalist, who made the principal address at the first Centenary meeting. He subscribed \$500 to the fund raised that night for the first payment on a church lot. Not long after he preached on a south-bound steamboat from St. Louis, and by

an appeal to his passenger audience he secured his \$500, and sent it back by the return trip of the boat to a bank in St. Louis.

The foregoing Centenary writing leads me to ask the question, Why is the Methodist college at Jackson, La., called "Centenary College?" What century in Methodism does it honor? I have not met a man from either of the patronizing Conferences who could answer the question when asked. I have lately found a picture and word sketch of that institution in the "Encyclopedia of Methodism." It was established by the State in 1825, and called Louisiana College. In 1845 it passed under the patronage of the M. E. Church, South, with its present name. John Wesley held his first Methodist Conference in June, 1744. I suppose the movement for Methodist possession of the college commenced in 1844, and the name was given in honor of the completion of the first century of Wesleyan Methodist Conferences.

Returning to George C. Light. He remained pastor in St. Louis only one year; then secured from the Conference a year's rest from pastoral work, to look after certain interests he had. Then he spent a year as agent for the American Colonization Society, out of whose benevolences had come the young African Republic of Liberia. Next, he was a year "Conference missionary;" had the State as a missionary field. Then he entered the Kentucky Conference, and served two years at Covington, and one year at Maysville, where I knew him in 1844-45. In 1845 he was transferred to Missouri. In 1850 he went to Mississippi by transfer; served Woodville, Vicksburg, Canton, Sharon, Lexington, and Richland. In 1859 he became a superannuate, and died Feb. 27, 1860.

In June, 1861, Dr. Charles K. Marshall, of Vicksburg, was in my home at Newport, Ky., across the Ohio river from Cincinnati. In the house was Brother Prather, a member of my congregation. Without any previous mention of the name, Prather said, "George C. Light was converted in my father's house in Olairmont county, Ohio"—a short distance from Cincinnati. Dr. Marshall replied, "And George C. Light died in my house in Vicksburg, Miss."

Brother Light had spent a Sabbath with former parishioners at Canton, where he had served colored people as well as white. On Sabbath afternoon he had preached to the colored people in their church. On Monday afternoon following the Canton visit he was met by Dr. Marshall on a Vicks-

burg street. The Doctor invited him to the Marshall home. As they walked together, Bro. Light talked of his Canton visit, and specially of the colored folks' meeting. He had talked to them about "heaven." Both preacher and his hearers greatly enjoyed the service. In the Marshall home, while the venerable visitor talked with his entertainers, he suddenly said, "I feel singularly ill." Mrs. Marshall hastily prepared a simple remedy for a sudden ailment. He received the tumbler from her hand, bore it partially toward his lips, then passed it back to her, leaned back in the large easy chair, and in a few minutes breathed his life away. Had he lived to another day he would have completed the seventy-fifth year of his life. He had been less than four months on the superannuated list when he finished his course. I have an old-time likeness of Dr. Light which I would like to send to one of his family, who may address me as below.

J. W. CUNNINGHAM.

1414 Locust street, St. Louis, Mo.

Binnsville Circuit.

DEAR BRO. BOSWELL: On Feb. 25 Rev. W. M. Sullivan, our beloved presiding elder, held our first Quarterly Conference on Binnsville circuit. He preached Saturday night. The text was Rom. viii, 9: "Now, if any man have not the Spirit of Christ, he is none of his." All were perfectly delighted with his sermon, and contributed liberally to the collection. We paid up all the assessment for the Bishop except \$3. I think Bro. Sullivan was encouraged with the outlook on the Binnsville charge. We are very hopeful of a good year. We have received something over \$300 for the building of a new parsonage in Scooba. We hope to complete it by the early Summer. I think some of the preachers who have been dreading Binnsville circuit will be glad to come here when we get our new parsonage completed. The good people of Scooba have expended about \$32 furnishing rooms for a temporary dwelling for the preacher. We have organized an Epworth League and a W. H. M. Society. We have three Sunday-schools in fairly good working order. It goes without saying that the preacher is living. We intend to bring as good report from this charge as has ever been brought, if duty will bring it. I mean to do the best year's work of my life, God being my helper. May my will ever be his will! Pray earnestly for me.

Yours happy in the work,
H. B. PERRITT, P. C.

Scooba, Miss., March 2, 1905.

Delhi and Tallulah, La.

DEAR DOCTOR: We were kindly received by the people of Delhi and Tallulah, and everything is moving on as well as could, considering the awfully cold, disagreeable weather. There are many nice, intelligent people on the work, and we look for a good year with them. At present we worship in the court-house in Tallulah, but have plans on foot to build a church, and, God being our helper, we expect to have it ready for dedication by the first of July. I ask the prayers of the brethren, especially that we may succeed in building the Lord's house.

Your brother in Christ,

R. C. GRACE.

Feb. 22, 1905.

A CHANCE TO MAKE MONEY.

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MARTHA FRANCIS,

11 South Vandeventer Avenue, St. Louis, Mo.

Marriages.

Nov. 23, 1904, in Scranton, Miss., by Rev. E. H. Mounger, D. D., Mr. Charles Lafayette McLeod and Miss Mabel Gertrude Valverde.

Feb. 12, 1905, at the residence of the bride's parents, Mr. and Mrs. R. B. Sloane, Star, La., by Rev. J. D. Nesom, Mr. W. F. Young to Miss Jetty G. Sloane.

(The bride is a sister of Rev. J. G. Sloane, of the Louisiana Conference.)

Feb. 26, 1905, at Hickory, Miss., by Rev. P. D. Hardin, Mr. Frank Rhodes, of Pelahatchie, Miss., and Miss Addie Robbins, of Hickory, Miss.

Feb. 26, 1905, in Bon Ami, La., by Rev. H. Armstrong, Mr. R. F. Halpin and Miss Bertha Gibheart.

Dec. 23, 1904, at the residence of the bride's parents, near Indian Bayou, La., by Rev. J. F. Waltman, Mr. Cleora Foreman to Miss Druzilla Daily.

Jan. 1, 1905, at the residence of the groom's mother, near Ridge, La., by Rev. J. F. Waltman, Mr. Ollen Hoffpauir to Miss Mary Blanchard.

Jan. 25, 1905, at the residence of the bride's parents, near Indian Bayou, La., by Rev. J. F. Waltman, Mr. Avery Dubose to Miss Alice Hays.

Jan. 26, 1905, at the M. E. Church, Ebenezer, La., by Rev. J. F. Waltman, Mr. Morris Stokes to Miss Emma Bulet.

Feb. 9, 1905, at the residence of the bride's parents, near Indian Bayou, La., by Rev. J. F. Waltman, Mr. Henry L. Hoffpauir to Miss Annie M. Harrington.

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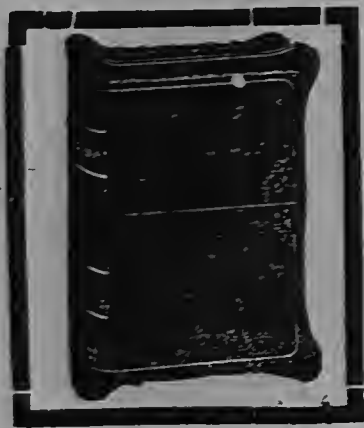
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Holly Springs station.....	Dec. 25, 26
Olive Branch, at Olive Branch.....	31, Jan. 1
Holly Springs circuit, at Lamar.....	7, 8
Red Banks, at Red Banks.....	14, 15
Byhalia, at Byhalia.....	21, 22
Shawnee, at Liberty.....	28, 29
Waterford, at Waterford.....	Feb. 4, 5
Potts Camp, at Potts Camp.....	11, 12
Myrtle, at Myrtle.....	18, 19
Abbeville, at Abbeville.....	25, 26
Bethel, at Ross.....	Mar. 4, 5
Ashland, at Ashland.....	11, 12
Randolph, at Randolph.....	18, 19
Pontotoc, at Pontotoc.....	25, 26
Mt. Pleasant, at Mt. Pleasant.....	Mar. 4, 5

District stewards will please meet in Holly Springs, Jan. 4, 1905.

EUGENE JOHNSON, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis.....	Dec. 18, 19
Coldwater.....	25, 26
Como.....	Jan. 1, 2
Pleasant Hill, at Lewisburg.....	7, 8
Hernando and Hines, at Hernando.....	14, 15
Senatobia.....	21, 22
Cockrum, at Independence.....	28, 29
Wall Hill, at Wall Hill.....	Feb. 4, 5
Longtown, at Pleasant Grove.....	11, 12
Tyro, at Fredonia.....	18, 19
Arkabutla, at Arkabutla.....	25, 26
Batesville.....	Mar. 4, 5
Courtland, at Pope.....	11, 12
Eureka, at Mt. Olivet.....	18, 19

Let the district stewards please meet at Coldwater, Tuesday, Jan. 17, at 11 o'clock A. M.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station.....	Dec. 25, 26
Corinth station.....	Jan. 1, 2
Iuka circuit, at Snowdown.....	7, 8
Iuka station.....	14, 15
Corinth circuit, at Box Chapel.....	21, 22
Kossuth circuit, at Kossuth.....	28, 29
Blue Springs circuit, at Blue Springs.....	Feb. 4, 5
New Albany, at New Albany.....	11, 12
New Albany circuit, at Wells Chapel.....	18, 19
Ripley and New Hope, at Weir's Ch'l.....	25, 26
Jonesboro circuit, at Camp Ground.....	Mar. 4, 5
Booneville circuit, at Blackland.....	11, 12
Mantachie circuit, at Mantachie.....	18, 19
Mooresville and Sallito, at Sallito.....	25, 26
Guntown and Baldwin, at Baldwin.....	Mar. 4, 5
Marietta circuit, at Blythe's Chapel.....	11, 12
Belmont circuit, at Patterson's Chapel.....	18, 19
Burnt Mills, at Boggs' Chapel.....	25, 26

District stewards will please meet me at Corinth, Friday, Jan. 13.

W. C. HARRIS, P. E.

DURANT DIST.—FIRST ROUND.

Durant.....	Dec. 24, 25
Pickens, at Pickens.....	Jan. 1, 2
Sallis, at Harmonia.....	7, 8
Ebenezer, at Hebron.....	14, 15
Lexington.....	21, 22
McCool, at McCool.....	28, 29
Chester, at Chester.....	Feb. 4, 5
Ackerman, at Ackerman.....	11, 12
Sturges, at Bethel.....	18, 19
Tchula, at Tchula.....	25, 26
West, at West.....	Mar. 4, 5
Kosciusko circuit, at Pierce's.....	11, 12
Kosciusko station.....	18, 19
Poplar Creek, at Bethel.....	25, 26
Rural Hill, at Rural Hill.....	Mar. 4, 5
Louisville, at Louisville.....	11, 12
Inverness, at Inverness.....	18, 19
Belzoni, at Belzoni.....	25, 26

District stewards will meet at Durant, Jan. 11, at 11 a. m.

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood.....	Dec. 17, 18
Winona.....	24, 25
Carrollton, at Carrollton.....	Jan. 1, 2
Eupora and Maben, at Eupora.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Itta Bena and Sidon, at Itta Bena.....	21, 22
North Carrollton, at Marvin.....	28, 29
Black Hawk and Acona, at Black Hawk.....	Feb. 4, 5
Vaiden, at Kilbuck.....	11, 12
Webb, at Tutwiler.....	18, 19
Crenshaw, at Crenshaw.....	25, 26
Vance.....	Mar. 4, 5
McNutt, at Schlatter.....	11, 12
Indianola, at Indianola.....	18, 19
Ruleville, at Drew.....	25, 26
Tom Nolen, at South Union.....	Mar. 4, 5
Moorhead, at Moorhead.....	11, 12
Mars Hill, at Mars Hill.....	18, 19
Winona circuit, at New Hope.....	25, 26

District stewards will please meet in Winona, Wednesday, Jan. 11.

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen station.....	Dec. 18
Okolona station.....	25
Tupelo station.....	Jan. 1
Shannon circuit, at Shannon.....	7, 8
Amory and Nettleton, at Amory.....	14, 15
Prairie, at Muldon.....	21, 22
Buena Vista, at Ebenezer.....	28, 29
Ellzey mission, at.....	Feb. 4, 5
Houston and Asbury, at Houston.....	11, 12
Houlka and Wesley, at Houlka.....	18, 19
Montpelier, at Prospect.....	25, 26
Okolona circuit, at Boone's Chapel.....	Mar. 4, 5
Aberdeen circuit, at Soule's Chapel.....	11, 12
Smithville, at Smithville.....	18, 19
Nettleton, at Evergreen.....	25, 26
Fulton, at New Salem.....	Mar. 4, 5

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Lumberton.....	Mon. p. m. 6
Mt. Olive, at Ora.....	Thurs. 9
C. and Magee, at Collins.....	Fri. 10
Williamsburg, at Bethel.....	Sat. and Sun. 11, 12
Poplarville and P., at Purvis.....	Fri. 17
Carriere, at McNeill.....	Sat. and Sun. 18, 19
Biloxi: Main Street.....	Sun. and Mon. 25, 26
Biloxi: Oak Street.....	Sun. and Mon. 26, 27
Escatawpa, at Orange Grove.....	Tues. 28
Pascagoula.....	Wed. 29
Moss Point.....	Thurs. 30
O. Springs and mission, at O. Springs.....	Sat. and Sun. Apr. 1, 2
Pearlington and L., at Logtown.....	Mon. 3
Bay St. L. and mission, at Bay St. L.....	Tues. 4
Gulfport: 28th Street.....	Wed. p. m. 5
Gulfport: 25th Avenue.....	Thurs. p. m. 6
L. B. and Pass Christian, at Long Beach.....	Sat. and Sun. 8, 9
Van Cleave, at Pine Grove.....	Sat. and Sun. 15, 16

T. L. MELLE, P. E.

VICKSBURG DIST.—FIRST CIRCUIT.

Vicksburg, Crawford Street.....	a. m. Jan. 1
Vicksburg, Washington Street.....	p. m. 1
Mayersville, at M.....	7, 8
Anguilla, at A.....	14, 15
Hermanville, at H.....	21, 22
Port Gibson.....	28, 29
Sartoria, at W. C.....	Feb. 4, 5
Rocky Springs, at R. S.....	11, 12
Utica, at U.....	18, 19
Rolling Fork, at R. F.....	25, 26
Oak Ridge, at O. R.....	Mar. 4, 5
Vicksburg circuit, at Red Bone.....	11, 12
Edwards, at E.....	18, 19
Bolton, at Bolton.....	25, 26

District stewards will meet Jan. 3, at 11 A. M., in Crawford Street Church, Vicksburg. The pastors are requested and expected to attend this important convention.

W. H. HUNTLEY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian, Central.....	11 a. m. Dec. 18
Meridian, East End.....	7 p. m. 18
Meridian, South Side.....	11 a. m. 25
Meridian, West End.....	7 p. m. 25
Beeson's College.....	11 a. m. Jan. 1
Meridian, Seventh Avenue.....	7 p. m. 1
Shubuta, at Quitman.....	Sun. and Mon. 15, 16
Middleton, at State Line.....	Tues. 17
Matherville, at Liberty.....	Thurs. 19
Waynesboro.....	Thurs. 7 p. m. 19
Vimville, at Marion.....	21, 22
Wayne mission, at Goldwood.....	Thurs. 28
Buckatunna, at Buckatunna.....	Fri. 29
Leaksville, at Leaksville.....	Feb. 4, 5
Chunkey, at Chunkey.....	11, 12
Daleville, at Soule Chapel.....	18, 19
Enterprise, at Enterprise.....	25, 26
Pachuta, at McGowan's.....	Mar. 4, 5
Binnsville, at Seoba.....	11, 12
DeKalb, at DeKalb.....	Sun. 7 p. m. and Mon. 25, 26
North Kemper, at Mellen.....	Tues. 28
Lauderdale, at Lauderdale.....	Fri. Mar. 3
Porterville, at Porterville.....	4, 5

Let all the stewards attend with a good report—bring up fully one-fourth of assessments for the support of the ministry.

District stewards will meet at Central, Meridian, Jan. 4, at 10 a. m. Let there be a full attendance.

W. M. SULLIVAN, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson, First Church.....	Jan. 1, 2
Jackson, Capitol Street.....	3, 4
Jackson, Rankin Street.....	15, 16
Fannin, at Drake's.....	22, 23
Yazoo City.....	29, 30
Lintonia, at Bennett's Chapel.....	Feb. 4, 5
Braxton, at Braxton.....	11, 12
Florence, at Florence.....	18, 19
Pinola, at Pinola.....	25, 26
Deasonville, at Vaughan.....	Mar. 4, 5
Sharon, at Sharon.....	11, 12
Canton.....	18, 19
Madison, at Madison.....	25, 26
Silver City, at Silver City.....	Mar. 4, 5
Benton, at Midway.....	11, 12
Tranquil, at Eden.....	18, 19
Lake City, at Lake City.....	25, 26
Flora, at Flora.....	Mar. 4, 5
Thomasville, at Mt. Carmel.....	11, 12
Brandon.....	18, 19

The district stewards are called to meet in the Capitol Street Church, Jackson, at ten o'clock Tuesday morning, Jan. 10.

A. F. WATKINS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Osyka, at Osyka.....	31, Jan. 1
Adams, at Adams.....	7, 8
Bogue Chitto.....	Fri. 7 p. m. 14, 15
Brookhaven.....	15, 16
Pearlhaven.....	p. m. 17
Crystal Springs.....	Tues. p. m. 17
Terry, at Byram.....	Thurs. 19
McComb, Centenary.....	Fri. 20
McComb, LaBranch.....	21, 22
Magnolia.....	Tues. 24
Hazlehurst.....	28, 29
Providence, at Georgetown.....	Feb. 4, 5
Summit, at Summit.....	11, 12
Pleasant Grove, at Tilton.....	Thurs. 16
Tylertown, at Tylertown.....	18, 19
Beauregard, at Beauregard.....	25, 26
Wesson.....	Mar. 4, 5
Caseyville, at Bethesda.....	Thurs. Mar. 4, 5
Bayou Pierre, at Pleasant Valley.....	7, 8
Gallman, at Bethesda.....	Tues. 11, 12
Fernwood, at Fernwood.....	18, 19
Topisaw, at Topisaw.....	25, 26

The district stewards will please meet me at Brookhaven, Wednesday, at 11 o'clock a. m., Feb. 1, at the Methodist Church.

T. W. ADAMS, P. E.

(Continued on Sixteenth Page)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JOHN RAMSEY DUBERRY.

The above-named personage was born in Pittsboro, Calhoun county, Miss., Oct. 4, 1859, and was reared chiefly in that county; resided for a time at Coffeeville, and was for a number of years at Grenada, Miss., as bank book-keeper; was a resident of Eupora, Miss., for about six years, as manager of the Eupora branch of the Grenada Bank; was married to Miss Ada Neblett, at Oxford, Miss., May 24, 1900; was a member of the M. E. Church, South, for more than twenty years; also was of the Masonic fraternity and Knights of Honor. His wife and two children survive him; also one brother and two sisters. He died at his home in Eupora, Feb. 19, 1905, at 5 A. M. Bro. DuBerry was a true man of more than ordinary finish and competency, and was greatly respected in his community. A considerable company of the very best people came through the rain on Sunday, Feb. 19, at 3 P. M., to attend the funeral services at the residence. His body was taken for burial to Inka, Miss. His place and work in the community was important, but in some way may be filled. God only can estimate his value to his home and little family. His place there can not be filled except as God himself may dwell with and care for them. Bro. DuBerry succeeded well here, and left his interests in good condition. His noble work and triumphant going will do much good. "Being dead, he yet speaketh." His title to heaven secured in conversion, and proven up by fidelity in duty, will allow him a mansion and a never-ending claim upon the riches of the universe. The same God who kept him will keep his loved ones, and bring them home at last.

A. H. WILLIAMS.

Mrs. SARAH M. BRYAN (nee Wimberly) was born Feb. 25, 1828, in Twiggs county, Ga., and died Oct. 23, 1904. She was converted and joined the M. E. Church, South, in September, 1844, under the ministry of Rev. John A. Edkins. She was married to Joseph B. Bryan, Dec. 4, 1845. She was the mother of eight children, four of whom preceded her to the spirit-world. Mother Bryan was a devoted Christian. Her trust was in her Savior; her earthly house was in order; she was ready for the change. She was of a quiet, unassuming disposition; devoted to the cause of Christ, and loyal to the church of her choice. She lived the most of her life in the western part of Bienville parish, La., at the writer's home, her son-in-law, having married her oldest daughter, where she spent the last few years of her life. She had been in feeble health for some years, but was not only patient and resigned, but cheerful and confident. Her Bible is carefully marked, showing patient study. She was kind and considerate to all. Her remaining children cherish her memory, and are members of the M. E. Church, South. She rests from her labors, but her works continue. In her last hours all was done for her relief that could be done. Her earthly house was in order. She was a mother indeed, and is not forgotten. We will meet her in the sweet by-and-by.

THOS. J. MARTIN, SR.

IRA P. BEASLEY, son of John and Anna Pippin Beasley, was born in Darlington, S. C., March 25, 1820, and died at his home near Montpelier, Miss., Jan. 6, 1905. He was twice married; first to Sophronia C. Mixon, March 12, 1843. After the death of his first wife he was married to Telitha Mixon, whose death occurred Jan. 13, 1901. Bro. Beasley leaves six noble sons and one daughter. On account of his fine sense of honor and business ability, Bro. Beasley was often in demand as arbiter, and also as administrator on estates. He twice served his county in the Legislature by his close application to business and economy. He had become the owner of much fine land and other valuable property, but he never forgot to honor the Lord with his substance. As a Christian gentleman, none called him in question. He was converted at a camp meeting at the age of sixteen, and was ever afterward a fruit-bearing Christian. He was a steward in the Methodist Church for more than fifty years. He rests in peace. We shall miss him, but we know that our loss is his eternal gain, and we will meet him on yonder happy golden shore.

S. A. BROWN.

Mrs. D. W. BOLTON was born in Franklin county, Ala., and died in Vacherie, La., Dec. 12, 1904, at the age of seventy-three years. She was buried at Donaldsonville, La., services being conducted by Rev. Mr. Gness. Sister Bolton joined the church when a child, and lived a consecrated Christian all the days of her life. In 1841 her parents moved from Alabama to Mississippi. She was married in 1860 to Mr. T. J. Bolton, of Mississippi, and to this union were born five children, three of whom survive her, namely: Mrs. W. M. Miller, Mrs. R. W. Reed, and Doctor W. F. Bolton, of Vacherie, La. Her husband died twenty-four years ago. Her last years were spent in the home of her daughter, Mrs. W. M. Miller. It was my privilege to know her only during her last year of life on earth; yet this was time enough to learn what a blessing she was to the home in which was the "grandmother," and to learn of her unselfishness and thoughtfulness of others. She lived to see many of her prayers answered. The influence of her life will continue to tell in the lives of her devoted children and grandchildren. Her pastor, C. D. ATKINSON.

MR. WARDEN SULLIVAN was born in Franklin county, Miss., April 27, 1826, and died at his son's home (Tom Sullivan), near Fordoche, La., Feb. 14, 1905. Bro. Sullivan had been in feeble health for several years, during which time he made his home at his daughter's, Mrs. Sallie Higginbotham. Some time in January he visited his son, Tom; was taken with a violent chill on the road, which terminated in a fatal case of la grippe. His last utterances were, that he was ready and willing to meet his fate. This scribe frequently visited "Grandpa" (as he was usually called), and on such visits was invited to read the Scripture, and pray with him and "Grandma." He was married to Miss M. M. Campbell, of West Feliciana parish, Jan. 1, 1852, and to them were born eight children—four boys and four girls—all of whom are living save one boy. We laid him to rest in the Cottonwood Cemetery, Feb. 15, 1905. To the grief-stricken wife and children we will say: Be faithful to death, and we shall meet "Grandpa" again.

A. C. FLOWERS, L. D.

JOHN SHARKEY ELKINS, son of Mr. and Mrs. R. W. Elkins, was born Sept. 21, 1900, and died at Flora, Miss., June 28, 1904. This dear little one was an unusually bright and attractive child. He was the pride and joy of the household of which he was a member. His rosy cheeks and laughing eyes won for him a place in every heart. When the fatal malady came and death entered, dark and deep was the gloom that settled down upon the home of these, our friends. But the little one sleeps well in the arms of Jesus, and if the loved ones who are so deeply bereaved are faithful to the end, they will see dear little Sharkey again. God doeth all things well, and may his Spirit guide and his grace sustain all the loved ones till they meet in the mansions above, where sorrow and partings will never come!

J. R. JONES.

Harperville, Miss.

DEAR DR. BOSWELL: I reached my work on Dec. 29, and found everything in shape for a good year's work. The people installed me with a warm welcome, which encouraged me to put forth my best efforts to help them. I have been preaching and visiting some, though hindered by bad weather to a certain extent.

Jan. 28 and 29, the time for our quarterly meeting, the weather was real bad—cold and raining. Our presiding elder was present, and most of the stewards, with a very good report. Our presiding elder complimented them very much. Bro. Morse, the presiding elder, is liked by the people of Harperville circuit. They are always glad when the time comes for him to come and see us. We are expecting a good year on this work.

Yours truly,

J. V. BENNETT.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Date Changed.

To suit the convenience of Dr. and Mrs. Hamill, the date for the Sunday school Institute, to be held at Jackson has been changed to one week earlier. It will be held April 17-19, instead of April 24-26. A great time is anticipated. The programme will be published at an early day.

N. A. MOTT.

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit.....	Mar. 18, 19
Columbus, Second Church.....	19, 20
Columbus, First Church.....	25, 26
Hebron.....	Apr. 2, 3
West Point.....	9, 10
Winstonville, at Hashuqua.....	15, 16
Crawford.....	22, 23
Starkville circuit.....	29, 30
Shuqualak circuit.....	30, May 1
Macon.....	6, 7
Brooksville circuit.....	13, 14
Cedar Bluff circuit.....	20, 21
Mathiston circuit.....	27, 28
Mayhew circuit.....	June 3, 4

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley, Main Street.....	Mar. 5
Water Valley circuit, at Wyatt's Chapel.....	11, 12
Grenada station.....	18, 19
Pine Valley circuit.....	25, 26
Paris circuit, at Tula.....	Apr. 1, 2
Oxford station.....	8, 9
Coffeyville.....	12
Water Valley, Wood Street.....	15, 16
Charleston.....	21
Harriston circuit, at Bethel.....	22, 23
Tocopolia, at Lafayette Springs.....	29, 30
Grenada circuit, at Sparta.....	May 6, 7
Pittaboro circuit.....	13, 14
Slate Springs, at Bently.....	20, 21
Minter City, at Minter City.....	27, 28

S. M. THAMES, P. E.

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MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

Shiloh, at Johns.....	Mar. 11, 12
Scott, at Lindsey Chapel.....	18, 19
Morton and Pelahatchie, at Pelahatchie.....	25, 26
Raleigh, at Trinity.....	Fri. 31
Trenton, at Gasque.....	Apr. 1, 2
Rose Hill, at Hopewell.....	Sat. and Sun. 8, 9
Lake, at High Hill.....	Wed. 12
Montrose, at Bay Springs. Quar. Conf., 2 p. m.; preaching, 7 p. m., Thurs.....	13
Laurel, Fifth Avenue and Kingston.....	Fri. 14
Eastabuchie, at Mosels.....	Sat. and Sun. 15, 16
Ellisville.....	Sun. and Mon. 16, 17
Ellisville circuit, at Hebron.....	Tues. 18
Taylorville circuit, at Bay Springs.....	Wed. 19
Laurel, Main Street.....	Thurs. 20
Eucutta, at Boyles Chapel.....	Sat. 21
Vossburg and Heidelberg, at Sandersville. Quar. Conf., Mon., 10 a. m., Sun. and Mon. 23, 24	
Newton and Hickory.....	Sat. and Sun. 29, 30
Harperville, at New Prospect.....	May 3
Walnut Grove.....	4
Forest, at Pulaski.....	Sat. and Sun. 6, 7
Carthage, at ————.....	Wed. 10
Edinburg, at ————.....	Sat. and Sun. 13, 14
Indian Mission, at Tom Waiters.....	Mon. 15
Philadelphia, at Waldo.....	Tues. 16
Decatur, at ————.....	Sat. and Sun. 20, 21
Neshoba, at Cook's Chapel.....	27, 28

Preachers' Institute and Sunday-school Institute will meet Wednesday and Thursday, May 31 and June 1.
District Conference at Newton, June 2-4.
J. M. MORSE, P. E.

NATCHEZ DIST.—FIRST ROUND.

Barlow, at Rehoboth.....	Mar. 4, 5
Wilkinson, at Mt. Carmel.....	11, 12
Percy Creek.....	18
Woodville.....	19, 20
Harriston, at Cane Ridge.....	25, 26

B. F. JONES, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Ruston.....	Mar. 12, 13
Homer.....	19, 20
Downsville, at Ebenezer.....	25, 26
Gibbs, at Oak Grove.....	Apr. 1, 2
Ringgold, at Alberta.....	8, 9
Lanesville, at Lanesville.....	15, 16
Vienna, at Salem.....	22, 23
Farmerville, at Marion.....	26
Bienville, at Mill Creek.....	29, 30
Vernon, at Longstraw.....	May 2
Minden.....	5
Winfield.....	7
Jonesboro, at Dodson.....	9
Antioch.....	13, 14
Valley.....	16
Arcadia.....	21, 22
Lisbon.....	25
Haynesville.....	27, 28

The District Conference will meet at Athens, July 26-30. Preachers will have no other appointment for the fifth Sunday in July.

BRISCOE CARTER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Baker, at Baker.....	31, Jan. 1
Zachary, at Slaughter.....	7, 8
Wilson, at Wilson.....	14, 15
Clinton, at Clinton.....	15, 16
Franklinton, at Franklinton.....	21, 22
Amite City.....	22, 23
St. Jackson.....	28, 29
St. Francisville, at St. Francisville.....	29, 30
Kentwood, at Kentwood.....	Feb. 4, 5
Live Oak, at Denham Springs.....	11, 12
Pine Grove, at Pine Grove.....	18, 19
Ponchatoula, at Wesley Chapel.....	25, 26
East Feliciana, at Independence.....	Mar. 4, 5
Port Vincent, at Port Vincent.....	11, 12
St. Helena, at Center.....	18, 19
Baton Rouge, First Church.....	26, 27
Baton Rouge, Second Church.....	26, 27

The district stewards will please meet me in Slaughter Jan. 7, at the Methodist Church at 2 P. M.

R. W. TUCKER, P. E.

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Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, MARCH 23, 1905.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 12.

GLANCES AT THE WORLD.

The Russian army, according to reports, is badly disorganized, and still on the retreat, with the Japanese in close pursuit. Thousands of prisoners have fallen into the hands of the victorious hosts, and hundred of thousands of dollars' worth of army supplies. If the Japanese continue their pursuit, by the time this paper reaches our readers the Russians will have all been driven out of Manchuria. Notwithstanding the defeat, the Russians declare for continuing the war, and will put fresh troops into the field as soon as possible. Gen. Kuropatkin has been superseded as commander-in-chief by Gen. Linevitch, who, it is reported, is a great favorite with the rank and file of the army. Military experts declare that the Russians are whipped, and give it as their opinion that the Czar ought now to sue for peace. This would be humiliating, but better now than to continue the struggle at great expense of men and money, and be compelled to do so at last. The Russians are too far from home, and have too weak a cause to fight far.

The South has suffered the loss of two distinguished and faithful servants during the past two weeks. General John H. Reagan, of Texas, who was Postmaster General for the Southern Confederacy, died at his home in Texas, and Senator W. B. Bate, of Tennessee, died last week in Washington. Both were held in the highest esteem as citizens and public servants. Both were faithful to the Southern flag as long as it floated, but when it went down, they surrendered, and were conspicuous examples of fidelity, doing what they could under the flag of the Union to restore the fallen fortunes of the South, and to maintain peace among the people. General Reagan was the last of Mr. Davis' Cabinet to die.

The prospects for a Panama Canal in the near future are by no means bright. The business, it is said, is badly managed. The Daily Picayune, of the twenty-first, says: "It was supposed that the

commission would let out to competent and responsible persons contracts for the construction work, but, on the contrary, the commission has undertaken to purchase supplies, hire labor, and carry on the work. The commission could not do this properly if it were stationed and domiciled upon the Isthmus, but the yellow fever prevailing there has kept the commission away, and it has been attempting, from its headquarters in New York or Washington, to carry on the work thousands of miles away." If this be true, it goes without saying that no person now of middle age will live to see the completion of the work.

Missionary Training-School.

Since our last report Dr. Julius Magath, Professor of Hebrew at Oxford, has lectured to the Training-school on "Our Mission to the Jews." On Sunday afternoon, at Watkins Hall, an evangelistic service was conducted by Prof. Magath for the Jews of Nashville, at which a large attendance was present.

Miss Belle H. Bennett, who has given such devoted and efficient service to the Woman's Home Mission work, spoke Sunday evening of the religious life among the Southern Highlanders. This was pronounced by some to be the most inspiring lecture delivered before the Training-school.

At the Monday morning Preachers' Meeting, Dean Tillet read a paper giving a summary of the lectures and addresses delivered before the Missionary Training-school and the Preacher's Meetings, giving special attention to the problems before Nashville Methodism, and outlining a programme for their solution. In laying down a platform of united effort, the Dean called for committees to give careful study and attention to the following subjects: To study the moral and religious welfare of boarders in up town boarding houses, and the floating population of the city; that of the students, the laboring classes; a committee to supervise church and parsonage improvements, building, and changes; a Methodist Hospital, a Woman's Training school and College; the religious life of prisoners, reformatories for children, the need of deaconesses, our duty to the negroes, a mission to the Jews, our relation to the amusement question, and various other phases of modern city life.

The climax of our plans is in a

quickening of the spiritual life of all our churches. The dean urged upon all the pastors following up the inspiration of the Training-school by a series of revival services in every pastoral charge. Dr. Tillet's paper was referred to a special committee of three who will report upon it at the next Preachers' Meeting.

At this point Dr. Lambuth read an extract from the following letter from Bishop Charles B. Galloway: "I am rejoiced that the Missionary Training-school has been such a notable success. Let the closing hours be the beginning of a great connectional revival."

The meeting, Monday night, was a public service of Scripture reading and song, illustrated by the stereopticon, conducted by Dr. Lambuth and Bro. McCulloch. The audience numbered over three hundred, and was a demonstration of what may be gotten together in Nashville at an evangelistic service. All sorts and conditions of people were there, some of whom, doubtless, had not been to church for many years—ragged news-boys, factory workers, the unwashed and the unfed. These people came out to see the free magic lantern show, but they kept their places in perfect order for an hour and a half, with eyes fixed upon the pictures, hearing Bible stories and singing songs, the hymns thrown upon the canvas.

Tuesday evening, Feb. 28, the faculty and Board of Directors of the Missionary Training school met for supper and conference in the lecture-room of McKendree Church. After conclusion of the meal Dr. Lambuth, the president, called attention to the successful session that has just closed, and emphasized particularly the spirit of prayer and devotion that has characterized the Training-school from the beginning. There have been some fifteen conversions in the religious meetings held during the session.

By vote, the Board of Directors expressed their thanks to the pastor and official members of McKendree Church for the use of the building during these two months, and to all who have helped to make the school a success.

The treasurer's report showed that it required practically \$2,000 to run the training-school during the two months. It was feared at first that there would be a considerable deficit to be provided for after the school adjourned, but the generosity of friends and the excellent business management of the school make it possible to report that the first session closes with running expenses all met. It

gives us great satisfaction to make this statement, and the church will likewise rejoice to hear it. One friend gave \$250, another \$200, and several gave \$100 each, and a great many lesser sums; Conference Mission Boards and individual churches also provided a number of scholarships.

The question of meeting the expenses of the school for another year was carefully considered by the Board of Directors. Three plans were discussed. First: To ask the General Board of Missions, which has general oversight of the Training school, to make an appropriation to meet the expenses of the school in whole or in part. Second: To depend upon the generosity of friends and scholarships from Conference Boards, as was done this year. Third: To begin at once to build an endowment, and increase it from year to year until an ample income is provided. All three will be necessary for a few years, but the last plan will be the ultimate policy of the directors, and already, at this writing, the sum of \$800, with interest at six per cent., for ten years, has been secured for the Endowment Fund, and before this letter is published, we have every reason to believe the sum will be \$1,000, or over.

The Board of Directors endorsed the general plan of conducting the school pursued this year, and adopted the same for the next session. Some changes are proposed, such as leaving the afternoon free for reading and original research, and thus affording the student more time to follow up the suggestions received in class-work.

A special committee, consisting of Dr. E. B. Chappell, Dr. W. F. Tillet, and Dr. O. E. Brown, was appointed to draw up a paper containing a summary of the work of the Training-school, together with such recommendations as the Board of Directors may approve, and lay the same before the annual meeting of the General Board of Missions.

The work of publishing the addresses delivered before the Training-school has already begun, and will be pushed to its completion. At least 100,000 copies of these lectures will be put into the hands of pastors and official members at a cost of five cents a copy, or less if ordered in lots of 100 copies.

With thanks to the Conference papers for their repeated courtesies, we commend the Missionary Training-school to the thought and affection of the church. A. M. TRAWICK, JR.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Christian Conscience in Public Matters.

Recently Bishop Galloway delivered a strong and telling address at a great mass meeting in Memphis. A part of this address we give our readers, feeling assured they will read it with interest and profit. Among other vital things Bishop Galloway said:

RELIGION AND POLITICS.

Sectarianism should never enter politics; but religion everywhere and always. The churches should have no political creed, but individual Christians should not be without one. Clearly defined and conscientiously embraced. Every citizen a politician and every politician a religious, God-fearing man, would give us an ideal republic of millennial and supernal strength. To approximate it should be our prayer and effort.

Washington, in his farewell address—that last will and testament of the Father of his Country to the people he loved better than life—uttered these wise words:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to support these great pillars of human happiness, these foremost props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

PREACHER'S DUTY TO STATE.

I wish now to state, with all the clearness and emphasis possible, my conception of a preacher's duty as a patriot—his obligations and responsibilities to the State:

1 His call and consecration to the ministerial office does not absolve him from the sacred duties of citizenship. The high functions of an American freeman he ought to exercise with patriotic fidelity and under the sanctions of a Christian conscience.

2. But as he sustains the same pastoral and spiritual relation to men of different and divergent political views, he should never be active in party politics. The mitre and the crown should never encircle the same brow; the crozier and the sceptre should never be wielded by the same hand.

3. With everything that affects personal character and social morality, and, therefore, national destiny, the preacher should have deep and divine concern. He can not be indifferent to public morals without an impeachment of his divine commission to preach a gospel of redemption.

4. The moral phases of all public questions are legitimate themes of pulpit discourse and cause for ministerial solicitude. Christianity is a present-day religion. Its vital principles are the rules for daily life and the highest inspirations to noblest endeavor. What ever violates these principles and, therefore, imperils the individual and the State, we must antagonize with all the uncompromising firmness of a Hebrew prophet and all the intrepid earnestness of a divinely ordained apostle. And yet some politicians of the smaller sort affect great alarm when a minister insists upon applying the eternal and unalterable principles of the gospel to the conduct of public affairs. So long as we limit our discussions to the fall of Adam, or the afflictions of Job, or the story of Jacob, they approve and applaud. But dare to apply the ethics of the Man of Galilee to the rum traffic, the gambling mania, the social evil, political corruption, or the secularizing of our Christian Sabbath, and then are heard the solemn warnings against preachers in politics and "mixing politics and religion." The same cry was heard against Elijah and Elisha, the great prophets of the olden time, and yet they were really the firmest pillars of the empire. For such fidelity to his country Isaiah was persecuted to the death, Jeremiah endured long imprisonment, Paul was beaten with many stripes, and the heroic in all ages have encountered the fierce hostility of an ungodly world. But these only

accentuate the call of God to preach his full gospel, which is at once a divine antagonism to all sin and the offer of redemption to every sincere penitent. And from that high mission we are not to be swerved or alienated by unkind and cruel criticism.

SAVONAROLA'S ONE ERROR.

In order to make my positions yet clearer, I call attention to the striking historic illustration we have in the suggestive story of Savonarola. An eloquent preacher, a fearless patriot, a mighty reformer, he was the most conspicuous figure in the history of his times. His voice rang out like the notes of a bugle, arousing the people out of moral and political sleep, and called a nation back to God. His mightiest weapon was the preached gospel. He thundered forth the judgments of God, and wrought a revolution in the thought and life of the people. Then he made the fatal mistake of assuming the functions of a political dictator. The great preacher became a civil ruler. He made and unmade judges, governors and magistrates. In a word, the monk became a prince. Had he contented himself with arousing and developing moral sentiment, and urging that it be crystalized into constitutional and statutory law, to be administered by those specially charged with the functions of civil government, the reforms he instituted would have been more permanent and far reaching.

As an illustration of an extreme view on the other side, I mention the case of Father Mathew, the apostolic champion of temperance in Ireland. The movement he inaugurated swept over his native Erin like some great wave of the sea, and effected a reformation amounting to a revolution. Thousands were reclaimed from besotted habits. Desolate homes and hearts were made to blossom as the rose. Crime decreased everywhere until jail keepers were almost without an occupation. But Father Mathew made one fatal mistake. When he held a nation in his hand—when the moral sentiment of the people had been aroused to a sublime passion—he let the supreme moment pass, and Ireland again lapsed into its old ways. That sentiment should have been crystalized into prohibitory law, and the results of the mighty movement securely preserved. Seeing the enthusiasm chilled, and the cause, inaugurated and sustained by his personal magnetism, begin to decline, Father Mathew acknowledged his mistake and bitterly recognized the necessity for prohibitory legislation. From both extremes let us take timely warning.

DR. PALMER AND GOV. NICHOLS.

When the titanic struggle was on in Louisiana over the extension of the notorious Lottery charter—that infamous gambling institution that did so much to debauch the morals and manhood of the nation—among the chieftains in the contest then were two conspicuous figures, the Rev. Dr. B. M. Palmer, the eloquent and venerable Presbyterian pastor in New Orleans, and Gov. Francis T. Nichols, the battle-scarred hero of many a reddened field. The great preacher, by the power of his imperial eloquence on the platform and in the pulpit, aroused the moral indignation of the masses against the giant and cruel monopoly of gambling, and made it possible for the State to rid herself of the shameless evil. America has presented no more magnificent spectacle than that aged preacher, bending beneath the weight of more than seventy years, and yet with fire of immortal youth in his brave soul, fighting like a hero to save a great Commonwealth from moral degradation and ruin.

But when the Legislature met, by ways and means known to the ingenuity of hell itself, a bill for the renewal of the Lottery charter dragged its slow and slimy passage through both Houses, and was presented to the governor for his signature. But, thank God, that State had a chief executive whose courage had been tested in the storm of war. On one battlefield in Virginia, while leading his brave brigade in the front, one arm was shot off and buried. On another field one leg was shot off, and yet on another one eye was shot out. When that Lottery bill was laid on his desk, he arose from his seat and said: "I have but one hand, but before I would disgrace it by signing that bill, I would have it torn from my body, carried to Virginia, and buried by the side of its mate."

Such sublime heroism commands admiration and is worthy of emulation. Both were heroes and Christian patriots—the great preacher and the brave governor. And who will dare affirm that the saintly and now sainted man of God was not in the line of his apostolic duties?

For a minister to be doubtful on such an issue, and craven at such a time, is to dishonor his divine commission. Our mission is to save man, and not fawn at the power or cringe before the threat of small men in high places. We are our brother's keeper, and must account to God for our sacred stewardship.

The habit of reckoning on Christ is the key to a useful life.—F. B. Myer.

Church Extension.

THE MISSISSIPPI CONFERENCE.

Since the organization of the Board of Church Extension by the General Conference of 1882 the Mississippi Conference has paid on the assessments for church extension, \$40,657.22, and to specials, \$427.43, and to the loan funds, \$1,644, and during the same period has received in donations, \$24,467, and in loans, \$8,600. This aid has been given to 185 of the 443 churches now owned by the Conference, which is far more than one-third of the whole number, and yet the Minutes of the Conference for 1904 indicate that there are 84 congregations without a house of worship. These Minutes show also that the increase in the number of congregations during the year was 20, and the increase in the number of church-buildings only 10. These figures show that the demand for church extension money in the Mississippi Conference is increasing at a very rapid rate. I am thankful to recognize the fact that of the part of the collection turned over to the General Board from the Mississippi Conference, the General Board is not expected to return a very large proportion to the Conference, but, like other of the large Conferences of the church, they have allowed the Board to use a large part of their giving in strengthening the weak places of the church. There is no doubt but that this was and is the plan upon which the whole organization was intended to be worked, and must be worked, in order to be the blessing it was intended to be to the church. Notwithstanding the very large demand for church extension money in the Mississippi Conference, I regret to note that a smaller per cent. of the assessment was paid than for several other of the important objects for which assessments are made. I am sorry the per cent. of payment in 1904 was even less than in 1903. May I excite among your people additional interest in the cause of church extension, by stating that the last General Minutes of the church that have been published—the Minutes for 1903—show that our church had 3,471 congregations without a house of worship, and that 189 of these were in our foreign mission fields?

When the Board of Church Extension met in annual session, last April, there were before them applications for three times as much in donations as we were able to grant, and twice as much in loans. I know not how many of these undertakings had to be dropped or postponed because the Board could not aid them. Largely over one-third of the church buildings owned by the M. E. Church, South, have been aided with church extension funds. The payment by the whole church in 1904 is \$7,945.44 in advance of the payment in 1903, and is a fraction over 80 per cent. of the assessment. How glad would I be if, when the Board comes together, I could report that we have the means to grant all that is asked of us in the home and foreign field; but, instead of this, I must report that the larger

half of the applications must be refused. In some cases where applications are refused, the pastor has a hard time to raise his assessment afterwards, because the people did not enjoy the failure to grant their request.

I hope every presiding elder in the Mississippi Conference will see to it that at every District and Quarterly Conference the church extension cause shall have such prominence as that our people will not subordinate that cause to any other of the important work of the church, and that all pastors will be able to report at the next session of the Conference, "Assessment for church extension paid in full."

Inasmuch as the demand for our loan funds is so very far beyond our supply, may I not confidently ask to be put in communication with any of our friends who may be able and willing to add to our loan fund by direct gift or on our annuity plan?

P. H. WHISNER, Cor. Sec.

March 7, 1905.

Jonesboro, La.

DEAR ADVOCATE: We held our first Quarterly Conference, embracing the third Sunday in February and Saturday before. Our beloved presiding elder, Rev. C. B. Carter, was present, and presided to the full satisfaction of all present, and preached four most excellent sermons. The writer and wife had the pleasure of having Bro. Carter stay with us the most of the time while here. Our next Quarterly Conference will be held at Dodson.

We are moving along fairly well on the Jonesboro work. We are making an effort to build a good house of worship here. At present we are hindered largely by having no house of our own. Our church here is not very strong, but we have some determined members here, and by the grace of God we will build a church here.

While the weather has been bad a good part of the year, yet I have filled all my appointments punctually, and am praying and expecting God to bless the efforts. Let all God's people pray for me, that I may do a good work.

S. D. HOWARD.

March 9, 1905.

Rayne, La.

DEAR DOCTOR: We have just closed a most gracious revival in Rayne. It was a revival in deed and in truth, for some who have been indifferent about spiritual things have been awakened, and are determined to live nearer God. It is conceded by the church membership to have been the best meeting held in recent years, for which I render thanks unto God.

Bro. R. R. Jones, of Greensboro, Ala., did the preaching, and from the very beginning of the meeting the Spirit's power was felt. Bro. Jones is a young man of sterling qualities, and presents the gospel in forceful terms. He denounces sin with boldness, and then pictures the love of Christ for dying men in tender and loving tones. I thank God that he is a staunch believer and an earnest

advocate of the use of the altar in revival work. The results of the meeting are very gratifying. We have had twenty-six applications for membership, four will come to us by letters, and some others will unite with other churches. A great work has been done in the church, backsliders have been reclaimed, and indifferent ones have been quickened. The young people have been stirred as never before. I am glad that Bro. Jones will spend some time in this district, for it will result in a great spiritual uplift.

Bro. Waltman, of Indian Bayou circuit, was with us several days, and rendered valuable service.

After such a delightful and spiritual refreshing we feel more like serving God. We aim to do greater works for our Lord. We ask an interest in the prayers of all the readers of the ADVOCATE.

Yours in the work,

W. D. KLEINSCHMIDT, P. C.

March 7, 1905.

Haynesville, La.

Our first Quarterly Conference was held yesterday at the time first appointed. The weather and wrecks on the railroad prevented the "beloved" from reaching us; so he gave us another date. The reports indicated the work in fair condition, notwithstanding the fact that our congregations have been almost entirely nil, except for three sunshiny Sundays, since we entered upon our work—Dec. 25, 1904. The finances were well up. A good start made on the collections, a Woman's Home Mission Society of twelve members organized, and twelve members received into the church, are among the items reported. Our new presiding elder won his way to the hearts of all who met him and heard him. He guides the "white horse" as though he had been raised where presiding elders are trained.

We are praying and laboring for a general revival, and we believe it is coming. Amen!

J. M. WEEMS.

Haughton, La.

MR. EDITOR: We are moving along very smoothly with our work here. Continue to improve parsonage; preparing for painting same, while we are planning and collecting money for repairing and enlarging two of our churches. Preaching on subject and talking ADVOCATE.

Yours truly, W. F. HENDERSON.

Notice.

The Seashore District Conference is called to meet in Lumberton, Wednesday, April 26, and to remain in session through Sunday, April 30. Should there be no absentees, there would be present 90 lay delegates, 36 preachers in-charge and assistants, 4 superannuates, 20 unemployed local preachers, and the presiding elder—a Conference of 151 persons.

Let everyone entitled to membership strive to be there, and go in a prayerful spirit.

T. L. MELLEN, P. E.

Feb. 28, 1905.



Let go or die. That's the alternative of the shipwrecked man with the money bags. A great many people have a like alternative before them. Business men come to a point where the doctor tells them that they must "let go or die." Probably he advised a sea voyage or mountain air. There's an obstinate cough that won't be shaken off. The lungs are weak and perhaps bleeding. There is emaciation and other symptoms of disease, which if unskillfully or improperly treated terminate in consumption.

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"It gives me pleasure to send you this testimonial so that some other poor sufferer may be saved, as I was, by Dr. Pierce's Golden Medical Discovery," writes Geo. A. Thompson, of Sheldon Ave., Chatham, Ont., Canada. "I had a cough for years, expectorated a great deal and was slowly falling. Was losing flesh every day. Lost in weight from 150 pounds down to 125. My flesh got soft and I had no strength. Did not say anything to any one but made up my mind that the end was not far off. One day my wife was reading in the Common Sense Medical Adviser about Dr. Pierce's Golden Medical Discovery, and I said, that sounds more like common sense than anything else that I had heard. I at once bought a bottle of your famous remedy and before I had taken half of one bottle I felt better. Took thirteen bottles and it made a new man of me. I gained sixteen pounds and never have had a cough since. I feel splendid and give all the credit to your medicine."

Given away. The People's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. The book contains 1008 pages, over 700 illustrations and several colored plates. Send 21 one-cent stamps for the paper-bound book, or 31 stamps for the cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.



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Special Offers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEESON, Pres.,
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Dr. C. I. S. Cawthon, Andalusia, Ala., declares "Tetterine" is superior to any remedy known to me for eczema and stubborn skin diseases. Many other physicians unite in this testimony. It has accomplished wonders in their practice. It is amazing that any one would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50-cent box of Tetterine. Your druggist or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga. Tetterine Soap, only 25c. cake.



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Many people have chronic Malaria—that tired feeling, with the bad taste in the mouth in the morning—when they really do not know what the trouble is. If you are thus afflicted, why not try some of Dicks' Liver Pills, followed by our great Chillifuge remedy? It is, perhaps, the very thing you need, though you may never have had a chill in your life.

Thought from Last Sermon.

The Cry of the Blood

Cain may slay his brother and hush his voice forever, but the very blood, the crimson stain on God's fair handiwork, will cry to heaven for vengeance. It is so of every sin. Each leaves its path with wreckage strewn that tells the history of hell's invasion, and every energy opposed to heaven wakes voices that shriek for vengeance to the God of life and harmony.

H. M. ELLIS.

Walnut Grove Circuit.

DEAR DR. BOSWELL: Our first Quarterly Conference for this circuit was held March 4. Bro. Morse was present, and did us some faithful work and preaching. The reports from the various churches were encouraging. I don't think I ever attended a more spiritual Conference. My stewards made a more liberal assessment for the pastor, and did it willingly and gladly. We are now engaged in building a church at Zion, and will build one soon at Franny, Miss. We built one new church last year; will build two this year.

Well, I never was more engaged in my life (have thirteen appointments to fill), nor never was I more happy than I am to-day. I have forgotten my own comfort and interest, yet I am comforted and am easy. God is taking care of me and mine. All my children are members of the Methodist Church, and are taking part in the church. The people on Walnut Grove circuit are interested in my welfare and the welfare of the church. My Board of Stewards are good men, and stand by their pastor. The presiding elder, the preachers, the stewards, the people, or members, all agree, all happy and busy.

Yours, etc., M. L. WHITE.

Walnut Grove, Miss., March 16, 1905.

P. S.—I want to thank "Observer" for that splendid article in the Advocate of last week. It is full of truth.

M. L. W.

Missionary Institute at Wesley Hall.

The annual Missionary Institute at Wesley Hall began Friday night, March 3, and closed Sunday night, March 5. This series of services held in the Spring each year is regarded as one of the most potent forces in the religious life of Vanderbilt University. The meeting just closed proved to be of unusual interest and power. One who has been present at many such gatherings was heard to declare that this seemed to him the most gracious of all the Conferences of like kind that he had attended.

We were deprived this year of the privilege of having with us some of our workers in foreign fields. All of our returned missionaries had left Nashville some time before the Conference began. We were favored, however, with an address by Prof. Rodriguez, a native clergyman from Mexico, now employed by our Publishing House as translator. He spoke earnestly of the needs of Latin America. A number of students took part in the services, presenting

sketches of eminent missionaries, or discussing some phase of missionary work. The Conference was in charge of Dr. W. R. Lambuth, assisted by Rev. J. W. Shackford and Dr. O. E. Brown. Helpful addresses were delivered by Drs. Parker, Ward, Winton, Lambuth, Profs. Stevenson, Brown, Carter, and by Mr. Shackford. Especially inspiring was the address of Miss Belle Bennett on "Work for the Negro."

The needs of both home and foreign fields were emphasized. A new and striking feature of this Conference was the attention given to the missionary opportunity and obligation of the pastor at home. Light was thrown upon this subject by a study of parts of Mr. Mott's new book, "The Pastor and Modern Missions."

Sunday morning, at 11 o'clock, Dr. O. E. Brown preached a glorious sermon from John xii, 24. It was a call for complete consecration. The buried life was declared to be the fruitful life. The way to save life is to lose it in the service of God. The words of the speaker were driven home by the Spirit to many souls, and there was a great searching of hearts. All during the day a spirit of thoughtfulness and prayer was manifest throughout the Hall.

The meeting Sunday night was largely a service of testimony and consecration. It was a gracious occasion. Hearts were touched and eyes were bathed in tears as man after man told of the conflicts through which he had passed and of his purposes for the future. A goodly number of our men have offered themselves to the Mission Board for foreign work. Many more have been led to an earnest, prayerful consideration of the field in which God would have them place their lives. "The Lord hath done great things for us, whereof we are glad."

E. W. LIPSCOMB.

Rev. W. D. Burroughs.

Bethany Church, Ebenezer circuit, Durant district, North Mississippi Conference, met in Church Conference, March 12, 1905, and adopted the following preamble and resolutions:

Whereas, It has pleased Almighty God, in the dispensation of his providence, to remove from time to eternity our much-esteemed and worthy pastor, W. D. Burroughs, March 6, 1905; therefore, be it

Resolved, That we cordially sympathize with the bereaved wife, children and relatives of our deceased brother, who have lost an affectionate husband, a kind and indulgent father, and the best of friends.

Resolved, That the above preamble and resolutions be spread in full upon the record of our church, and a copy transmitted to the family of the deceased, and also to the NEW ORLEANS CHRISTIAN ADVOCATE, District Reporter, and the Lexington Advertiser, and request that they publish the same.

J. W. WHITTINGTON, Sec.

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MACBETH.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

New Orleans Preachers' Meeting.

The Rev. Dr. Day, missionary from Turkey, has recently been visiting the New Orleans Churches in behalf of the orphans of the massacred of the Armenian Christians. Dr. Day is doing a great work. He is placing many orphans in Christian homes in this country. These youths are being educated in our schools, and it is the purpose of Dr. Day that they shall return to their native land as missionaries, carrying the gospel of Christ.

It is said that over 1,000 people attended the special service at Carondelet on the evening of the twelfth. All the services are well attended, and the people of the Church are expecting great things this year. All are interested in the new Church, which will soon be built on St. Charles, near Lee Circle.

The reports from the various Churches are as follows:

Algiers: "Overflow" services, both morning and evening, but slim congregations.

Parker Memorial: Six accessions; five infants baptized. Dr. Day took up a \$50 collection for Armenian Orphans.

Carondelet: Six accessions. Bro. Carter, missionary from Cuba, gave strong talk at prayer meeting.

Felicity: Repairing Sunday-school room.

Burgundy: Small congregation, on account of rain.

Carrollton: Four accessions.

Louisiana Avenue: Very fine prayer meetings. Started work at Epworth Mission.

Dryades: Everything moving along nicely; five accessions.

Bro. Brown gave us a very fine paper on, "The Preacher as a Man of God." The subject was further discussed by Revs. Vaughn, Dodsou, Sligh, Wray, and Craddock.

W. W. HOLMES, Sec.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business.

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Millsaps College Notes.

By J. E. WALMSLEY.

At one of the recent faculty meetings it was decided that the proceeds of the Oakley Fund be invested in a set of books each year, to be given at commencement to that member of the Sophomore class who has made the highest average grade on all of his Freshman and Sophomore studies. This fund was secured by Mrs. J. R. Bingham, of Carrollton, Miss., as a memorial to the late Rev. J. S. Oakley, of the North Mississippi Conference, and the money was given by the Sunday-schools on the charges which Mr. Oakley had served.

Dr. Murrah announces that the commencement sermon will be preached this year by Dr. James Atkins, of Nashville, the General Secretary of the Sunday-school Board, and the college and its friends are surely to be congratulated on securing this eloquent divine for this occasion.

The college is now in the midst of the second-term examinations, and the boys are wearing long faces and doing hard work.

About a week since an entertainment was given by the College Glee Club and Mrs. M. W. Swartz for the benefit of the library, and a neat sum was realized.

Jackson, Miss., March 11, 1905.

WE WANT TO SEND YOU,

free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the NEW ORLEANS CHRISTIAN ADVOCATE will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence, and it promptly cures indigestion, dyspepsia, flatulency, and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation, and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

Marriages.

Feb. 15, 1905, at the residence of the bride's parents, near Conehatta, Miss., by Rev. W. H. Lane, Mr. T. N. Pace to Miss Virgie Ezell, all of Newton county, Miss.

Feb. 19, 1905, at the residence of Mr. Henry Thornton, Kucner, Miss., by Rev. W. H. Lane, Mr. J. M. C. Bullard to Miss Carrie Smith.

March 17, 1905, at the Methodist parsonage, Decatur, Miss., by Rev. W. H. Lane, Mr. T. E. Red to Miss Alice Dukes.

Feb. 19, 1905, at the M. E. Church, South, Live Oak, La., by Rev. E. L. Cargill, Mr. C. M. Mixon to Miss Senie West, both of Livingston parish, La.

March 2, 1905, at the residence of the bride's mother, Rose Hill, Miss., by Rev. W. W. Graves, Dr. Hugh L. McKinnon, of Carriere, Miss., to Miss Josie E. Graham.

March 7, 1905, at the Methodist Church, Sulphur, La., by Rev. J. J. Kelly, Mr. Lanier Crockett to Miss Bertha Etie.

March 13, 1905, at the residence of the bride's mother, Port Gibson, Miss., by Rev. W. H. Lewis, Hon. H. C. Mounier to Miss Julia Reynolds.

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In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

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Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

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HOME CIRCLE

The Spelling Examination

The day of the spelling examination had come at last, and Johnny went to school in very nervous frame of mind.

He had worked hard and faithfully, and had studied his little blue spelling-book until it seemed that he knew it all.

There was to be a prize for the child passing the test examination. It was a beautifully bound book of stories. Johnny did so want that book, and now at last the day had come.

Each scholar was given a strip of paper ruled off into twenty-five lines. The teacher was to read the word and give three minutes to write it in. There were to be twenty-five words.

Johnny tried his pen, and because it did not write easily, he raised his hand and asked for a new one. It was given him, and, with his little forehead drawn into a scowl, he wrote the heading and then waited for the teacher to give out the first word. He looked around, and he was so excited that nothing seemed natural. The clock looked as though it was laughing at him, and the big insurance calendar seemed twice as large as before.

"Running." The teacher pronounced the word slowly and distinctly. Johnny knew how to spell that all right, and he quickly wrote it down. It seemed an age before the teacher gave the next word.

Johnny soon got used to waiting; and, when the twenty-fifth, the last word, was about to be given, he knew that he had all of them right so far. If only he could get the last one!

"Business," said the teacher. Poor Johnny was heart-broken! It was the one word in the whole book that he could not remember. Did the "i" come before the "s," or was it "b-u-s-i-n-e-s-s"? For the life of him he couldn't tell. So he sat there looking blankly at the calendar, slowly reading the advertisement. Suddenly a flush came to his cheeks, and, with a quick glance at the teacher, he wrote down the word correctly.

The next day, on which the prize was to be given, Johnny went to school with a sorry little heart under his jacket. Even the thought of the prize could not make him feel happy.

After the morning exercises, the teacher stood up to give the prize. "The spelling of the class has pleased me greatly," she said. "It was a hard examination, and I did not expect to have any one have them all right; but one boy did

have them all right, and another had all right but one. I am going to give the prize to Johnny Fairbanks as he had every one right. Tommy Jones had all except one." Then she started to pass the book to Johnny. Johnny was very white and seemed to be trying to say something. Finally he burst out: "Give it to Tommy. I cheated. Miss Hawley, I couldn't think how to spell that last word, and I was looking at the calendar there, and the word was on it; and I didn't say anything about it, but wrote it down just as fast as I could."

Poor Johnny! If he hadn't looked at the calendar he might have had the prize; for without the last word he had as many as Tommy. But the teacher had given the book to Tommy, as he had asked.

That evening at the supper table Johnny told all about it to his father and mother. His father said, "I had rather see you man enough to own up than to see you win a thousand spelling prizes." So Johnny went to bed happy.

Two days later his joy was made complete by a handsome book of stories, prettier than the prize book. On the first page his father had written, "For my son, who is not afraid to be honest."—Ferdinand A. Wyman, in the Christian Register.

Gran'ma Merry.

She lived in a low, weather-beaten house quite a way from the village, all alone except for Marigold, a big yellow cat, who usually lay sunning herself upon the window-sill of the south window.

There were always flowers in that south window; a hanging pot of pink oxalis that bloomed the year around, gay geraniums, verbenas and petunias on an oil-cloth covered shelf.

The children passing by to school looked up for a smiling nod from Gran'ma Merry. In hot weather they ran in to rest and get drinks of water; in the winter they warmed their feet while they had a chat with Gran'ma. Without a grandchild in the world, she was, nevertheless, "Gran'ma" to nearly every child in Brentwood.

Every week-day morning was spent in doing fine ironing. Her skillful irons moved among the tiny tucks and bewildering ruffles while she hummed some old gospel hymn.

Often, in the afternoon, she drew her rocking chair nearer the sunny window and worked on her rugs. Many people saved all their bright woolen pieces for Gran'ma Merry, and she spent many happy hours cutting them into strips to knit or braid. Gran'ma was a

real artist, and wove in the bright colors so prettily that her rugs were in great demand, adding many a welcome dollar to her scanty store.

A new family had moved into the house on the hill. Sterling Wilbur discovered Gran'ma before his father had the parlor carpet down. At bed-time he had a wonderful story to tell mother.

"There's just the nicest old lady down to that house in the hollow, mother," he began eagerly. "Twinkle and I were running races down the hill, and she was getting a pail of water in the queerest way! She put the bucket on a long pole, and it went down inside a sort of pen built of boards; then she drew it up full of water. 'Course, I stopped to watch her, and some way we got to talking, and she said, 'Come in, little boy, and get acquainted with Gran'ma Merry.'"

"She let Twinkle go in, too, and gave him a bone. How she laughed when he sat up so straight to beg that he tumbled over backwards! She's got a splendid yellow cat. Its name is Marigold, and she made friends with Twinkle. She did hump up and spit just at first, though."

"Gran'ma Merry says she's glad we moved here, 'cause it won't be so lonesome evenings if she can see our light. She knows a whole lot of stories that boys like, and she gave me two nice ginger snaps. I can go to see her real often; can't I, mother?"

"Certainly," said Mrs. Wilbur, "we must try to be neighborly. I am glad my little boy has found such a pleasant friend."

"And she says I'm to call her Gran'ma, like all the other children. Isn't that nice, mother? 'Cause, you know, I never had a truly gran'ma yet."

That was the beginning of many good times for both Sterling and Gran'ma Merry. Sometimes he harnessed Twinkle into his express cart and got Gran'ma loads of pine cones and sticks from the grove. Then there was sand to draw so that Gran'ma could sprinkle it on the icy path next winter. Every day Sterling found some little thing to do for Gran'ma.

In return, Gran'ma told him interesting stories about when she was a girl and always there was a lunch of cookies, doughnuts, or fried apple pies and cheese. Sometimes a wood fire was lighted on the hearth. Then Sterling would run home for his mother, for Mrs. Wilbur loved wood fires. They popped corn and roasted chestnuts upon the open grate, and Sterling laughed in delight at the funny shadows

that chased each other all about the low celled kitchen.

One day Sterling ran into the house all out of breath. "Oh, mother!" he cried, "I just found out that it's Gran'ma Merry's birthday tomorrow! And just think, she's going to be eighty years old! Why ee, her hair isn't hardly gray, and her eyes are bright and black, and she works hard every single day! Say, mother, let's make a frosted cake like I had for my birthday, and we'll go down and help her celebrate. I guess I shall give her my rose bush in the flower pot. The pink bud is so big it will blossom in the morning. And let's make some fudge; that's the best kind of candy for Gran'mas that don't have any teeth."

Such a grand celebration as Gran'ma Merry had! Sterling and Twinkle ran down bright and early with the pretty rose. "I've come to pull your ears," he shouted excitedly, "'cause I love you, Gran'ma, and mother and I are coming to have a party, by-and-by!"

Everything was jollier than even Sterling had planned, for Gran'ma was as merry as her name. And Gran'ma Merry, when she counted up her mercies that night, was thankful for all the dear, friendly children who ran in and out of her quiet home with their laughter and fun, but most of all was she glad over this brown-eyed, sunny-faced boy who loved old Gran'ma Merry.—The Advance.

Strange Barometers.

It was to be a great military parade, and Harold had been promised to go. Officers and soldiers galore, and one real live general, were to be there—and now, the very morning it was to come off, the weather never looked more threatening! Great clouds in the west were hurrying "to catch hold of hands"—Uncle Tom's way of expressing it—and if it rained 'twould spoil all the fun.

Many times before breakfast Harold went to the door and peeped out, a serious look on his troubled face that almost amounted to what grandma often called "a having-given-it-up" expression.

"Do you think, grandpa, 'twill rain?" he asked, going to the shed where his Grandfather Nichols was grinding an ax.

"Why—bless me! I hardly think it. Suppose we go to the barn and see what the barometers say!"

"The barometers!" exclaimed Harold, wondering. "In the barn—no barometers are there!"

"No! Suppose we see!" and his grandfather, with a mysterious look, laid down his partly ground ax and started for the barn.

"Are they new?" asked Harold, doubtfully.

"Not especially—some have been hatched over two years!"

"Hatched—barometers!"

"Yes, indeed—everyone of them! How else could we obtain our hens?"

"Hens!"

"Certainly. Now let's see! Here they are—and not one of them oiling herself! No; no rain to-day. You'll see the parade right enough; all the barometers say so!"

"I don't see how you can tell from the hens!" and Harold looked incredulously at the flock before him.

"They're not oiling themselves," explained grandpa. "Haven't you seen hens rub their bills over their feathers sometimes? Each one has an oil sack, and when it is about to rain they take oil on their bills from their sacks and rub it over the feathers, so they'll shed water. You see, that's why I call them my barometers."

"But do their weather predictions always come true, grandpa?" for Harold was still doubtful.

"Not always; but I'd give more for what my feathered barometers tell me than for any newfangled weather indicator that you buy."

"I guess, grandpa, the hens are weather prophets this morning. See, the sun's coming out!"

"And so will the parade—see if it doesn't!" laughed grandpa, gayly.

And it did. And, strange as it may seem, Harold's thoughts all that forenoon were divided between the columns of marching soldiers and the strange hen barometers at home.—Adelbert F. Caldwell, in Sunday-School Times.

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Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

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735 BARONNE ST., NEW ORLEANS.

Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

ENTERED AT THE POSTOFFICE AT NEW
ORLEANS AS SECOND-CLASS MATTER.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

TERMS.

ONE COPY, ONE YEAR, \$2.00; SIX MONTHS, \$1.00.
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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Hurler, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, March 23, 1905.

AFTER THE EVANGELIST HAS GONE.

After a successful campaign, extending through weeks, under the direction of a strenuous and popular evangelist, there is almost sure to follow a reaction, and the pastor, deeply concerned for the spiritual welfare of his people, experiences a hard and trying time. His congregation declines, sometimes to the zero mark. Even true and trusted members call off and take a rest. Not a few who were interested and actively engaged in the work, and some who professed conversion and united with the Church, are found no longer in their places. It requires diligent search to find them, and, when found, no sort of persuasion or attention can retain them as regular attendants. This is discouraging.

But the pastor should prepare himself to meet this state of things. He should remember that the faithful ones will return, and give himself no concern about them. He should bear in mind also that the evangelist gets hold of a class that he can never reach—at least, they are attracted to the Church. He should not count on these to any great extent. Too many of them are stony-ground hearers, or as faithless as those who followed our Lord for "the loaves and fishes." Certainly, the pastor should do by them the part of a faithful shepherd, but by no means should he suffer himself to become disheartened because they fail to hear his voice. There are others who will heed, and to care for their souls will fill his heart and his hands. And when the heart is filled with solicitude, and the hands with work, there will be no room nor time for despondency.

Again: The pastor will discover that the evangelist, if he is what is termed a "free-lance"—striking in all directions, regardless of

consequences—raises a hurrah never experienced under his own preaching. Taste for such preaching is thus created. The pastor's preaching, of a different order, may not in the future be relished, but he will make a serious mistake if he undertakes to change his style and follow the fashion of the evangelist. We have seen preachers attempt to do this. Some gained reputation as mimics, while others disgusted their hearers. Let every pastor be himself, even after the evangelist has gone. He will maintain his self-respect, and the respect of his hearers. And they will love him, both for his own sake and the work's sake.

WAITING FOR HIS HORNS TO GROW.

A young brother, "fresh from classic halls," was appointed to a circuit, but, after a short experience, he concluded that "all men are but mortal, and that even Bishops err," and quit the field. The Bishop's mistake, or something else, has had the effect of creating in his mind a fear that Methodism is heading in the wrong direction. In the course of time, providence permitting, he proposes to come to the rescue and save the Church from wreck. Hear him:

"There are some weighty matters which I desire to discuss, but I fear they are too weighty for my youthful brain; there are certain signs in our Church of which I wish to speak, but I refrain from the endeavor for fear that some fat, pet ecclesiastical ram might rush from his modern stall, and toss me into realms unknown on his theological horns. But, Mr. Editor, when my antlers are grown, when I am some one's fat pet ram, and when I am become hard headed, I hope to be able to stand my ground, and sound forth clarion notes in defense of Methodism, and against certain policies and signs of our day."

The brother's ambition is laudable, but, if he desires the ear of the Church in the future, he had better go back to his circuit, and do the work assigned him. One who abandons the post of duty in youth will stand a poor chance to command attention in the future, no matter how long his horns grow.

DOES GOD CARE FOR SINNERS?

The question, Does God care for sinners? may sound strange to our readers. To ask it may be regarded as useless. But those who so think should be reminded that no question is useless that serves to fix in the mind the abounding love of God.

Certainly, God cares for sinners. We believe this, not only because sinners are members of the human race over which divine providence in general is exercised, but also because, as members of the human race, they are the subjects of divine grace. If God had no concern for sinners, we do not understand how he could have been moved with a desire, not to say love, to provide for their spiritual welfare, both in this life and in the life to come. This was the purpose of the death of Christ.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." "The world" in this statement means the people of the earth—the people then living, together with all who had gone before and should follow after. The people, by virtue of the fact that they were sinners, were in danger of perishing. To save them, God interposed. This interposition is attributed to divine love, which was manifested in a way and to a degree possible only in God himself. This fact St. Paul expresses in the clearest manner: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

Our Lord's statement, as also St. Paul's, is a general one. Both speak of men collectively. But what is said of men in the aggregate may, with equal truth, be said of individuals. As God's providence is over men in general, so it is exercised over men in particular. This our Savior taught when he said, "The very hairs of your head are all numbered." God would hardly care for the bodies of men in particular without caring for their souls; and we feel fully justified in saying that the identity of every individual is fully known to God, and that he is as fully concerned about the welfare of one soul as if it were the only soul in the world. The parable of the lost sheep sustains this statement.

We know that many individuals are the objects of divine solicitude. They realize it, and assert it. In view of all that we know of the character of God, we could hardly say that he is partial to these individuals by virtue of any natural goodness in them; they possess nothing of the kind. Other men, just as good by nature, are reckless, and appear to be abandoned. The difference between the two classes is, one has yielded to divine influence, and the other has resisted it. The perverseness of

the will, and not the exercise of stronger influence over one class than over the other, accounts for the difference in the attitude of the classes toward God. The attitude of God towards the two classes is precisely the same, otherwise God would be justly chargeable with partiality—a thing impossible in a perfect being. "God is no respecter of persons."

As God so loved the world as to try to save it through his Son, so said the Son the Spirit "shall reprove the world." Does this mean the world in the aggregate? So be it. Then the influence of the Spirit is brought to bear as strongly on one as on another, and each one in person must feel it, and in person yield to it, or suffer the consequences. This indicates divine solicitude for individuals as well as for the race at large. And be it understood that this solicitude is manifested while individuals as yet are sinners. St. Paul is specific: "The manifestation of the Spirit is given to every man to profit withal." "Unto every one of us is grace given according to the measure of the gift of Christ."

To say that Methodism teaches that God cares nothing for sinners until he gets ready to arrest them suddenly is to slander a great evangelical body that teaches in the broadest sense God's concern for all men, and in striving, in common with Christendom, to impress this fact upon the attention of the world. If we did not believe that God cares for sinners, we could not consistently preach the gospel.

PEEPS INTO LIFE.

The autobiography of Dr. John Mathews comes to us under the title of "Peeps into Life." We have peeped into the book, and find it a record of surpassing interest. The printed page talks very much like Dr. Mathews talks in the social circle. People do not go to sleep when the Doctor talks. They will not sleep over his book. It is a record of a long, eventful, and successful life—a life wholly consecrated to God. Dr. Mathews spent ten years, or more, of his ministry in New Orleans. Six chapters are devoted to these years. They read like a romance; they are thrilling. Every Methodist in New Orleans would be profited by a careful perusal of these chapters.

We can not give anything like a full review of this book—too much space would be required. Get the book and read it. The price is \$1.50. If an agent does not call on our readers, we will be glad to procure the work for them, if they will send the amount.

PERSONAL.

Rev. H. N. Harrison is well pleased with his charge, Kentwood, and has before him the prospect of a happy and prosperous year.

The address of Rev. G. S. Roberts has been changed from 534 Howard avenue, New Orleans, to McDonoghville, La., where he is pastor.

McCool circuit, North Mississippi Conference, moves along well under the pastoral care of Rev. V. C. Curtis. We trust that the preacher's fondest hopes may be fully realized.

Rev. H. E. Carter, now in college, will be at leisure through the Summer, and will be pleased to correspond with brethren who may desire his services in revival meetings. Address him at Jackson, La.

Dr. W. B. Murrah came down to the city last week to attend the inauguration of Dr. Craighead as president of Tulane University. The Doctor kindly remembered the Advocate office, as he always does when he visits New Orleans.

A brother, writing from Jackson, Miss., says: "We have the presiding elder now. He persists in kindly getting to the very bottom of things, and manifests his concern in all departments of the work. He is a favorite in Jackson." Dr. A. F. Watkins is the presiding elder.

Rev. H. S. Johns, writing from Gueydan, La., says: "We had two fine sermons from Bishop Morrison on Sunday, the twelve instant, followed by two fine sermons from Rev. John F. Foster on the thirteenth and fourteenth. Our people were delighted and edified. There were two accessions on Sunday."

Dr. LaPrade is rapidly getting acquainted with the people of his charge, First Church, Jackson, Miss., and frequently receives new members. It is said that he "is a most brotherly spirit, and has won the preachers of the town completely." Dr. LaPrade's friends down this way are not surprised to hear that.

We noted last week the serious illness of Rev. L. P. Meador, of the Mississippi Conference. Since then the good man has gone to his reward on high. For many long years he was faithful in the Master's service, and useful in this work his life was worn away, and he won for himself a place on the Honor Roll of his Conference. He was a man of sweet spirit and much loved by his brethren. He rests from his labors and his works do follow him.

Rev. H. M. Ellis is doing a fine work at Capitol Street Church, Jackson, Miss. He has received nineteen persons into the Church during the quarter just ended, and has succeeded in doubly covering the assessment for foreign missions. The women and children are also active. The Woman's Foreign Mission Society sent off \$159 during the quarter, and during the year the Hattie Holloman Golden Links raised \$62. The Church is a hive of busy workers.

In a note accompanying the programme of the approaching Sardis

District Conference, Dr. Sullivan says: "The work in Sardis district is now moving on with even pace and good prospect. The severe weather of January and February made it difficult for both preachers and people to meet in Sunday-schools and congregations, and so the early aggressive work so much desired by an active pastor was greatly hindered. The preachers are in comfortable homes, and have been kindly received. Each man of them is trying to show himself faithful to his Master's call and to his people's needs."

Last Week's Advocate.

Last week's issue of the Advocate was specially rich in contributions. We are seldom able to give our patrons so much good reading in one paper. We feel sure it will be duly appreciated, and we hope our readers will join us in thanking those who so kindly contribute their time and thoughts for the good of the public. The writers will get nothing else but thanks, for, like the apostles of old, "silver and gold have we none." It is more consoling to good men to receive hearty thanks than to get cash for their trouble. Not every friend of the Advocate knows how helpful is a timely and well written communication. Let us have them!

The American Bible Society.

The appeal of the officers of the American Bible Society sent out last year was so generally heeded that the fiscal year was closed, March 31, 1904, without debt, and with a balance in the treasury. But the shrinkage in legacies during the year now closing has been such as to leave the Society practically where it was in 1903. The Society appeals again for help. No worthier cause appeals to Christians. Our Church has always been a fast and faithful friend of the Society, and the managers confidently turn to us in this time of need. The willing hearted, able to give much or little, will please send their contributions to Rev. J. E. Cunningham, Treasurer, Aberdeen, Miss.

Notice.

DEAR BRETHREN: Blanks for the reports to the Board of Missions have been sent to day. The delay was caused by the death of Bro. Duncan, who was the secretary of the Board. We are not prepared to say how much money is in the treasury, but hope to pay the first quarterly amount by the first day of April. Please fill out these blanks as correctly as you can. None of these questions are hard to answer to a preacher who has his work well in hand. He ought to know all we ask of him, and more.

Let every preacher in the Conference make a faithful effort to pay the assessment for missions by the first of May. Our mid year meeting will be in the month of May, and we are anxious to make a good report.

Bring the subject before your people, and present the claims of these, our brethren, who are in the difficult places in our Conference. We feel sure the people will respond.

W. S. LAGRONE.

A Correction.

MR. EDITOR: Having seen a paragraph in the columns of the Nashville Christian Advocate which stated that Rev. M. D. Fly, of the North Mississippi Conference, had been compelled to give up his work at Verona, I wrote to ascertain the facts of the case, and learned that he had sustained a slight accident while attending the session of Conference at Kosciusko, which in the end had proved more serious than was anticipated, and had for a time so inconvenienced him that he was unable to attend the country appointments attached to his work. My note brought the further information that he is still serving the church at Verona, where he is greatly beloved, and is almost, or quite, recovered from the disability in question. This correction is due to all concerned, and will be good news to the many friends of this able and devoted servant of the Church.

J. M. BEARD.

Gulfport, Miss., March 20, 1905.

Note from Brother Langley.

MR. EDITOR: Since the death of our precious daughter, Cora May, Feb. 11, many letters of sympathy have come to our parsonage-home from brethren in all parts of the Conference, and from many other dear friends where we have lived in the sunny days of other years. The writers will never know what comfort these Christ-like epistles have been to our sorrowing hearts. We thank them for kind remembrance in these sad and lonely hours. The good people of Olive Branch, and the charge generally, have also brought us under many and lasting obligations to them. They have borne our burdens, and wept with us in our afflictions. May the light of heaven, to which they have pointed us, shine into their hearts and homes when it shall be night!

A. W. LANGLEY.

Notice.

The special attention of the presiding elders and members of the Board of Church Extension of the North Mississippi Conference is called to Dr. Whisner's article which appears in the last issue (March 16) of the NEW ORLEANS CHRISTIAN ADVOCATE. It is earnestly desired that an hour at least shall be given to this cause at each District Conference, and the brethren who are to speak are requested to prepare themselves by studying Dr. Whisner's article and by such other facts as they may be able to secure.

T. W. LEWIS,
Ch'm'n Conf. Board.

Tupelo, Miss.

H. M. S.

The Home Mission Society of the Mississippi Conference will hold its eleventh annual meeting in First Church, Jackson, April 27-30.

Names of officers, delegates and visitors should be sent at once to Mrs. J. C. Cavett, North Congress St., Jackson, Miss.

Mrs. T. B. HOLLOWMAN, Pres.

Mrs. C. R. McQUEEN, Rec. Sec.

A MATTER OF HEALTH

ROYAL



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A Call for Help.

EDITOR ADVOCATE: Knowing that it is not the usual course to pursue to ask for money through the Advocate, yet I venture on the goodness of your heart and the clearness of your mind, as to the need of this mission field, to say that we are greatly in need of money for our New Road Church. If the friends of this helpless mission will give aid now, another year we will be self-sustaining.

All contributions will be acknowledged and greatly appreciated by your missionary,

S. H. WHATLEY,

Point Coupee Mission.

Melville, La.

Woman's Board of Home Missions.

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Ala., April 14-20. Friday, April 7, is set apart as a day of fasting and prayer. The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery.

Mrs. FRANK SILER, Rec. Sec.

Death of Rev. W. D. Burroughs.

The Rev. W. D. Burroughs, who passed to his reward on March 6, was a faithful member of the Ministerial Relief Association of North Mississippi Conference. Special notification has been sent to each member of the Association. Pay assessment promptly, remitting by bank check, money orders, or registered mail to the treasurer.

J. C. PARK,
Sec. and Treas.

Greenwood, Miss.

Notice.

The Woman's Home Mission Society of the North Mississippi Conference will hold its Annual Meeting in Cleveland, May 7-10. Delegates will please send their names promptly to Mrs. R. P. Walt, Cleveland, Miss. They must also be careful to provide themselves at starting point with certificates that they have paid full fare.

Mrs. E. W. FOOTE, Pres.

Mrs. A. C. YEAGER, Cor. Sec.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

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SCHEDULE IN EFFECT NOV. 27, 1904.

Trains leave and arrive at UNION STATION,
Howard Ave. and Rampart St., Daily.

	Leave.	Arrive.
Memphis Express.....	8:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	6:00 p.m.
Bayou Sara Accommodation..	9:40 a.m.	4:00 p.m.

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JOHN A. SCOTT, A. H. HANSON,
Asst. Gen. Pass. Agt. Gen. Pass. Agt.

WANTED—Industrious man or woman as per-
manent representative of big manufacturing com-
pany, to look after its business in this county and
adjoining territory. Business successful and es-
tablished. Salary, \$20 weekly and expenses. Sal-
ary paid weekly from home office. Expense
money advanced. Experience not essential. En-
close self-addressed envelope. General Manager,
Camo Block, Chicago.

Programme of the Preachers' Meeting and Missionary Institute.

To Be Held at SHREVEPORT, APRIL
3-7, 1905.

Opening sermon, 8 p. m., April 3,
C. W. Carter, D. D. Subject, Spir-
itual Development of St. Paul.

APRIL 4.

9 a. m.—Opening religious exer-
cises. General subject: The Preacher.
(1) In His Study, Rev. J. M. Brown;
(2) Among His People, Rev. F. N.
Parker; (3) In The Pulpit, Rev. J.
M. Henry.

11 a. m.—Address by Bishop Mor-
rison.

AFTERNOON SESSION.

General subject: Missions.
What Is Meant by Mission Work?
Whose Duty Is It? Rev. N. E.
Joyner.
Who Is My Neighbor? Rev. J. T.
Sawyer.

8—Address by Dr. Seth Ward.

APRIL 5.

9 a. m.—Religious services.
General subject: The Preacher.
The Unmaking of the Preacher,
Rev. H. W. Rickey.
Gristle Turned into Bone, Rev. W.
E. Boggs.

11 a. m.—Address by Bishop Mor-
rison.

AFTERNOON SESSION.

General subject: Missions.
Inter-relation of Missions and Spir-
ituality, Rev. Glenn Elian.
A Missionary Conscience versus
Missionary Enthusiasm, Rev. F. P.
Dook.

Stock Objections to Missions Stated
and Answered, Rev. C. B. Carter.
8 p. m.—Address by Dr. Seth
Ward.

APRIL 6.

9 a. m. Religious service.
General Subject: The Preacher.
Necessity of Intelligent Sympathy
by the Preacher with the Lives, Dif-
ficulties and Aspirations of His Peo-
ple, Rev. J. O. Bennett.

Peculiar Difficulties of the Preacher,
and How to Overcome Them, Rev.
J. A. Parker.

The Bible—How Did We Get It?
Rev. F. S. Parker.

11 a. m.—Address by Bishop Mor-
rison.

AFTERNOON SESSION.

Open Session of Conference Board
of Missions.
Subject—Louisiana as a Mission
Field. Duty General Board, Duty
Conference Board.

8 p. m.—Address by Dr. Ward.

Adjournment.

A cordial invitation is extended to
all the members of the Conference
who notify Dr. W. E. Boggs of their
purpose to attend, to be at this meet-
ing. The addresses of Bishop Mor-
rison and Dr. Ward will be special
features of the meeting.

The mid-year meeting of the Con-
ference Board of Missions will bring
all its members. The Board will dis-
cuss our work, and lay its plans for
the future. A new era is on for our
State. The preachers must keep
abreast of the movement.

This meeting will bring out some

of the best thought of the Conference,
as well as of Bishop Morrison and
Dr. Ward. The preacher who misses
it will do himself an injustice. Don't
forget to notify Dr. Boggs. He will
provide entertainment if he is notified
Otherwise not.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.
Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.
New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.
Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.
McDonoghville, Rev. G. S. Roberts, 534 Howard.
Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5530 Prytania street;
Phone 329 (uptown).
Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.
Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. A. S. Lutz, pastor; residence,
2617 Burgundy street.
Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1422
Harmony street.
Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).
Algiers, Lavergne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.
Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.
Dryades Street, Dryades, between Euterpe and
Felicity; Rev. E. P. Craddock, pastor; residence,
1720 Dryades street.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian
Territory and Texas invite the home-
seeker and others in search of a
profitable investment and business
competency, there is another field
along the Frisco System quite recently
opened to those interested in a per-
sonal betterment of financial re-
sources.

On June 1 the line of railroad here-
before known as the St. Louis, Mem-
phis and Southeastern (now Frisco
System), was extended to St. Louis,
thus making a territory in Missouri
and Arkansas, along the west bank
of the Mississippi river, accessible by
way of St. Louis.

The present service consists of
passenger train leaving Union Station
7:10 a. m. daily, for Cape Girardeau,
Luxora, Carruthersville and interme-
diate points to Memphis; also the
Cape Girardeau accommodation
(daily), leaving Union Station 4:20
p. m.

Some years since, perhaps a quarter
of a century, this section was avoided
by reason of want of development or
progressiveness; now, however, it is
considered equal, as the homeseeker
and investor may measure, to Okla-
homa, Indian Territory, Texas. The
change in condition throughout was
accomplished by large governmental
expenditure, a progressive people,
and extended railroad facilities pro-
moted and maintained by the Frisco
System, operating, as it does, nearly
700 miles of railway in the immediate
Mississippi Valley, less than 300
miles distant from St. Louis.

The soil is exceedingly fertile,
crops invariably abundant, timber
interests extensive and resourceful.

Those desiring additional particu-
lars will receive immediate response.

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New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties
have been discovered in the waters at
Eureka Springs, Ark., peculiarly
adapted to assisting in the curing of
drug and liquor habits. These new
properties have led to the establish-
ment of a large and splendidly appoint-
ed Sanitarium, where these diseases (if
they may be called such) are treated.
A large and commodious hotel has
been fitted up comfortably, and every
attention is given to patients. The
Sanitarium is in charge of a skilled
corps of specialists, and some re-
markable cures are being made. The
Sanitarium is in charge of Dr. O. A.
Reed, and this gentleman invites
correspondence on all troubles of this
nature.

Excursion tickets are sold from all
points on the



AT VERY LOW RATES.

The Beginning of an Important Work.

By BISHOP CANDLER.

As is known to many people, great numbers of Italians are coming into the South Atlantic and Gulf States. The climate and conditions are peculiarly attractive to them, and they are coming in colonies. Many of them are Romanists; most of them have renounced all religion. When the most pious people migrate they incur great risks to moral life. Even the Puritans, who came first to America for religious ends, suffered moral deterioration by the transfer, and were only rescued from ruin by the great revival of 1740. How much worse will be the case of these Italians if nothing is done to evangelize them? We must take up this work without delay, and prosecute it vigorously. Delay means danger to them and to us. They must not be met as laborers from whose toil profits can be made, but as brother-men needing our Christian help.

There are not less than 7,000 of them settled in and around Tampa, Fla. They have come to stay; they are buying and improving lands. At the last session of the Florida Conference it was planned to open work among them, but we had no preacher; but now that difficulty has been overcome. Dr. Lambuth has succeeded, through the kindness of Bishop Burt, in finding a preacher, who comes from Italy to serve them. He will be in place within the next few days. It is hoped that through his ministry many may be converted, and that some of the converts may be called to the ministry. From this beginning it is desired to extend the work wherever there is an Italian settlement among us.

To provide for the transportation of this Italian preacher, to support him for a year, and to secure a church for his services, there is needed \$3,300. This is but a small sum for so great an undertaking. The church we are offered is worth the sum alone. Of the \$3,300, the amount of \$135 was raised at the Florida Conference. This leaves \$3,165 to be raised, which sum is earnestly desired at once, that there may be no difficulty or delay in beginning the work.

I know many good people are interested in this work, for they have written and spoken to me about the urgent need of beginning it. I am sure many more realize how great is this necessity. Will everyone who reads this letter send me a contribution for the inauguration of this all-important work? Once it is begun in one

place, it will spread rapidly to others, and it will be self-sustaining in a few years. It is the making of the beginning that will involve most difficulty. Help me to begin it.

Atlanta, Ga., March 13, 1905.

H. M. S.

THE BOARD MEETING.

The Woman's Board of Home Missions will convene in Montgomery, Ala., April 14-20, at Court Street Church. The names of all who expect to go must be sent to Mrs. Wm. H. Thomas, 526 South Perry street.

IMPORTANT NOTICE.

Parsonages — Applications for aid for parsonages from the Board must be in the hands of the general secretary by the first of April, duly signed and properly endorsed.

INSTITUTES.

Under the auspices of the first vice-president of the Woman's Board, Mrs. L. P. Smith, three Institutes will be held in Texas at the following places and dates: Houston, March 14; Austin, March 21; Dallas, March 30. Miss Bennett and Miss Helm, Bishops Key and Hoss, with the Texas Home Mission workers, will be the teachers of the Institutes.

CITY MISSIONS.

Twenty-five trained workers, thirty-eight salaried workers, and one hundred and eighty-six volunteers, are the force engaged in the twenty-three City Mission Boards that are identified with the Woman's Board. Seven Settlement Homes, one Door of Hope, two Deaconess Homes, and one Home for girls between the ages of ten and eighteen, represent our industrial features.

BEAUTIFUL FIELDS.

Ofttimes our hearts are filled with the pure delight of living; the elixir of life courses joyously through our veins, and songs burst from our lips, because "our lines have fallen unto us in pleasant places, and we have a goodly heritage" in some pleasant spot of earth where a view of poverty and squalor does not mar the landscape. "A beautiful field" Dr. Guthrie called one of these burnt-umber views as he gazed down upon the most wretched, squalid, and poverty-stricken portion of the city of Edinburgh. "Love, the greatest thing in the world," can transform even these unpromising features into "a beautiful field," if rightly directed.

MRS. A. C. YEAGER.

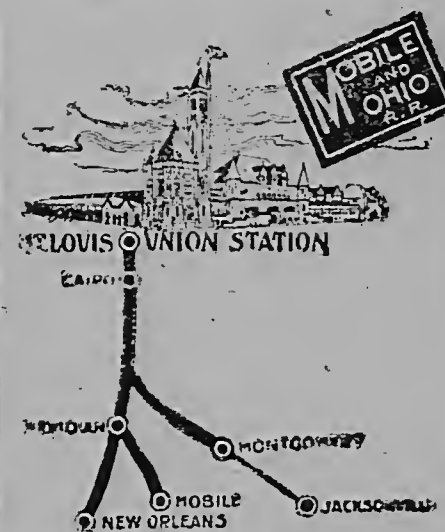
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New Orleans and Havana, Cuba.
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F. S. DEOKER, Ass't Gen'l Pass. Agt.,
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Liver-Ac Splits—phosphate of sodium compound or purgative lemonade. This is our latest sparkling cathartic beverage. If you want an effective dose of medicine, and pleasant to take, call for Liver-Ac Splits.

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At your druggist, or write Fialay, Dicks & Co., Ltd, New Orleans.

Mississippi Conference Sunday-School Institute.

The following will be the programme for the Mississippi Conference Sunday-school Institute, to be held at Jackson, Miss., April 17-19. Each pastoral charge is entitled to two delegates, besides the pastor and superintendent, and where there are two or more schools in each charge, then each Sunday-school is entitled to one delegate. Send names of all who will attend, at least three days before the Institute opens, to Mr. W. J. Brown, Jr., chairman, Jackson, Miss.

MONDAY AFTERNOON, APRIL 17, 1905.

3 P. M.—Song and welcome service; greeting and introduction of pastors and superintendents.

3:30—Bible drill. Dr. Hamill.

3:45—The Child We Teach. Mrs. Hamill.

4:30—The Superintendent's Problems. Dr. Hamill.

MONDAY EVENING.

7:30 P. M.—Song and prayer service.

7:45—Missionary drill. Dr. Hamill.

8—The Pastor and the Sunday-school. Rev. John A. Moore.

8:30—The Primary Department. Mrs. Hamill.

9—The Problem of the Teacher. Dr. Hamill.

TUESDAY MORNING, APRIL 18, 1905.

9 A. M.—Song and prayer service.

9:15—Bible drill. Dr. Hamill.

9:30—The Superintendent's Hour. Subject: "The Best Thing in My School." Two-minute talks.

10:15—The Primary Programme. Mrs. Hamill.

11—The Sunday-school as a Missionary Force.—Dr. Hamill.

TUESDAY AFTERNOON.

3 P. M.—Song and testimony service.

3:15—Missionary drill. Dr. Hamill.

3:30—The Pastor's Hour. Subject: "How a Pastor Can Build Up a School." Three minute talks.

4:15—The Primary Teacher. Mrs. Hamill.

4:45—The Sunday-school as an Educational Force. Dr. Hamill.

TUESDAY EVENING.

7:30 P. M.—Song service of old hymns.

7:45—Methodist drill. Dr. Hamill.

8—Primary training. Mrs. Hamill.

8:30—The Teacher's Half-Hour. Subject: "My Chief Encouragement or Discouragement." Two-minute talks.

9—The Sunday-school as a Training Force. Dr. Hamill.

WEDNESDAY MORNING, APRIL 19, 1905.

9 A. M.—Brief consecration service.

9:15—Bible map drill. Dr. Hamill.

9:30—Round table on modern Sunday school methods. Led by Dr. Hamill.

10:30—After the Primary—What? Mrs. Hamill.

11—The Sunday-school as an Evangelistic Force. Dr. Hamill.

12:30—Closing words and adjournment.

The Southeastern Passenger Association has agreed to give reduced rates from every point in the State, on the certificate plan, if fifty, or more, delegates from without shall attend. Be sure to get a certificate from your local ticket agent.

The Secret of Their Success.

They want their pay, but not until you can say: "Here is the dollar; you deserve it;" not until they have earned it, not until you are willing to send it to them, not until you want to send it to them, not until you are satisfied to pay it, not until they have proven to you that they have what they claim, not until Vitae-Ore has done for you what you want it to do for you. Until then, you pay them nothing. After that you will be willing to pay. Glad to pay, as hundreds of the readers of this paper—yea, thousands—have been willing and glad to pay. You are to be the judge! They leave it to you entirely for you to decide. If you can say that they, and Vitae-Ore, have earned your money, the Theo. Noel Company wants your money, but not otherwise. That is how this big Chicago medicine firm, who have advertised regularly in this paper for years, are offering their Vitae-Ore in their big advertisement in this issue, the secret of their success. That is how they have grown and grown, year after year, by acting fairly and squarely; that is how they have made hundreds of firm, true, and lasting friends among the readers of this paper. Your neighbors have tried it, know it to be true; why shouldn't you? How can you refuse to give this most remarkable of remedies—a natural, curing and healing mineral ore—a trial on the terms of such a liberal offer! If you need medicinal treatment of any kind, if you are sick and ailing, if any one in your family is ailing, poorly, worn out, sickly, it is actually a sin and a shame if you do not send for Vitae-Ore upon the terms of their thirty-day trial offer. Read the offer! Read it again! Send for the medicine! Do it to-day! Each day lost makes your case older, obstinate, harder, hurts you more, pains you more. They take all the risk; you have nothing to lose. You are to be the judge!

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Samuel O. L. Potter, A. M., M. D., M. R. C. P., London, Professor of the Principles and Practice of Medicine and Clinical Medicine in the College Physicians and Surgeons of San Francisco, Cal., in his "Hand-Book of Materia Medica, Pharmacy and Therapeutics," in the citation of remedies under the head of "Chronic Bright's Disease," says: "Mineral waters, especially the **BUFFALO LITHIA WATER** of Virginia, has many advocates." Also, under "Albuminuria," he says: "**BUFFALO LITHIA WATER** is highly recommended."

George Halsted Boyland, A. M., M. D., of Paris, Doctor of Medicine, of the Faculty of Paris, in the New York Medical Journal, August 22, 1896, says: "There is no remedy as absolutely specific in all forms of Albuminuria and Bright's Disease, whether **BUFFALO LITHIA WATER**, accompanied by a milk diet. In all cases of pregnancy, where albumin is found in the urine as late as the last week before confinement, if this water and a milk diet are prescribed, the albumin disappears rapidly from the urine and the patient has a positive guarantee against puerperal convulsions."

T. Griswold Comstock, A. M., M. D., of St. Louis, Mo., says: "I have often prescribed **BUFFALO LITHIA WATER** in Gouty and Rheumatic conditions and in Renal Calculi, accompanied by Renal Colic, and always with the most satisfactory results. In Renal Calculi, where there is an excess of Uric Acid, it is especially efficacious."

Medical testimony which defies all imputation or question mailed to any address is for sale by druggists and grocers generally.

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TO BUILD AN OCEAN HOTEL

An ocean hotel, built in the style of the Spanish galleons of the fifteenth century, says the New York Press, is one of the latest additions planned for the city of Venice, a new resort that has been opened on the California coast, and both in appearance and intention it will be unique. The high, square stern and bulging bow, the tapering masts with their quaint and clumsy sails, the decks and outward appointments, all will be faithful reproductions of the ships that first crossed the Atlantic and discovered America. Inside the vessel will be fitted up with all the luxurious appointments of a modern Atlantic liner.

She is to be called the Cabrillo, in honor of the discoverer of the Pacific, and it will be a strange case of the old world come back to revisit the new when she lies out in the bay under full sail. She is 182 feet long, with a beam of 50 feet, and on her construction alone \$50,000 is being spent. The furnishing and interior equipments will bring the total cost up to three times that sum. She will not be called upon to make any venturous voyages, however, for she is to rest on piles 300 feet from the shore.

To board her visitors will walk along the wide pleasure pier that already has been built and from it a wide gangway with handrails on both sides will lead to her main deck. This will be given up to a large and handsomely furnished saloon, a spacious dining-room and suites of apartments provided with every convenience that can be found in a hotel on shore.

There also will be the kitchen—a chef's home far different from the galley that any old Spanish ship knew. A grand staircase will lead down to the lower deck, where a large number of bedrooms, arranged like cabins, will be provided. There will be more cabins on the upper deck and an attractive drawing-room for ladies, while promenades will be laid out on the fore-castle, the deckhouse and the poop deck. Provision will be made for dancing and pleasure parties and for concerts and theatrical entertainments.

To keep up the illusion of old Spain among it all the manager of the Cabrillo, with all his assistants, cabin boys and waiters, will be dressed in full Spanish uniform glittering with gilt and epaulets.

GOLD FROM THE TRANSVAAL

The full returns of the gold output of the Transvaal for the calendar year 1904 show a production of 3,779,621 ounces, valued at about \$78,150,000. The output for 1903 was 2,963,759 ounces. Mining operations were resumed on a limited scale in May, 1901, and since then the output shows steady increase—from 1,704,410 ounces in 1902 to more than double that amount in 1904, although the yield is not yet up to that of the two years immediately preceding the

war. The returns for 1898 were 4,555,015 ounces, and for the nine months of operation in 1899 they were 4,101,441 ounces.

A feature of special interest is the experiment now being made with Chinese labor in the mines. Those interested assert that it is already a demonstrated success, but really no accurate statement on the subject can yet be made. It is true that there is an increase in the total of monthly output, but this is due, in part at least, to the increase in the total number of workers. The real test is the comparative efficiency of Kafir and cooly. It is asserted that, that so far as determination is possible, the cooly appears to be the better workman.

The statistics of employment in the Transvaal mines show 15,000 white men engaged, an increase of 2,000 during the year. The number of Kafirs fluctuates from month to month, the general average being a little more than 75,000. In June last 1,000 coolies were put to work, and 13,000 were at work in October. Reports for later months are not yet received.

BOTTLE-GUN DISPLACES OIL

While the process of quieting the troubled waters by scattering oil on the surface has been known and practiced for a long time, there are constantly new means being devised for the application of the oil, says the Chicago Chronicle. The latest thing of this character is the "hottle gun," which has been invented by Vice Admiral Guimares, of the Brazilian navy, who proposes to scatter oil on the water ahead of the boat by its means. The gun is a handy little piece, mounted on a pivot carriage, which is holted down to the deck so that there is no recoil. It is made of bronze, but the chamber at the breech, which contains the propelling power, is of steel. The charge, in a brass central-fire cylinder, is loaded into the gun from the rear, as it is a breech-loading piece, with an interrupted screw plug to close it. The bore of the gun is of much greater diameter than the powder chamber, and the projectile, which is nothing more than an ordinary wine hottle filled with sawdust steeped in oil, is entered at the muzzle and rammed home. The advantage of this is obvious, since there would never be any difficulty in providing a supply of these fragile projectiles. When the gun is discharged the bottle is, of course, broken, and its contents scattered over the water for a considerable distance. If fired ahead to form a smooth pathway for the advancing vessel, it requires to be discharged every five minutes, but, if the vessel is stationary or lying to, one round every 20 minutes is said to be sufficient.

Catching Him Both Ways.

A fashion writer says: "Make your husband buy you a smart hat to make your old frock look new." Yes, dear, and then coax him to buy a new dress to make your old hat becoming.—N. Y. Herald.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian, Central.....	11 a. m. Mar.	12
Meridian, East End.....	7:30 p. m.	12
Meridian, Fifth Street.....	11 a. m.	19
Meridian, South Side.....	7:30 p. m.	19
Middleton, at State Line.....		25, 26
Enterprise, at Stonewall.....	Apr. 1, 2	
Shubuta, at Shubuta.....	8, 9	
Waynesboro, at Chicora.....	15, 16	
Leaksville, at Leaksville.....	22, 23	
Mathersville, at Winifred.....	29, 30	
Vinville, at Pleasant Hill.....	Wed. May 6, 7	
Daleville, at Bethel.....	13, 14	
Lauderdale, at Lockhart.....	14	
Meridian, Seventh Avenue.....	Sun. p. m.	18
Chunkey, at Lost Gap.....	Tues. 20, 21	
Buckatunna, at State Line.....	27, 28	
North Kemper, at Hopewell.....	31	
Pachuta, at Adams.....	Wed. June 3, 4	
Burnsville, at Burnsville.....	June 6	
Porterville, at Chapel Hill.....	Tues. 10, 11	
DeKalb, at New Hope.....	17, 18	
Wayne mission, at Cochran.....		

W. M. SULLIVAN, P. E.

VICKSBURG DIST.—SECOND ROUND.

Satartia, at S.....	Apr. 1, 2	
Port Gibson.....	8, 9	
Mayersville, at Reulsh.....	15, 16	
Anguilla, at Grace.....	22, 23	
Utica, at B. C.....	May 6, 7	
Oak Ridge, at Flower Hill.....	13, 14	
Rocky Springs, at Carpenter.....	20, 21	
Vicksburg, Crawford Street.....	a. m. 28, 29	
Vicksburg, Washington Street.....	p. m. 28, 30	
Hermanville, at Burtonton.....	June 3, 4	
Vicksburg circuit, at Asbury.....	10, 11	
Edwards, at Learned.....	17, 18	
Roaming Fork, at Cary.....	24, 25	
Bolton, at Raymond.....	July 1, 2	

District Conference at Utica, May 3-7. All pastors will please arrange to remain over for Sunday, the seventh. Mission collections to be in hand.

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Lecompte, at Chanaville.....	Apr. 1, 2	
Whites Chapel.....	3	
Opelousas.....	4	
Sinsport, at Riverside.....	8, 9	
West Alexandria.....	15, 16	
Third Street, Alexandria.....	16, 17	
Pineville, as Fellowship.....	19	
Colfax.....	22, 23	
Bunkie.....	29, 30	
Montgomery, at Clarence.....	May 6, 7	
Pollock, at Tioga.....	13, 14	
Jena, at Jena.....	18	
Columbia, at Masters Ch.....	20, 21	
Jonesville, at Tensas.....	23	
Boyce, at Hemp Hill.....	27, 28	
Glennora.....	30	
Natchitoches.....	June 3, 4	

The Preachers' Meeting will be held at Bunkie, beginning April 26, at 9 a. m. It is expected that all the preachers of the district will attend this meeting, and we extend an invitation to the laymen of the district to attend this meeting and take part in our discussions, especially on Missionary Day, which will be the twenty-seventh.

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—SECOND ROUND.

Lafayette.....	Mar. 11, 12	
Rayne.....	18, 19	
Crowley.....	25, 26	
St. Martinsville.....	Apr. 1, 2	
Patterson.....	11 a. m. Sun. 8, 9	
Morgan City.....	7:30 p. m. Sun. 9, 10	
Jennings.....	15, 16	
Franklin.....	22, 23	
Indian Bayou, at Bethel.....	29, 30	
Lake Charles.....	May 6, 7	
Lake Arthur, at Lacasine.....	13, 14	
Grand Chenier.....	20, 21	
Jeanerette.....	11 a. m. Sun. 21, 22	
New Iberia.....	7:30 p. m. Sun. 27, 28	
Sulphur, at Vioton.....	31	
Prudhomme, at Eunice.....	June 3, 4	
Gueydan, at Iota.....	17, 18	
Abbeville, at Prairie Gregg.....	24, 25	
French Mission, at Lydia.....		

The District Conference meets at New Iberia, June 8-11. Bishop Morrison presiding. Preachers and delegates are expected to remain over Sunday.

W. W. DRAKE, P. E.

Crowley, La.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield station.....	Mar. 19	
Bon Ami station.....	19, 20	
Provenal, at Shady Grove.....	25, 26	
Pleasant Hill, at Rocky Mt.....	11 a. m. Apr. 1, 2	
DeSoto, at Curtley's.....		
First Church, Shreveport.....	9	
Grand Cane, at Keithville.....	9, 10	
Mooringsport and Greenwood, at M.....	11 a. m.	
Texas Avenue, Shreveport.....	15, 16	
Pelican, at Benson.....	16, 17	
Ft. Jesup, at Ft. J.....	8 p. m.	
Leesville station.....	22, 23	
Hornbeck, at Holly Grove.....	23, 24	
South Bossier, at Doyline.....	29, 30	
Spanish mission, at East Point.....	May 2	
DeRidder station.....	6, 7	
Carson station.....	7, 8	
Many, at Fisher.....	8 p. m.	
North Bossier, at Emma.....	13, 14	
Benton, at Alden.....	16	
La Chute and Lake End, at Campobello.....	20, 21	
Coushatta, at.....	21, 22	
Wesley, at.....	11 a. m.	
Keatchie, at.....	11 a. m.	
Gilliam, at.....	27, 28	
Zwolle, at.....	8 p. m. June 11, 12	

Preachers' Meeting at Shreveport, April 3-7. District Conference at Coushatta, July 6-9.

J. R. MOORE, P. E.

Mansfield, La.

BATON ROUGE DIST.—FIRST ROUND.

Baker, at Baker.....	31, Jan. 1	
Zachary, at Slaughter.....	7, 8	
Wilson, at Wilson.....	14, 15	
Clinton, at Clinton.....	15, 16	
Franklinton, at Franklinton.....	21, 22	
Amite City.....	22, 23	
Jackson.....	28, 29	
St. Francisville, at St. Francisville.....	29, 30	
Kentwood, at Kentwood.....	Feb. 4, 5	
Live Oak, at Denham Springs.....	11, 12	
Pine Grove, at Pine Grove.....	18, 19	
Ponchatoula, at Wesley Chapel.....	25, 26	
East Feliciana, at Independence.....	Mar. 4, 5	
Port Vincent, at Port Vincent.....	11, 12	
St. Helena, at Center.....	18, 19	
Baton Rouge, First Church.....	26, 27	
Baton Rouge, Second Church.....	26, 27	

The district stewards will please meet me in Slaughter Jan. 7, at the Methodist Church at 2 p. m.

R. W. TUCKER, P. E.

NEW ORLEANS MARKET.

COTTON.

Low ordinary.....	4 1-2	
Ordinary.....	5	
Good ordinary.....	6 3-16	
Low middling.....	6 15-16	
Middling.....	7 3-8	
Good middling.....	7 3-4	
Middling fair.....	8 3-16	
Fair.....	8 7-8	

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	25 1-2c	
Oil refined oil, in bbls, per gal.....	24c	
Prime crude oil, loose, per gal.....	19 1-2c	
Prime C. S. cake, per ton, 2240 lbs.....	\$25 25	
Prime C. S. meal, per ton, 2000 lbs.....	\$25 25	
Soap stock, per lb.....	75c	

RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled qualities of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter.

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay.

Ever your true friend,

(REV.) JAMES M. CLINE.

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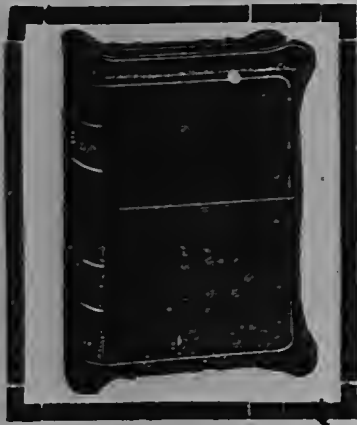
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit.....	Mar. 18, 19
Columbus, Second Church.....	19, 20
Columbus, First Church.....	25, 26
Hebron.....	Apr. 2, 3
West Point.....	9, 10
Winstonville, at Hashuqua.....	15, 16
Crawford.....	22, 23
Starkville circuit.....	29, 30
Starkville.....	30, May 1
Shuqualak circuit.....	6, 7
Macon.....	7, 8
Brooksville circuit.....	13, 14
Cedar Bluff circuit.....	20, 21
Mathiston circuit.....	27, 28
Mayhew circuit.....	June 3, 4

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley, Main Street.....	Mar. 5
Water Valley circuit, at Wyatt's Chapel.....	11, 12
Grenada station.....	18, 19
Pine Valley circuit.....	25, 26
Paris circuit, at Tula.....	Apr. 1, 2
Oxford station.....	8, 9
Coffeeville.....	12
Water Valley, Wood Street.....	15, 16
Charleston.....	21
Harrison circuit, at Bethel.....	22, 23
Tocopola, at Lafayette Springs.....	29, 30
Grenada circuit, at Sparta.....	May 6, 7
Pittsboro circuit.....	13, 14
Slate Springs, at Bently.....	20, 21
Minter City, at Minter City.....	27, 28

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station.....	Mar. 26, 27
Olive Branch.....	Apr. 1, 2
Holly Springs circuit.....	8, 9
Red Banks.....	15, 16
Byhalia.....	22, 23
Shawnee.....	26
Waterford.....	29, 30
Potts Camp.....	May 6, 7
Myrtle.....	13, 14
Abbeville.....	20, 21
Bethel.....	24
Ashland.....	27, 28
Randolph.....	June 2
Pontotoc.....	3, 4
Mt. Pleasant.....	7

District Conference at Olive Branch, May 9-11.

EUGENE JOHNSON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis.....	Mar. 12, 13
Hernando and Hines, at Hines.....	18, 19
Senobia.....	25, 26
Coldwater, at Love.....	Apr. 1, 2
District Conference at Como.....	6-9
Como (Quarterly Conference).....	10
Cockrum, at Palestine.....	15, 16
Pleasant Hill, at Pleasant Hill.....	22, 23
Wall Hill, at Grub Hill.....	29, 30
Arkabutla, at Harmony.....	Fri. May 5
Longtown, at Davis Chapel.....	6, 7
Batesville.....	12
Courtland, at Shiloh.....	13, 14
Tyro, at Emery.....	20, 21
Eureka, at Lovejoy.....	27, 28

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona.....	Mar. 11, 12
Aberdeen.....	19, 20
Amory and Nettleton, at Nettleton.....	26, 27
Shannon, at Center Grove.....	31
Verona, at Palmetto.....	Apr. 1, 2
Prairie, at Paine Chapel.....	8, 9
Buena Vista, at Buena Vista.....	15, 16
Hulkey and Wesley, at Union.....	22, 23
Tupelo.....	30, May 1
Montpelier, at Palestine.....	5
Elzey, at Roads Chapel.....	6, 7
Houston, at Houston.....	7, 8
Smithville, at Antioch.....	12
Fulton, at Fulton.....	13, 14
Aberdeen circuit, at Pleasant Grove.....	18
Okolona circuit, at Thompson Memorial.....	20, 21
Nettleton circuit, at Shiloh.....	27, 28

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Harmony.....	Mar. 11, 12
Booneville station.....	18, 19
Iuka station.....	25, 26
Corinth circuit, at Box Chapel.....	Apr. 1, 2
Corinth station.....	2, 3
New Albany circuit, at Mt. Olivet.....	8, 9
New Albany, at Glenfield.....	9, 10
Kossuth circuit, at Bethel.....	15, 16
Ripley and New Hope, at Ripley.....	22, 23
Jonesboro circuit, at Ebenezer.....	25
Booneville circuit, at Oak Grove.....	29, 30
Guntown and Baldwin, at Pleasant Valley.....	May 4
Blue Springs circuit, at Belden.....	6, 7
Marietta circuit, at Marietta.....	13, 14
Mooreville and Sallito, at Mooreville.....	20, 21
Mantachie circuit, at Friendship.....	23
Belmont circuit, at New Valley.....	25
Burnt Mills circuit, at Forest Grove.....	27, 28

W. C. HARRIS, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST CIRCUIT.

Vicksburg, Crawford Street.....	a. m. Jan. 1
Vicksburg, Washington Street.....	p. m. 1
Mayersville, at M.....	7, 8
Anguilla, at A.....	14, 15
Hermanville, at H.....	21, 22
Port Gibson.....	28, 29
Satartia, at W. C.....	Feb. 4, 5
Rocky Springs, at R. S.....	11, 12
Utica, at U.....	18, 19
Rolling Fork, at R. F.....	25, 26
Oak Ridge, at O. R.....	Mar. 4, 5
Vicksburg circuit, at Red Bone.....	11, 12
Edwards, at E.....	18, 19
Bolton, at Bolton.....	25, 26

W. H. HUNTLEY, P. E.

FOREST DIST.—SECOND ROUND.

Shiloh, at Johns.....	Mar. 11, 12
Scott, at Lindsey Chapel.....	18, 19
Morton and Pelahatchie, at Pelahatchie.....	25, 26
Raleigh, at Trinity.....	Fri. 2
Trenton, at Gasque.....	Apr. 1, 2
Rose Hill, at Hopewell.....	Sat. and Sun. 1, 2
Lake, at High Hill.....	Wed. 2
Montrose, at Bay Springs.....	Quar. Conf. 2 p. m.; preaching, 7 p. m., Thurs. 2
Laurel, Fifth Avenue and Kingston.....	2
Eastabuchie, at Mosels.....	Sat. and Sun. 1, 2
Ellisville.....	Sun. and Mon. 1, 2
Ellisville circuit, at Hebron.....	Tues. 2
Taylorville circuit, at Bay Springs.....	Wed. 2
Laurel, Main Street.....	Thurs. 2
Eucutta, at Boyles Chapel.....	Sat. 2
Vossburg and Heidelberg, at Sandersville.....	Quar. Conf., Mon., 10 a. m. 2
Newton and Hickory.....	Sun. and Mon. 2, 3
Harperville, at New Prospect.....	May 2
Walnut Grove.....	2
Forest, at Pulaski.....	Sat. and Sun. 2
Carthage, at ---.....	Wed. 2
Edinburg, at ---.....	Sat. and Sun. 2
Indian Mission, at Tom Waiters.....	Mon. 2
Philadelphia, at Waldo.....	Tues. 2
Decatur, at ---.....	Sat. and Sun. 2, 3
Neshoba, at Cook's Chapel.....	2, 3

Preachers' Institute and Sunday-school Institute will meet Wednesday and Thursday, May 2 and June 1.

District Conference at Newton, June 24

Preachers' Institute and Sunday-school Lecture will meet Wednesday and Thursday, May 1 and June 1.

District Conference at Newton, June 2-4.

J. M. MORRIS, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia.....	Sun. p. m. and Mon. a. m. Mar. 1
Lumberton.....	Mon. p. m. 1
Mt. Olive, at Mish.....	Thurs. 1
C. and Magee, at Collins.....	Fri. 1
Williamsburg, at Bethel.....	Sat. and Sun. 1, 2
Poplarville and P., at Purvis.....	Fri. 1
Carriere, at McNeill.....	Sat. and Sun. 1, 2
Biloxi: Main Street.....	Sun. and Mon. 2, 3
Biloxi: Oak Street.....	Sun. and Mon. 2, 3
Escatawpa, at Orange Grove.....	Tues. 2
Pascagoula.....	Wed. 2
Moss Point.....	Thurs. 2
O. Springs and mission, at O. Springs.....	Sat. and Sun. Apr. 1
Pennington and L., at Logtown.....	Mon. 1
Bay St. L. and mission, at Bay St. L.....	Tues. 1
Gulfport: 28th Street.....	Wed. p. m. 1
Gulfport: 25th Avenue.....	Thurs. p. m. 1
L. B. and Pass Christian, at Long Beach.....	Sat. and Sun. 1
Van Cleave, at Pine Grove.....	Sat. and Sun. 1
Coalville, at Poplar Head.....	Sat. and Sun. 2, 3
Dist. Conf. at Lumberton.....	Wed. Sun. 2, 3
Hattiesburg: Main Street and mission, at Red Street.....	Sun. and Mon. May 1, 2
Hattiesburg: Court Street.....	Tues. p. m. 1
McHenry and Wiggins, at Lyman.....	Fri. 1
Brooklyn, at Bond.....	Sat. and Sun. 2, 3
Sumrall, at Rossfield.....	Sat. and Sun. 2, 3
Mt. C. and Silver Creek, at Santee.....	Mon. 2
Okh, at Branton.....	Sat. and Sun. June 1
Hub, at Myrtle Grove.....	Mon. 1
Lucedale and A., at Rosedale.....	Sat. and Sun. 1
New Augusta, at Beaumont.....	Mon. 1

T. L. MELLER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs.....	Apr. 2
Brookhaven.....	Tues. 1
Osyka, at Muddy Springs.....	1
Magnolia.....	1
Adams, at Ebenezer.....	1, 2
McComb, LaBranch.....	2, 3
McComb, Centenary.....	2, 3
Summit, at Norfield.....	2, 3
Hazlehurst.....	May 1
Providence, at Monticello.....	1, 2
Pleasant Grove, at P. G.....	2, 3
Pearlhaven and B. C., at B. C.....	2, 3
Beauregard, at N. Wesson.....	June 1
Wesson.....	1
Topisaw, at ---.....	Thurs. 1
Tylertown, at Summer's.....	K. 1
Gallman, at ---.....	K. 1
Terry, at ---.....	Tues. 1
Fernwood, at ---.....	2, 3
Bayou Pierre, at ---.....	July 1
Caseyville, at New Hope.....	1

T. W. ADAMS, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—SECOND ROUND.

Tallulah.....	Mar. 5
West Monroe.....	1
Lake Providence.....	Apr. 1
Winnsboro.....	1
Harrisonburg.....	1
Waterproof.....	1
Floyd.....	1
Brookland.....	May 1
Gilbert.....	1
Rayville.....	1
Bonita.....	2, 3
Mer Rouge.....	2, 3
Monroe.....	June 1
Bastrop.....	1

J. M. HENRY, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston.....	Mar. 12
Homer.....	12
Downsville, at Ebenezer.....	25
Gibbs, at Oak Grove.....	Apr. 1
Ringgold, at Alberta.....	1
Lanesville, at Lanesville.....	12
Vienna, at Salem.....	12
Farmerville, at Marion.....	12
Bienville, at Mill Creek.....	12
Vernon, at Longstraw.....	May 1
Minden.....	1
Winfield.....	1
Jonesboro, at Dodson.....	12
Antioch.....	1
Valley.....	1
Arcadia.....	1
Lisbon.....	1
Haynesville.....	1

The District Conference will meet at Athens July 26-30. Preachers will have no other appointment for the fifth Sunday in July.

BRISCOE CARTER, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. ELIZABETH BARTLY CARROLL was born Sept. 18, 1829, and died Dec. 5, 1904. She left her husband and five children, and several grandchildren and a host of friends, to mourn their loss. In fact, she had no enemies, and, perhaps, no one in the community was more universally or devotedly loved. Sister Carroll was converted and joined the Methodist Church when quite young. From that time till the day of her death she remained upon God's altar. Her religious life was felt by all who knew her. Indeed, she was always gentle, patient and amiable in her disposition. She seemed to be in constant communion with her Savior, and so her light was always shining in the home, in the church, in the community, and all knew and loved her as one of God's purest and most devoted children. May God sustain and guide the sorrowing loved ones, and may they all meet in the happy home above! On Dec. 6, 1904, after a short funeral service conducted by the writer, and in the presence of a host of friends, we laid the remains to rest in the old Hickory Springs Cemetery to await the resurrection morn.

DENNIS FORDHAM.

JOHN R. DUBERRY, son of James R. M. and Martha DuBerry, was born at Pittsboro, Miss., Oct. 4, 1859, and died at Enpora, Miss., Feb. 19, 1905. For the past twenty years he was a member of the M. E. Church, South. Much of this time he served as steward. To his faithfulness and unselfishness it is my pleasure to testify as one of his pastors. His religion entered into every phase of his business life, and his business sagacity was given as a tribute of love to his Lord. One of the largest banking institutions of the State honored itself in placing him at the head of their branch bank at Enpora. As a citizen, he was public-spirited. He gave freely of his valuable time and money to the up-building of the town in which he had cast his lot. Mr. DuBerry was married to Miss Ada Neblett, May 24, 1900. In the home we see the strong, tender man at his best. The wealth of his heart was lavished upon the loved ones of the home circle. A consistent Christian, a leader among business men, a broad-minded citizen, a devoted husband and father, was John R. DuBerry.

R. H. B. GLADNEY.

KITTIE MAY, youngest child of Mr. and Mrs. H. M. Banks, was born June 13, 1904, and lived a little sufferer for seven months and nine days, when, at nine o'clock P. M.; on Jan. 22, 1905, God took her to himself. Our little darling is gone. We loved her most dearly, and would have most gladly kept her with us, but God, who loved her better than we, took her out of this world of sin, suffering, and sorrow. Though every member of the home loved her so dearly, and are so sorely bereaved by her death, we know that she is in better hands than ours, and is cared for as a tender lamb of the heavenly fold. Our darling, you are only sleeping in your little bed of clay. When Jesus comes, we will meet you on the resurrection day.

PAPA AND MAMA.

Second Church, Baton Rouge.

DEAR DOCTOR BOSWELL: Methodism here is steadily growing. Advances are being made on all lines. Preaching services well attended; congregations getting larger every service; prayer meeting increasing, both in numbers and interest. One meeting a month is devoted to the discussion of missions, when the brethren are allowed to make their regular contributions on foreign missions. On next Wednesday night we will discuss, "Cuba: Its Need and Future." Junior and Senior Leagues both doing excellent work. Our Sunday-school is well organized and graded. The teachers all attend the Teachers' Meeting, and manifest much interest. Several will take up the Study Circle soon. These people know just how to treat their pastor. They love him, and are very charitable toward his failings and mistakes. A more kind, generous and appreciative congregation would be hard to find.

Bro. E. K. Means has things well in hand at First Church. His people say they have one of the best preachers and pastors of the Louisiana Conference. I think he is planning for an improvement on his church-building.

Our first Quarterly Conference will be held March 26 and 27. Bro. R. W. Tucker is no stranger in this district, and is in high favor with the people. We are looking forward to his coming with some degree of joy, and are praying that he may come to us "full of faith and the Holy Ghost."

I have held two Church Conferences, and in the question, "Is our religious literature circulated and read?" I emphasized your excellent paper. I verily believe it ought to be in the home of every Methodist in the Louisiana Conference. Fraternally,

ALPHONSO I. TOWNSLEY.

March 13, 1905.

Aberdeen District.

DEAR DR. BOSWELL: I have finished the first round very well, considering the weather we have had; met all the appointments, but often did not meet the people. I have had some trouble getting the matters of the district straight. One man left the charge given him. I have not been able to fill that charge yet. I hope to get it filled soon. Some other adjusting that has given me trouble. We expect a good year on the district. First, we must have a good revival, and then, all the other interests of the church must come up. So many of the people do not take the Advocates. We will do our best to increase the number. Come and see us. Other things I will write you about later. Your friend and brother,

J. H. MITCHELL.

Aberdeen, Miss., March 9, 1905.

Notice.

In order to have Bishop Galloway in attendance at the annual meeting of the Woman's Foreign Missionary Society of the Louisiana Conference, which will be held in Ruston, the date has been fixed for April 20-23. Each auxiliary is entitled to one or more delegates. The names of delegates to this meeting should be sent to Mrs. M. J. Johnson, Ruston, La. In purchasing tickets do not fail to get agent's certificate that full fare has been paid.

MRS. W. H. LAPEADE, Pres.

MRS. DAVID HAAS, Rec. Sec.

Notice.

To the Members of the Louisiana Annual Conference:

All pastors and superintendents of Sunday-schools in needy sections of the State, or in missionary territory, who are planning for an advance movement in Sabbath-school work, and whose work would be facilitated by having literature provided for them free, will please make their application to the president of the Board. All applications must have the endorsement of the pastor and presiding elder, and give in detail the literature needed.

JNO. F. FOSTER,
Pres. Sunday-school Board.

Jeanerette, La.

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Address F. J. CHENEY & CO., Toledo, O.
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Take Hall's Family Pills for constipation.

Home Mission Call.

The thirteenth annual meeting of the Woman's Home Mission Society of Louisiana will be held in Shreveport, May 4-7.

Names of officers, delegates and visitors should be sent to Mrs. J. B. Foster, 1636 Fairfield Ave., Shreveport.

MRS. F. A. LYONS, Pres.

MRS. E. R. KENNEDY,

Cor. Sec.

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Notice.

The Winona Sunday school and District Conference will be held at Mabon, April 27-30. The Woman's Home Mission and Foreign Missionary Societies are invited to occupy as much time as they desire to represent their work. Let them correspond with me as to programmes.

THOS. H. DORSEY, P. E.

Winona, Miss., March 8, 1905.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

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WE DON'T CARE if you are skeptical, we care not if you have no confidence, it makes no difference if you give no credence or belief, it matters not even if you lack hope. It takes only a trial—all we ask. It will do the work—it cannot help doing it. It comes from out the ground, from the earth's veins, the dust out of which man was first made, and flows like fire through the veins or the sufferer, the sick and the needy, curing whether the user believes in it or does not believe.

CRUTCHES ARE THROWN AWAY but not through hope, bandages are taken off, but not through confidence, purges are poured into the sink, hot water bottles are laid away on the shelf, plasters are destroyed, but not through faith. It is the work the Ore was made for, the duty for which it was put into the earth's veins and it can no more help doing it than can man help following his natural destiny—the sufferer can no more resist its action, its power, than can man resist the power of the sun, the tides of the earth itself.

IT IS DIFFERENT from anything that has ever before been offered, from those other treatments you have used, as is pure milk from chalk and water or the brilliant sunlight from a tallow candle. It flows like life through your veins, pure as it came from the veins of the earth and acts in a different manner, cures in a different way. It is different from all others and can be differently offered to those in need—on trial, the user to be the judge—a way sellers of medicine dare not duplicate or copy.

IF YOU WANT IT if you need it, if you are suffering for it, wasting away day by day, for lack of that help and health which it alone can bring to you—**SEND FOR IT!** It will not cost you one single penny if it does not help. Nothing to begin with, nothing at any time if you are not satisfied, if you don't want to pay for it. You are to be the judge!

OLD CHRONIC CASES are those we seek especially. It matters not what you think, what you have thought, what the doctors think or what they would make you think. It counts not a whit what desperate efforts you have already made, what disappointing failures you have already been through—**SEND FOR IT ON TRIAL!** It is different—a trial will prove it, the only thing that can prove it, the only thing that is needed to prove it. A trial will tell its own plain story, a story that will mean comfort, peace, health and happiness for you. You must only first open the book, by sending for it, by beginning its use.

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Read This Special Offer

We will send to every subscriber or reader of this paper or worthy person recommended by a subscriber, a full-sized One Dollar package of **VITAE-ORE** by mail, post-paid, sufficient for one month's treatment, to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. Read this offer again carefully and understand that we ask our pay when it has done you good, and not before. We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. **VITAE-ORE** is a natural, hard, adamantine rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package will deny after using. **VITAE-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure.

VITAE-ORE will do the same for you as it has for hundreds of readers of this paper, if you will give it a fair trial. Send for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom **Vitae-Ore** cannot benefit. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try **Vitae-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just what we agree.

A Certain and Never-Failing Cure for

Rheumatism
Bright's Disease and
Dropsy
La Grippe
Blood Poisoning
Sores and Ulcers
Malarial Fever
Nervous Prostration
and Anaemia
Liver, Kidney and
Bladder Troubles
Catarrh of Any Part
Female Complaints
Stomach and Bowel
Disorders
General Debility

A Hale and Hearty Trio.

ENTIRE FAMILY PERMANENTLY
CURED OF SERIOUS CHRONIC
AILMENTS.

Stomach and Kidney Troubles,
Rheumatism and Bright's
Disease Made to
Disappear.

My entire family has great reason to be thankful to **Vitae-Ore**, as it is to this remedy that we owe our state of good health during the past few years. It has, indeed, worked wonders for all of us. When we first learned of it, six years ago, my mother was sorely afflicted with a disorder of the stomach and bowels, which had been troubling her for over twelve years and at that time very severely. Her doctor bill during a short time amounted to \$50.00, with little or no evidence of improvement. **Vitae-Ore** was spe-



cifically recommended for this trouble, and we had mother give it a thorough trial. It gave her immediate benefit, the relief being almost from the first dose, and it was only a short time before we could report her entire cure. It has been permanent, as there has been no return of the trouble.

Father was also afflicted with Kidney Trouble, pronounced by the physicians Bright's Disease, and although at first skeptical, he gave it a trial upon seeing what it was accomplishing for my mother. The result was the same as in her case and he now has no symptoms of his old malady. I personally had been troubled off and on with Rheumatism and Kidney Trouble and my condition at the time we first learned of **Vitae-Ore** was causing me a great deal of uneasiness, as I feared it would become chronic, and I used **Vitae-Ore** continuously for about three months' time with the same results. We are, indeed, a hearty trio, all now enjoying the best of health, and we owe it all to the remarkable powers of **Vitae-Ore**.

Many of our friends and neighbors, learning of what it has accomplished for us, have used it for similar ailments, and I know of many cases as satisfactory as ours have been.

O. H. WARD, Newcastle, Pa.

Make the Effort Which Means Your Cure

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that, placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their illness, many wasting some of the best years of their lives in an effort along the wrong direction, lives that are made miserable by a protracted disorder that apparently denies all efforts to eradicate it. They will apply themselves diligently to the treatment, will follow it and dose themselves day after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it.

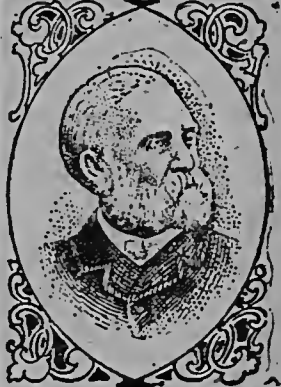
The trouble is, that they are treating the symptoms, the external evidences of a disturbance within, and not the cause which brings it about. They deaden the immediate discomfort by drugging with narcotics and preparations which depend for temporary efficacy upon a narcotic influence and are doing nothing to get at the fountain head of the trouble, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up, week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the cause goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore treats the cause, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a cure and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the absoluteness and permanency of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which **Vitae-Ore** effaces such different symptoms by the perfect removal of these underlying and controlling causes.

STOMACH & KIDNEY TROUBLE.

Appetite Good—Can
Eat Anything.

I have had Stomach Trouble for twenty-five years and Kidney Trouble for ten years. I suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to



get them straightened as many as four or five times a night. Since using **Vitae-Ore** my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. Every suffering mortal should give it a trial.

J. M. CARR, Kenton, O.

Write for a Package To-Day

to be sent to you by mail, postpaid by us, at our risk and expense. Give your age and ailments, and mention this paper. Do not delay! Each day lost makes your troubles older, your condition more aggravated, harder, more obstinate. NOW, written backwards, spells WON. Win your cure by sending for a package, now, TO-DAY!

NOT A PENNY UNLESS BENEFITED! This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. N. O. DEPT., CHICAGO, ILL.
Vitae-Ore Bldg.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, MARCH 30, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2536.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 13

Pastoral Address.

To the Preachers and Laymen of the North Mississippi Conference of the M. E. Church, South—

DEAR BRETHREN: As you form a part of my episcopal district, I feel constrained to address you concerning the present duties and needs of our beloved Zion. We have much to inspire gratitude and quicken faith. God has wonderfully blessed the labors of our hands, increasing the membership of the church and multiplying the benevolent offerings of his people. By comparing the statistical returns of 1885 and 1903, it will be seen that signal mercies have been vouchsafed to the North Mississippi Conference.

	1885.	1903.
Church members.....	33,510	45,758
Sunday-schools.....	353	493
Sunday-school scholars.....	15,753	23,579
Superannuate Fund.....	\$2,161 40	\$4,621 96
Foreign missions.....	\$5,496 65	\$8,352 35
Domestic missions.....	\$1,945 30	\$3,251 81
Church extension.....	\$ 721 37	\$2,904 06

These gratifying figures, which take no account of our great educational, Epworth League, and woman's work, are not given to flatter denominational vanity, but to stimulate spiritual activity. This wonderful yesterday is prophecy of a more glorious to-morrow, if we emulate the faith of the fathers and are true to our apostolic commission.

The present seems an opportune time for a great forward movement in our Zion. There are many providential indications that the day of a divine visitation is about to dawn. The story of the wonderful revival in Wales has thrilled the faith of the universal church. Already its power is manifest in other parts of the United Kingdom, and in America there are assurances of deepened conviction and an enlarged faith. There have been marvelous scenes of converting power. The unmistakable evidences of its absolute genuineness have silenced the cavilings of the most skeptical, and converted the sneers of the frivolous into a spirit of serious inquiry. And in America the question is being prayerfully asked, May we not hope for another Pentecost? Are not the experiences of the upper room in Jerusalem possible to the church to-day?

In many places, even in the large cities, there is a positive reaction from the gross worldliness

and hard commercialism of several years ago. The great evangelical churches are burdened with a sense of divine responsibility. My prayer is that a full measure of this spiritual anxiety may come upon us in North Mississippi until it shall be a divine agony. In every church, at an early day, special evangelistic services should be held.

First of all, let us seek a deeper personal spiritual life. The temptation in everything social or religious is to be conventional and perfunctory; and that, in time, leads to shallowness and insincerity. We must put emphasis upon the great spiritual verities in our daily living. Translate them into your fresh and vivid experiences, and make them the inspiration of your consuming zeal. Our religion is everything, or nothing. It is a great redemptive agency or a cruel travesty. Let us not dishonor our Lord with a reluctant or half-hearted service.

I invite you to enter into "a league of intercession." United and earnest prayer is the condition of spiritual success. The gracious promise made to Ezekiel will not be withheld from us: "Thus saith the Lord God, I will yet be inquired of by the house of Israel to do it for them. I will increase them with men like a flock." And in I. John v, 14 and 15, we have this inspiring assurance: "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: and if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him."

Our mission is to co-operate with the Divine Lord in saving the world from sin. For this redemptive purpose the church was founded, and is promised the guiding and inspiring presence of the Holy Spirit. The efficiency of the church as a saving influence is, therefore, measured by her incarnation of the Christ life; by her moral purity, and not her worldly conformity. We can not lower the standard of the spiritual life given by the great Head of the church without grieving the Holy Spirit and wounding the Son of God. Any church ceases to be a force

for righteousness when it fails to insist upon the closest possible imitation of the Man of Galilee. Our constant prayer should be for the mind that was in Christ.

There is urgent demand for more pastoral diligence and sympathy. One of the most successful ministers of our church made this remark, which indicated at once eminent wisdom and apostolic zeal: "All my life I have been studying the easy passages into the human heart." Be men of one work and one Book. Beloving, house going, sympathetic under-shepherds of the flock of Christ; and preach a pure gospel, without lowering its divine imperatives or compromising its sacred sanctions.

With a deeper religious life there will be a larger apprehension of the world-wide mission of the Christian religion. All of our stronger churches should have at least two pastors—one at home and one in a mission field. The congregations at Greenwood and West Point have provided for the support of missionaries in heathen lands, and others will surely follow.

The missionary work enterprised by the good women of the church is worthy of all commendation, and must have our generous sympathy. In both the home and foreign fields they are achieving results which can only be fully told in the "chronicles of the skies." By helping them we speed the triumphs of our Divine Lord. No pastor, appreciative of his apostolic commission, will withhold from them all possible assistance.

Let me specially commend the cause of Christian education. No church is any stronger than its institutions of Christian learning. The right education of the people should be our great concern. Our colleges need larger facilities and ampler endowment. We must have thoroughly trained men for the pulpit, and cultured, consecrated men and women in the pew. Neglect of this vital matter means the decadence of the church. But such neglect is not anticipated. Our colleges have the largest and choicest patronage in their history. Let this increase be continuous.

I make plea also for a more efficient organization and administration of the Epworth League. This

vigorous arm of our service may become a mighty force for aggressive work, if wisely and sympathetically directed. The militant spirit is largely with the young. It is the spirit that defies danger, that "laughs at impossibilities," that claims victories before they are won, and then wins them. These young battalions will make our best-trained legions.

Let us all give more intelligent attention to the Sunday school, which ought to be "the church studying the Word of God." Its efficiency would be multiplied an hundredfold if more parents and older people would attend regularly as students of the Scriptures. The rule in Wales, where the great revival is still in progress, is for all church members to attend the Sunday-school. It is quite common to see classes composed of persons beyond threescore years. This would ensure two very vital things—a more general and thorough knowledge of the Bible, and would prevent the young ceasing to attend, as is now too fatally common, when they reach sixteen or eighteen years of age.

Upon all, ministers and laymen, I invoke the divine blessing, and pray that this ecclesiastical year may mark the mightiest Pentecost ever known in the history of our great and growing church.

Your fellow laborer in the gospel,
CHAS. B. GALLOWAY.

Jackson, Miss., March 14, 1905.

Missions, North Mississippi Conference.

The following charges have sent money since the last report:

Mars Hill, domestic missions, \$10; Harrison, domestic missions, \$5; Harrison, foreign missions, \$19; Harrison, American Bible Society, \$3; Columbus circuit, Conference claimants, \$35; Tom Nolen, domestic missions, \$5; Holly Springs, domestic missions, \$12; Tupelo, domestic missions, \$80; Tupelo, foreign missions, \$170; Columbus circuit, American Bible Society, \$7.

One preacher in the Holly Springs district has been assessed \$70 for the year's salary. The Board of Missions has promised this man a small amount. Let the preachers who have money, and who can get money for domestic missions, send it in at once, so the men who are at the front may have bread while they work.

R. H. B. GLADNEY,
Conf. Treas.

Holly Springs, Miss., March 24, 1905.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

"What about Grenada College?"

This is a welcomed interrogation. We like to try to answer it. Quite often in conversation, and in letters, our friends over North Mississippi make this inquiry, and we just as often reply that Grenada College is doing well. But what does "well" mean? We are so glad to try to define the term. It is doing well in that its buildings continue to be enlarged and perfected in all necessary matters; in that its curriculum continues to advance, and the work to extend. Because it improves its faculty, and does better work every year; because the attendance increases to the capacity of its buildings all the time, and because its Board of Trustees never cease to plan and care for its improvement. It is bound to succeed. Success is the constant, natural, and logical consequence, and this is what the management wrestles for. As Bro. J. A. Bowen says, "Our success embarrasses us." He is exactly right, and said more than he thought he was saying.

Grenada College has come to be the school-home for the Methodist girls of our Conference. So many are here, and so many more coming, or wanting to come, and all of them asking for the highest good, that the management is compelled to bestir itself. The enterprise involves the sacred interests of noble Christian womanhood. The best, the choice girls of North Mississippi, are here, and will go on to be the best and most useful women in our church. How to make the institution capable to receive, and worthy to retain them, is the great question. Then, too, the training received here has come to be so far acknowledged that such scholarship is in demand. The president is often called upon for teachers for public schools, the parties even insisting on his advising under graduates to go on. A talk with President Clifton a few days ago brought out this, to me, a new phase of the situation.

And still again: This increased attendance, extended course, depth

of work, and demand for highest scholarship, have so increased the duties of the faculty that, under my personal observation, no less than four of the very ablest instructors have sustained temporary break-downs. This is embarrassing also. With this success it is further an embarrassing feature that Methodist girls should be sent to other schools in or out of the State, none of them better, and some inferior to Grenada College, thus to alienate them from their State, their home or their church. Why? Why send to Tennessee, Kentucky, Maryland, or elsewhere, for no better facilities? Certainly, it is not the excursion we are after, nor is our State a prison, that we want to escape. Maybe there was a time when we could afford to be silent, but not now, on this issue. This elsewhere business is like a man having a palatial home, provided with comforts and culture, and well supported by competent income, sending his girls off to boarding-houses to live, just to please the children, or for name of the thing.

This embarrasses Bro. Bowen, and many others, who know what a school we have at Grenada. What would I say if Mr. Smith should come to see, or write me that Mrs. Smith would like to relieve my wife of the privilege of training her girls, and this on the ground that the girls would enjoy the ride, and get better advantages? I would tell him, "No, sir," and then hope he would be polite enough to retire, and not try to induce them to leave by secret means. I feel the same way about my own school. No one will get my daughters away from my own, my church school, while it is competent to care for them.

We talk and look anxious about home mission work, and select our deaconesses, when, if we would do our duty, we could endow Grenada College, educate our girls, and put them into fields where church work could be done by them in our home charges while they teach the schools. This is not fancy, but a practicable possibility, as I have seen the thing done. Educate all our girls at our schools, and put them out in centers of social and educational life, and our church will spread until, in a few years, these desert places should not have only an imaginary oasis, but real flower gardens of religious influence and power whose fragrance should refresh every pilgrim passing over the burning sands, as also to send sweetness into heaven to remind its happy citizenry of the first paradise.

There is also some embarrassment in the fact that some seem

to think that because Grenada College is coming forward and occupying a high place, that it is competing with other schools of the State and of our church. Not so. She is the competitor of no school. She seeks nothing but what is here, but proposes to discharge her own responsibilities, "provide for her own household."

One more embarrassment in our success. Why do the Methodists, these hundreds of well-to-do and wealthy Methodists, not endow Grenada College? Are the fields not "white unto harvest"? Did ever the glories of revealed truth shine upon, beautify, or ripen a grander field of character and immortal spirits? Is there under heaven to-day an array of girls whose noble possibilities offer a more worthy or profitable investment than those of our church in North Mississippi? Then why spend your money for a less worthy cause? Why do you endow your children with insurance, with lands and estates and homes? Are they not able to work their way as you have done? Why have a religious home if a secular or ungodly home would do as well? You endow them that they may make more rapid and easy progress to places of usefulness and happiness than yourself. You have Christian homes because they are better for character and safer for the destiny of your children. Just so we should endow our church school, that our children may have easy and rapid movements in their course of progress in character and destiny making.

Many live now to bless the noble deed of that liberal Frenchman who endowed DeSoto county, Miss., with several thousand dollars, the income of which has supported worthy boys in our State University ever since, and remains a perpetual benefaction. These boys are now the leading men in the county, made so through this gift. Are there not wealthy Methodists who love their church and its precious girls well enough to endow Grenada College, so that when they go hence their money will live on in the lives of those blessed by it? A wealthy lady desired to educate her son, and see him a minister. He would do neither. She took a poor and very ignorant Methodist preacher, and educated him at Greensboro, Ala. She passed away, but left her money at work in the ministry of a man who has preached the gospel to the poor and humble, as also served as pastor to the governor of his State.

What great work may be done with a few hundred dollars! Ten thousand dollars wisely adminis-

tered would keep from two to five girls at Grenada College perpetually. Thus the giver would become a perpetual benefactor, and live on in his money when his body has crumbled to dust. His dollars would take unto themselves his ears to hear the cries of the needy, his voice to comfort and inspire the helpless, his hands to open the door of opportunity to heroic spirits whose victories could but exalt the benefactor. Do you want to be immortal? Then put your money into that which shall shine forever—noble Christian womanhood. BEN P. JACO.

Church Extension.

The Executive Committee of the Board of Church Extension of the North Mississippi Conference met in Winona, Miss., March 2, to grade applications made to the Parent Board. An application from Hernando for a donation, and one from Corinth for a loan, were approved. An application from Shuqualak for a donation was presented, but no action was taken, as it was not made in the form required by the Parent Board.

It is with regret that the Board notes that sixteen pastors discriminated against the cause of church extension in prorating their Conference collections last year. We do not claim that this one assessment should have precedence over all other Conference claims, but we do insist that it is second to none in importance.

This discrimination is more than likely an oversight, or a lack of investigation as to the merits of the claim, on the part of the pastors. Church extension is only another name for missions, both home and foreign. The lack of houses of worship is the most serious embarrassment that many of our missionaries have to encounter. This is true in the home fields as well as in the foreign. In many places of great undeveloped resources our church could be permanently established and practically have possession of the field, if building funds were available. But owing to the lack of these funds, we must take second or third place, or else withdraw, and give place to other denominations of more building enterprise. These conditions prevail in many communities in our own Conference whose future is most promising.

The success or failure of this Board in its work is in the hands of the pastors, since it has no resources except the annual collections. We earnestly request that the per cent. paid on assessments for church extension be at least equal to the per cent paid on other Conference claims.

The members of the committee hereby express their appreciation to Bro. Bowen and people for their generous hospitality dispensed, and their untiring efforts in looking after the personal comfort and welfare of the committee.

Bros. Bachman and Dorsey also placed us under obligations for courtesies rendered.

V. C. CURTIS, Sec.

Sardis District Conference.

The District Conference for Sardis district, North Mississippi Conference, will convene at Como on April 6, and continue in session till the ninth. Bishop Charles B. Galloway will preside, and will choose his own method of conducting the business of the Conference; but, for the benefit of members, the following outline is suggested, subject to such changes as the president or the Conference may see fit to make.

The two secretaries, Mrs. Varner and Mrs. Clemmie Short, of the Woman's Foreign Missionary Society and of the Home Mission Society of the district, will arrange to have a joint meeting of their respective societies on Wednesday, April 5. An entertaining and instructive programme will be arranged, so as to make the occasion attractive and profitable to all who will attend the District Conference. Our sisters desire that all the preachers shall be present as well as others.

Thursday, April 6, the forenoon will be occupied with organization and reports from the pastors. Thursday afternoon, "Spiritual Interests of the Church." J. T. Murrah will lead in discussing, "Soundness in Doctrine, and Attendance on Regular Services, as Conditions of Spiritual Life and Power." G. W. Gordon will speak to, "Practical Marks of Genuine Christian Life." J. W. Ramsey and E. E. Langford will point out those practices that mark consistent Christian living. Hon. J. C. Kyle and P. T. Callicott will consider the bearing of financial fidelity on the progress of the church.

Friday morning, April 7, "Education." H. T. Gaines, leader, will consider the place and scope of the school in the scheme of our itinerant enterprise. "What Should the Schools Teach, and What Is the Relation of Our People to Our Schools?" will be further discussed by J. A. Hall, A. S. Yarbrough, and F. C. Holmes.

Friday evening, April 7, "Missions." W. W. Mitchell will present the cause of foreign missions, and R. I. Allen that of home missions. J. M. Huggins, R. S. Lawson and W. H. Eckles will consider the duty of members to contribute to missions.

Saturday morning, April 8, "Sunday-schools." J. B. Randolph will consider the proper organization and qualifications for officers of Sunday-schools. R. O. Brown, H. I. Gill and J. A. Goad will consider the best way of conducting the Sunday-school, and the bearing of houses, literature and attendance on the success of the Sunday school.

Saturday evening, April 8, "Epworth League: Its Place and Work in Our Economy." R. O. Brown and R. I. Allen will discuss this topic.

Committee to examine applicants for license: G. W. Gordon, E. E. Langford, and J. M. Huggins.

Committee to examine applicants for admission into the traveling connection: H. T. Gaines, J. B. Randolph, and J. W. Ramsey.

Committee to examine applicants for deacon's or elder's orders: W. W. Mitchell, R. I. Allen, and R. O. Brown.

Committee to examine Quarterly Conference Records: R. S. Lawson, J. A. Goad, R. P. Houston, and P. T. Callicott.

Members of the District Conference will readily recognize the fact that the work laid out in the scheme here presented can not be profitably accomplished within the time allowed unless our speeches are made sharp to the point and short in limit. Let each speaker have his thoughts clear, strong, and under full command; then deliver them with fiery force, and stop; let another speak. In this way all can speak who wish to, a lively interest will be kept up, and each subject will receive a profitable discussion. Let every attendant on this Conference strive to make it an occasion of spiritual increase and power. W. T. J. SULLIVAN, P. E.

Adoption.

"Circuit Rider," in the *Advocate* of recent date, treating of the doctrine of regeneration, is certainly orthodox according to our Methodist, or Arminian, acceptance of the Scripture teaching. He, in that connection, alludes to "adoption." He does not specially enlarge upon that, but leaves the reader to follow the leading of most theologians who have gone before, holding that regeneration and adoption are one and the same thing. Paul's theology makes it as distinct as soul and body. One refers distinctly to the soul, and the other to the body. Regeneration does not obtain without the following at once of adoption. The Lord Jesus said, "Except a man be born again, he can not see the kingdom of God." (John iii, 3.) The process of this new birth none will presume to explain. That it refers to the soul, the spiritual state or nature of man, is as palpable as the other is mysterious. "The Spirit itself beareth witness with our spirit that we are the sons of God." (Rom. viii, 16)

Our bodies are adopted, otherwise we can not, soul and body, be of the family of God. But two beings who ever walked this earth as men were called sons of God. Luke, in tracing back the genealogy from Christ to Adam, describes each head of a family as the son of father. When he came to Adam, he said, "Adam, which was the son of God." (Luke iii, 38.) Of the Lord Jesus it was said, "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." (Mark i, 11.) Paul says, "We have received the Spirit of adoption whereby we cry, Abba, Father." (Rom. viii, 15.) "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. viii, 23) "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under

the law, that we might receive the adoption of sons." (Gal. iv, 4, 5.) Thus, when we come to the last ordeal, "the new creation," we shall all be changed in a moment, in the twinkling of an eye. We shall assume the likeness of Christ, our great Redeemer, in that spiritual body which rose from the dead and ascended to heaven. J. D. N.

Revival at Centenary.

MR. EDITOR: On the tenth Brother Flinn left for his station after ten days of very successful work with the students of Centenary College. Thirty-five professed conversion; fourteen joined the church. There was very deep conviction of sin and earnest repentance. Brother Flinn preaches well; his sermons are strong spiritual expositions of Scripture, and delivered with the unction of the Holy Spirit. There was no vague propositions or manipulation whereby the audience, by elimination, was brought out on one side or the other, for and against Christ, but straight calls for those seeking salvation to come up, confess their sins, and call for mercy and pardon. The entire student body was aroused to their sins. The law was enforced in every sermon—the absolute demand for contrition and instant repentance. It was pronounced the most successful meeting held in the town for three or four years past. S. S. KEENER.

Winona District Conference.

Homes are being provided at Ma-ben for the Winona District Conference, to convene April 27-30, and a full delegation will be expected. The presence of all will be needed, and the absence of even one preacher or delegate will produce an injury and create a disappointment. "The eye can not say unto the hand, I have no need of you."

Ma-ben has many good homes, and will dispense a cordial hospitality. Two things, of course, are important: 1. To secure position for helping the occasion. 2. To secure personal benefits for "home consumption."

We shall be pleased to see visitors on church business, and will thank them to furnish me notice of coming.

A. H. WILLIAMS.

Cotton Valley, La.

DEAR DR. BCSWELL: I am in my new field of labor. I find some real generous-hearted people here. Since our appointment to this charge, have built a nice parsonage at this place, and wife, baby and I are occupants of the same. Bro. Carter, our presiding elder, held our first Quarterly Conference, Feb. 25. We had a harmonious session. Bro. Carter preached two of his eloquent sermons to the delight of all.

We are expecting great things of our God this year. We hope to have a revival throughout the charge. I remain, Your brother in Christ,

W. A. HART.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Unhappy Women!

No woman can be happy when her health is undermined. No woman can have good health while she suffers from female weakness, inflammation, ulceration or any disease of the delicate womanly organs. Nervous, sleepless, fretful, suffering in body and mind, she does not live but only exists.

More than a half a million such women have found a perfect and permanent cure for their diseased condition in the use of Doctor Pierce's Favorite Prescription. Women cured by this remedy say it is a "wonderful medicine," so perfectly does it restore them to health and comeliness.

There is no alcohol in "Favorite Prescription," neither does it contain opium, cocaine, nor any other harmful drug. It is in the strictest sense, an honest, temperance medicine. Its ingredients are purely vegetable, and it will agree with the most delicate constitution.

Don't be hypnotized, or over-persuaded, into accepting a substitute. This medicine has a record that's worth far more than any difference in price.

Sick and ailing women are invited to consult Dr. Pierce, either personally or by letter, absolutely without charge or fee, thus avoiding the unpleasant questionings, offensive examinations and obnoxious local treatments considered necessary by many local practitioners. All correspondence treated as strictly private and sacredly confidential. Write without fear and without fee to Dr. R. V. Pierce, 663 Main Street, Buffalo, N. Y.

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Stomach, attended by foul breath. One or two for laxative, three or four for cathartic.

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Special Offers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEESON, Pres.,

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Cures Eczema.

E. E. Hartin, of Ridgway, S. C., writes Nov. 25, 1904: "Your 'Tetterine' does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, erysipelas, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shuptrine, Savannah, Ga., for box postpaid.

Baths with elegant Tetterine Soap, 25c. cake.

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Is the gum for me,
It comes from the trees
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This beautiful Solid Gold RING will be given free of charge to any one who will sell six 25c. boxes of "MERIT" BLOOD TABLETS. Send us your name and address; we will mail you the Tablets and allow 90 days in which to sell them; return the \$1.50 and get the Ring. Write at once for our large Catalogue, showing almost 200 beautiful premiums. Address, THE "MERIT" MEDICINE CO., 125 E. Third St. CINCINNATI, OHIO.

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Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1237 State street.

Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2529 Burgundy street.

McDonoghville, Rev. G. S. Roberts, McDonoghville, La.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytania street; Phone 323 (uptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. O. G. Halliburton, pastor; residence, 3125 Camp street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. Jno. C. Sligh, pastor; residence, 1422 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; Phone 154 (uptown).

Algiers, Laverne street, corner Delaronde; Rev. A. F. Vaughan, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. E. P. Craddock, pastor; residence, 1720 Dryades street.

From the Colporter's Desk.

The colporter has recently visited West Point, Starkville, Ackerman, McCool, and Durant. At each place he enjoyed the cordial hospitalities of the parsonages and other Christian homes. Several days were spent in the two first-named towns, and, with the co-operation of the pastors, did effective work for the church papers and in selling the books.

Brother Thomas, at West Point, was engaged in a good meeting, with Brother Felts, of Corinth, doing the preaching. The church was very much quickened, backsliders were reclaimed, and a few sinners were converted.

Brother Spragins is serving his fourth year in Starkville, where he has done much effective service, and is in good favor with all the people. The character of work that he does in the pulpit and pastorate will abide.

Brother Duke and his people at Ackerman are planning for the building of a new church, which is much needed. May they have speedy success in the enterprise!

Brothers Curtis, at McCool, and Lipscomb, at Durant, are both diligent in their work, and laboring for the advancement of the Master's cause in their charges.

Brother Felts reports that the new church-building in Corinth is nearing completion.

Brother Young has recently held a good meeting in Indianola, assisted by his presiding elder, Rev. T. H. Dorsey, resulting in two additions to the church on profession, and two by letter.

Bishop Galloway's epistle to the North Mississippi Conference, published in the papers recently, is very much appreciated by the preachers and people, and we trust that its design will be realized in a general advanced movement of the church, and in a sweeping revival of the "old-time religion."

Withal, let us, by co-operative effort, make greater advancement this year than ever before in executing the purpose of the church "to advance the cause of Christianity by disseminating religious knowledge, and useful literary and scientific information, in the form of books, tracts, and periodicals."

To this end this writer, as the servant of the Mississippi and North Mississippi Conferences in the colportage work, consecrates his life and prayers, and most earnestly invokes the concurrent action of the brethren and friends. I am yours to serve by filling orders for books and papers, or to do personal work wheresoever the way opens. May we not, as fellow-laborers, re-read together in the Discipline, 1902 edition, paragraphs 114, 129, 412, 427, 430? By so doing our memories will be refreshed as to our duties, and our hearts reanimated for the performance of the same.

The last paragraph above named is to be noted as requiring that our business be conducted in a manner that shall be safe and agreeable to all parties. The books are to be sold

for cash or its equivalent, which last provision means that settlements are to be made monthly, or, at farthest, bi-monthly.

Let us be unitedly diligent "for more widely disseminating the Word of God, and for placing our literature in the hands and homes of our people," so that we may each and all be able to make better reports of this year's work than ever before.

G. W. BACHMAN.

Winona, Miss., March 24, 1905.

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send to-day to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine), which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys, and blood. Your druggist can supply you, but the proprietors wish to have every reader of the NEW ORLEANS CHRISTIAN ADVOCATE first try a bottle, so as to become thoroughly convinced of the wonderful benefits to be received.

Homer, La.

DEAR DOCTOR: The second Quarterly Conference has been held. The presiding elder has come and gone the second time in the present year. Our people are delighted with him. They feel that he is the right man in the right place. He has not been in the position long enough to bear the brand, and sometimes is mistaken for some other character, to-wit: On Sunday, in coming into the Sunday-school, he was approached by one of our true and loyal teachers, who thought to invite him to remain to the service of the church, taking him for one of Haag's showmen, but when getting closer to him, he saw the marks of the eldership. Another of the good, true ones saw him on the train, and wondered what line of goods he was selling. All this will change as time rolls on, and leaves the impress of its march upon the life.

Our people are looking forward to the coming Institute, which will be held here, and the prospect for the work of the church is good.

The W. H. M. Society is at work fixing the parsonage, putting in new furniture, and other improvements that will add to the comfort and pleasure of the inmates.

These are true, loyal, and kind people, who move forward with a steady gait; not easily shaken with every wind that blows, but ready to do what they feel to be their Christian duty. They raised the pastor's salary \$100 over what it was last year, and there is some talk and planning of repairing the church, so as to be abreast of the times. They desire to improve, and are able to improve, but at the present do not feel that they are. We are hoping to see the "waters troubled" and the spiritual life quickened, and the material life will correspond. All of our collections will be in hand before the Institute, and the support of the pastor and the presiding elder is paid to date—that is, on the monthly basis.

H. W. BOWMAN.

March 27, 1905.

The most careful farmers and gardeners everywhere place confidence in Ferry's Seeds—the kind that never fail.

FERRY'S SEEDS

have been the standard for 49 years. They are not an experiment. Sold by all dealers. 1905 Seed Annual free for the asking.

D. M. FERRY & CO.,
Detroit, Mich.

Talisheek, La.

DEAR DR. BOSWELL: We reached the "ozone belt" on Saturday night, Dec. 31, Covington being our destination, as it is the nearest railroad to get to our work. On arriving there, our kind Bros. Evans and Schuble met us, and conveyed us to the parsonage, where we enjoyed their hospitality for the night. The following day was New Year's Day. We arose in the morning, much refreshed from our night's rest, and started to Madisonville to fill our first appointment on the first day of the new year, resolving to live better and work more for the cause of Christ on Talisheek charge (having been changed from Mandeville to Talisheek). We found a good sized audience; preaching at 11 a. m. and 7:30 p. m. I left for the parsonage at Talisheek; reached there Monday evening, and at once started to work on the much-needed repairs on parsonage, to build yard, garden, etc. And it was with a deep sense of our inability we set about our labors, realizing the great need of a genuine revival on our work. We have filled all of the appointments except two, being prevented by the inclement weather; received a kind welcome at all places.

Our beloved presiding elder, Dr. Davis, held our first Quarterly Conference for us Saturday, March 11, at 7:30 p. m., at Mandeville, and Sunday, at 11 o'clock, the congregation was treated to an eloquent sermon on "Sons and Daughters of God" by the Doctor, the text being taken from I. John iii, 1, which was delivered in demonstration of the Spirit and power, and was listened to by an appreciative audience.

We are expecting, praying, and thirsting for a revival on our work. We have a good people to serve, and I humbly ask the prayers of the brethren that this, my first year in the itinerancy, may be a great year in the salvation of souls.

A. R. HOFFPAUER.

Notice.

The eleventh annual session of the Home Mission Society of the Mississippi Conference will convene at First Church, Jackson, April 27-30.

Delegates and visitors will please ask for certificate when the ticket is purchased for Jackson. All auxiliaries are urged to send a full representation.

MRS. T. B. HOLLOMAN,
President.

MRS. CHAS. R. MCQUEEN,
Rec. Sec.

Arcadia District Preachers' Institute and Missionary Meeting.

All that will attend the Preachers' Institute at Homer, La., April 18-20, will be welcome. Entertainment furnished all that will come. Those outside of the district, and not on the programme, will confer a favor by notifying us of your coming. This is not absolutely necessary, but a matter of convenience. Homer is wide open to any meeting of the kind, and the people are looking forward to the meeting with great anticipation.

We hope to make this meeting one of great spiritual benefit to our people, and trust that we shall see salvation of souls. Every missionary sermon is a broad invitation to men to seek Christ in the salvation of their souls. We are praying that this meeting may increase our zeal for the Master's work and quicken the impulse of the people.

H. W. Bowman.

PROGRAMME.

Opening sermon Tuesday evening. R. H. Wynn, of Ruston.

WEDNESDAY MORNING SESSION.

Relation of Missions to Commerce. T. J. Warlick, of Minden.

Discussion led by J. G. Sloane and B. H. Sheppard.

Sermon on missions by R. Randle, of Downsville.

AFTERNOON SESSION.

Relation of God to the Missionary Enterprises of the Church. T. J. Warlick.

EVENING SESSION.

The Holy Spirit and Missions. J. M. Weems, of Haynesville.

THURSDAY MORNING SESSION.

The Pastor and Missions. R. H. Wynn.

Discussion led by W. T. Woodward and T. J. Martin.

The Preacher and His Study. Dr. W. E. Boggs, of Shreveport.

Sermon to the preachers by Dr. C. W. Carter, of Arcadia.

AFTERNOON SESSION.

The Relation of the Pastor to Sunday-schools. O. B. Staples.

Discussion led by J. B. Williams and H. J. Boltz.

Relation of Parents to Sunday-schools. H. C. Walker, of Homer.

A Plea for Epworth Leagues. J. V. Carter, State President Epworth League.

EVENING SESSION.

Sermon on missions by Rev. J. R. Moore, D. D., of Mansfield.

A Thing Worth Knowing.

The Combination Oil Cure for cancer and tumors cures more cases than all other agencies combined. It has the endorsement of doctors, lawyers and ministers who have been cured, as well as hundreds outside the professions. It is soothing and balmy, safe and sure, and the only successful remedy known to medical science. Originated and perfected after twenty-five years of patient, scientific study. Those afflicted, or have friends afflicted, should write at once for free books giving particulars and indisputable evidence. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Notes from the Crowley District.

The Crowley district includes a beautiful territory along the Gulf coast and the Southern Pacific-rail road, varying in character from the rich alluvial lands and heavily-timbered swamps of the Bayou Teche to the prairies and pine flats of Calcasieu. This territory has vast resources, more or less developed; almost inexhaustible forests of pine and cypress, the finest cane-fields in the land, the South's greatest rice lands, and one of the finest of the oil fields recently opened. Into much of this section a large stream of immigration is flowing, filling it with a thrifty population that will greatly help in its development. The dominant religious faith of all this country is Catholicism, but the immigration now finding its way here is very largely Protestant. That our Methodism is gaining ground here is attested by the fact that while the territory now occupied by the Crowley district had, twelve years ago, but thirteen pastoral charges, it now contains nineteen, or an average increase of one charge every two years. This increase is partly due to the immigration of Methodist people, and partly to the general upbuilding of the church and the development of accessible missionary opportunities.

One of the most interesting instances of such development is the building of a neat and comfortable church in the old French town of St. Martinsville, at a cost of some \$1,600, under the leadership of Rev. A. W. Turner. At the request of the people there, who had provided in part for the support of a pastor, a preacher was sent there, and found only two members of our church to begin with. In a recent meeting, in which the pastor, Rev. R. H. Harper, was assisted by Rev. J. I. Hoffpauir, a church of sixteen members was organized.

Rev. R. R. Jones, of Alabama, whose work is highly spoken of by those who have observed it, is now holding meetings in a number of the charges of the district, having already concluded successful services in Rayne and Berwick. The meeting at Rayne resulted in 32 accessions to the church, and that at Berwick in 65. Since Conference about 125 accessions have been reported.

The purpose to signalize the year by a general spiritual awakening seems to be shared by the preachers generally, who have entered upon their work with hope and energy. About half of the charges have taken a step forward this year by increasing the salaries of their pastors.

The new and inexperienced presiding elder has been universally received with kindness and forbearance by pastors and people. We trust that the promising indications for a profitable year may be fully realized.

Bishop Morrison has promised to hold our district Conference, which is to meet at New Iberia, June 8-11. The editor, of course, has a cordial invitation to attend.

W. W. DRAKE.

509 E. Fourth St., Crowley, La.

Buy a Home at Henderson's Point,

(By the Sea Side)

Where Health, Salt Air, Pine Ozone, Fish, Oysters and Aquatic Sports Are Free.

Henderson's Point is 54 miles from New Orleans, 86 miles from Mobile, on Louisville & Nashville R. R., having 15,000 feet frontage on Mississippi Sound and Bay St. Louis, in the County of Harrison, State of Mississippi. The property is owned by the Mexican Gulf Land Company, which has determined to develop it into a modern resort.

This is the only large tract of land on the Mississippi Sound available for such a purpose. Many things could be said as to the beauty and desirability of this famous plat of land, containing more than a thousand acres, with a high, dry sandy beach, where no breakwaters are required to protect it. Every lot sold carries with it bathing, boating and fishing privileges worth \$50.00 per annum. The waters abound with oysters, fish and crabs. With each lot is given a perfect and guaranteed title. The terms are easy. No taxes until payments are made in full.

In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

A LIBERAL PROPOSITION WHICH IS UNPARALLELED.

Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

The land is covered with beautiful shade trees and largely composed of high rolling land.

The owner is the Mexican Gulf Land Company, incorporated under the laws of the state of Mississippi, Capital Stock One Hundred Thousand (\$100,000.00) Dollars fully paid; is officered by well-known and reliable men, and is the owner in fee simple and free from all incumbrance of the famous Henderson's Point property.

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GUARD HEALTH

Every woman should see that the periodical function is kept in a healthy condition. The way is to take an occasional dose of Wine of Cardui.

Every woman is subject to conditions which bring on female weakness. Wine of Cardui gives women strength for all the duties of life. It gives them strong nerves and freedom from pains.

Wine of Cardui not only cures but guards the health. The organs quickly respond to the healing vegetable ingredients of which Wine of Cardui is composed. A healthy woman does well to take this medicine on approaching her periodical sickness. Wine of Cardui cures the worst cases of prolonged female troubles and has cured thousands of them quickly and completely in the privacy of home.

CHICORA, Miss., May 1, 1902.

Wine of Cardui and Thedford's Black-Draught is a sure cure for all female diseases. I recommend your medicines to all my friends everywhere I go. Five months ago I could not walk across the house without great pain but I am well again. I have only taken four bottles of Wine of Cardui but feel better than I have felt in two years.

MRS. N. T. GLIDEWELL.

WINE OF CARDUI

HOME CIRCLE.

A Boy.

You may present your catalogue of all the most lovely and lovable objects of earth and sea and sky, and, without a moment's hesitation, I shall choose from among them all a little child. The blessed Christ set such a one in the midst of his disciples as a model and example for all those, matured in sin, who would prepare for entrance into the eternal kingdom. To-day that man who is farthest removed from the faith and confidence of childhood is the one most in danger of everlasting torment.

The world has taken it for granted that little girls are good, just because they are; and then somehow it has spread abroad, as by common consent, that little boys are bad. I wonder who started this story on the boys? There is not a word of truth in it. A baby boy is just as good as a baby girl, and neither is worse than the other until one is led astray by some tongue that has been taught to wound or to deceive, while the other remains in the gentle presence of a warm, true heart that beams with light and love.

Another false notion seems to have become current, and that is that it is just as necessary for boys to be bad as it is for girls to be good. I believe that naturally every boy is good. God made him so, and intended that he should remain so. If he does not, God is not to blame; and if the child does that which is bad be-

fore he is old enough to discern between good and evil, he is not to blame. He is simply imitating older people.

The man who is cheated, slandered, or persecuted during the business of the day goes home at night and looks into the eyes of his pure, innocent boy, and regards him as a vindication of God—that God makes all things good.

I've seen a man wear a frown a week and carry a grudge in his heart all his life, but I've seen a boy's tears dried and his wounds healed instantaneously by a mother's kiss. I've seen grown people pout and fret because of supposed slight, but I've seen a sadly neglected boy quiet and uncomplaining. I've seen men brawl and fight over slight differences of opinion, but I've seen an unmercifully beaten boy kiss the hand of his heartless parent as soon as the smarting ceased. I've seen men plunge into questionable enterprises without stopping to think, but I've seen a boy hold back from inviting amusements, and ask: "Father, do you think it is wrong?" God bless the boys! the pure, true boys. They make us sigh for the innocence we have outlived and which might yet have been ours.

A man's future may be gloomy, but his boy's future is always bright. He may suspect his brother, but his boy has unbounded confidence in the whole world. His soul may be a scarred sheet of forgiven sin or a blur of present guilt, but his boy's soul is white as snow.

One day I saw a boy, all alone, playing school. His pupils were sticks and pebbles, and his gentleness and kindness put me to shame that I ever had lost patience with a careless boy or girl.

My boy, it is all a mistake. You don't have to be bad. You don't have to sow "wild oats." Don't you be discouraged if somebody says you will never be anybody. You are somebody already, right "fresh from the hand of God," and your young lips that have learned so readily the prayer that mother taught were never intended for falsehood and ugly talk.

Let me tell you, boys; if you were not here, half the melody, rapture and grace of this old world would be gone. If there were no girls, the other half would be gone, and then what we do? Nothing to be seen but great, grown-up people! Why, the years would roll quickly upon us and stay there, and we should be crushed. Here, boys, take my hand. You and your little sisters are the best friends I ever had. May God bless you and keep your faces turned toward him.—Wightman F. Melton, in Children's Visitor.

Billy Fell Down.

The pupils of Public School No. 57, on One Hundred and Fifteenth Street, just west of Third Avenue, had the time of their lives to-day. There are 2800 small boys and girls who are taught there, about equally divided, the boys being just at the age when the sole ambition is to become a fireman.

The "time" started at a few minutes after twelve o'clock, and while the children, who had just been dismissed, were making their way downstairs preparatory to going home for luncheon. Naturally, the stairs were crowded with pushing, jostling, good-natured children. In the skylarking that went on one youngster missed his footing and fell a little way downstairs.

"Hey, Johnny," one small boy yelled, "Billy's fell down an' hurt hisself."

The story was taken up by some one farther up on the stairs, and by the time the tale had penetrated to the principal's room there was a very circumstantial account of a fire that had been discovered in the building.

Naturally, having so many pupils under her charge, the principal did not hesitate, but had a special building signal sent in from Box No. 547, on the opposite side of Third Avenue. In a few minutes Engine Company No. 35 and Hook and Ladder Company No. 14 dashed up, followed by a big, brass-buttoned battalion chief in his buggy. At that point One

Hundred and Fifteenth Street is about two feet deep in snow, as are all of the cross streets thereabouts, and the firemen were in no pleasant frame of mind when they found they had had all their trouble for nothing.

Meanwhile the school principal, getting at the truth of the matter, had sent to Harlem Hospital for an ambulance and Billy not only saw the fire engines, but had a free ride. He wasn't much hurt, but the principal preferred to take no chances.

It was all over in five minutes, and when a reporter saw the principal she had got over her scare and was in great good humor.

"I suppose you're from the papers?" she asked.

Being answered in the affirmative, she told the facts briefly, adding: "There was no panic. In fact, it was a red-star day for the children, and they enjoyed it hugely."

As they scattered for their homes, to return at one o'clock, the youngsters were a happy lot. The "injines" had been there, and they had yelled themselves hoarse. True, "Billy got hurt," but as one red-headed boy remarked: "He didn't cry, fer he ain't no baby." Then jealously: "I wisht I'd got the ride in the hurry-up wagon."—New York Post.

A Quarrel on Paper.

They were sitting at the tea-table, and were on the very verge of that dreadful quarrel which the young wife had prayed might never come. The husband had uttered a criticism that she thought unkind and undeserved.

"I can find fault with many things, too," she flashed out.

"Oh, indeed," he said, coldly; "and what are they, pray?"

She paused a moment. If she gave utterance to the sharp speech trembling on her lips, she knew that the opening wedge of discord would have entered. On the other hand, it was a severe trial to curb her impetuous spirit and receive the husband's rebuke meekly. But her good angel triumphed. After a short silence, she said, frankly: "I'm not sure that I ought to say what I thought. I believe I'll keep it till to-morrow, and see how it looks by the light of day. Then if I think it worth while, I'll write it and leave the note on your plate."

He smiled at her whimsical answer, and the cloud disappeared. After tea she said, "I have a proposition to make."

"What is it?" he asked, gaily.

"We nearly had a quarrel, and, of course, it must not happen again. Hereafter, if either has any criticism to make on the

other, let us wait a day, and then, if we wish to make it, write it out instead of saying it. I believe petty anger would evaporate in the mere act of reducing it to writing, and then some heartaches would be spared."

He laughed, but in his heart he acknowledged the wisdom of her plan, and so agreed to it. They have been married three years now, and both are still waiting for the first letter of criticism. The quarrel on paper has never begun.

Most of us might use the bride's plan with profit. If we would wait and write the unkind speeches, I wonder how many of them would ever be delivered to wound loving hearts. Of course, some people would quarrel by telegraph if there were no other way, but doubtless they are very few; and most disputes might be avoided if we would wait to quarrel on paper.—Exchange.

Four times a day the people of East St. Louis and its vicinity, within a radius of ten miles, are kept informed of the time of day by a big triple whistle, which was put in operation recently by an electric railway company. So far as reported, it is the largest whistle in the world. In clear weather it can be heard a distance of twelve miles, and the sound always carries ten miles. So strident is the blast that is almost impossible for a person to stand within five feet of it when it blows.—Selected.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, March 30, 1905.

THE PUNISHMENT OF SIN.

God's Word says, "Be sure thy sin will find thee out." The Word is no less positive in asserting that sin will be punished. Some misdeeds, called sins, are punished in this life, such as sins against one's self, or family, or society. Scripture characterizes such sins, as well as others, as iniquities, the results of which are transmitted to posterity, even to the third and fourth generation. One who commits murder, or betrays his country, or is guilty of an unpardonable crime against society alone, is guilty, and is punished in his own person, but the stain attaches, and is transmitted to his children. In this respect they bear the sin of the parent.

Another class of sins is directly against God. They involve no one in their consequences except the guilty person. Sins of this class may take the form of ingratitude, blasphemy, defiance of God, or deliberate rejection of divine mercy as provided in the atonement. It is, perhaps, too much to say that such sins are never punished in this life, but it is not too much to declare that no character or extent of punishment in this world is sufficient to satisfy the demands of the law of God thus flagrantly violated and set at naught. Hence punishment is reserved for the future. Looking at the matter from a purely human standpoint, it would seem to be better to inflict the punishment in this life, as an example to evil-doers, and curtail the influence of the transgressor. But when it is considered that the infliction of temporal suffering, or even death itself, is not adequate punishment, and that it is an act of mercy on the part of God to delay to the last moment, thus affording the sinner all the time possible for repentance, it seems perfectly right to postpone punishment to the day of eternity, which, according to the Scriptures, is the day of reckoning.

As to the certainty of punishment, the Scriptures are emphatic. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." The people who heard Jesus wondered when he told them that the Father had "given him authority to execute judgment." But he said, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." There is to be not only on the part of those who sin wilfully after they have received the knowledge of the truth, but likewise on the part of those who have despised and rejected the truth, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." This "judgment and fiery indignation" will be a sorer punishment than mere physical death which was inflicted on those who despised the law of Moses.

In sustaining this view of the subject, we should not forget that sinners, in escaping punishment in this life, are but receiving their deserts beyond the grave. Justice demands the infliction of the penalty due to sin. If not inflicted here, it must be meted out yonder. That exact justice may be done, a record is kept, and a day of judgment appointed. All men, small and great, shall stand before the bar of God, and be judged according to the things written in the books. The awards of that day will be final, and fully "justify the ways of God to men."

As the awards of the judgment will be final, the punishment will be eternal. God's Word gives no encouragement to the idea of purgatorial fire, nor does it sanction probation after death. There is no redemption from hell, either through repentance or purification by fire. Life's probation extends to the grave, but there the door closes, and "after death the judgment."

St. Paul's testimony to the eternal punishment of the wicked is unequivocal: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This testimony is based on the declaration of the Lord Jesus, who tells us that he "shall come in his glory,

and all the holy angels with him;" that "he shall sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left." "And these" (the wicked and disobedient) "shall go away into everlasting punishment, but the righteous into life eternal." Such is the truth of God. We need no further testimony.

There is no danger of losing sight of this Bible doctrine, and much less danger of repudiating it, but it is not distinctly set forth as it once was, and as it should be, among us. We should, as preachers of a complete gospel, force it upon the attention of our hearers. It may not be welcome; it may sound harsh. No matter; better preach an unwelcome truth than leave sinners to presume on the goodness and mercy of God, and die impenitent under the impression that the Heavenly Father is too tender to punish a soul. "It is a fearful thing to fall into the hands of the living God." Sinners must be warned of their danger, as well as encouraged to trust in divine goodness. God will punish the disobedient and finally impenitent. He will also call to account his messengers who fail to sound the alarm. Gospel preachers are clear of the blood of all men.

HIGH LICENSE.

We have no sort of objection to high license as a measure for restricting the number of saloons. It will do that. But we have no faith in it as a reform measure. It will not diminish the sale of liquor, but simply concentrate the sale into fewer hands. Nor do we believe it will put the sale of liquor into better hands, and make the trade respectable. A gilded saloon, ornamented with costly pictures, and made brilliant with electric lights, with liquor served in cut glass, and whose proprietor pays one thousand dollars a year for the privilege of selling, is outwardly more attractive than the dingy den, but the serpent at the bottom of the glass is the same, and underneath the vesture of one dealer is the same kind of heart that beats under the other. There can be no reform of the principle involved if the object in selling liquor is to make money. One can not go into the business for such a purpose without utterly disregarding both his relation and his duty to society.

One of the strong arguments of the advocates of high license is the plea that it will close out the

low dives. This we seriously doubt. It may close all the doors in the day-time, and the front doors all the time, but just as sure as blind-tigers invade prohibition and local-option territory, so sure will speak-easies exist in high-license cities. Even in cities with low license the illicit sale of liquor is carried on. Somehow the violation of law seems to be inseparable from the liquor traffic. And judging from the fact that gentlemen of the highest respectability who conduct saloons, or run bars in connection with other business, now and then, if not continuously, violate our Sunday laws, it is but natural to suppose that men of lower type will run illicit houses when the license is beyond their reach. High license is not a panacea, nor is it at all adapted to make good men of rum-sellers.

The imposition of high license, especially when the object in view is to raise revenue for the education of our children, is particularly objectionable, as it will necessarily fix in their minds the idea that "the end justifies the means"—a most dangerous idea to instill into youthful thoughts. As matters stand, it is impossible to keep a proportion of the revenue derived from the liquor traffic out of the school fund. This is bad enough, but it is far worse to teach a whole city full of children that their education is dependent on the liquor traffic.

The matter is now under consideration in our city. Much has been written on the subject, but in all that has been printed, we have not seen one word indicating that the children of the city are suffering any lack of attention. They appear to be well cared for. But the teachers are underpaid, and it is for their relief that high license is suggested and urged, and which the Public School Alliance of the city has endorsed. We are sorry that the Alliance did not repudiate the proposition outright.

High license will lessen the number of saloons, and the amount—one thousand dollars, or twenty-five hundred even—will be willingly paid by many men, for they see in it a chance for personal gain, but the money at last comes from consumers who in thousands of instances pay it at the expense of the home, which, under no circumstances, can be justified.

The scientist who pleads for the betterment of humanity by putting men out of the way with chloroform when they reach sixty, does not suggest anything new, only he is more merciful than the economist who, ten years ago, suggested that "when one reaches the age of sixty, he should be taken out and shot."

PERSONAL.

Bishop Morrison keeps busy in Louisiana. He is in demand, and delights to accommodate the brethren, both in the city and country.

Bishop Galloway is spending part of this week at Trinity College, North Carolina. On his return he will stop off at Birmingham, where he will dedicate a new Church.

Rev. E. P. Craddock, of Dryades Street Church, is well pleased with his charge. The brethren are delighted with him, and the prospect before him is for a successful year's work.

Bishop Keener, our venerable Senior Bishop, has passed through the long Winter remarkably well, notwithstanding the cold and unusual amount of wet weather. We had the honor of a visit from him on Monday last.

Rev. W. S. Lagrone, presiding elder of the Durant district, has been suffering recently with rheumatism, but he keeps at work, busy executing plans for great success in the work. Up to date he and his co-laborers have done well.

Rev. Wm. Schuhle, after an absence of several months, was a pleasant visitor to this office on Monday last. He is pleased, and doing well at Covington, putting in his time as a faithful Methodist preacher. He is a brother beloved.

Rev. W. M. Langley writes that his charge—Main Street, Water Valley—"is in fine shape, every department running smoothly. Congregations are increasing and interest deepening." We hope he may succeed in all his efforts.

Rev. R. M. Evans, who was recently appointed to Vaiden, Miss., to take the place of Rev. E. P. Craddock, transferred to New Orleans, is well pleased. He says: "We are moving off nicely on this, our new charge. The outlook for a good year was never better."

The Lord is greatly blessing the Newton and Hickory charge under the care of Rev. P. D. Hardin. The people are kind and appreciative. Congregations are large, and prayer meetings well attended. Thirty-three have been added to the Church this year. There are two good Sunday-schools.

The Carrollton (Miss.) Conservative notes the fact that on Sunday morning, the nineteenth, Bro. Brogan "preached a forceful sermon on missions," and treated the subject again at night. He turns on the light, and it pays, his little circuit of three appointments contributing \$998 to the cause of missions.

If any of our readers know anything of Rev. Mark Moore, one of the pioneer preachers of Methodism in Louisiana, they will please inform the editor. Possibly some of our old Methodists know when and where he died, and something of his labors. Mrs. Geo. H. Moore, 680 Ragland avenue, Memphis, is anxious to secure information.

In the death of Mr. W. D. Jordan, which occurred the fourteenth of this

month, our Church in Memphis has lost an active and useful member. He was a nephew of the editor of this paper, and at one time associated with us in publishing the Memphis Christian Advocate. He was always true and faithful. His pastor, Rev. B. S. McLemore, has furnished us a memoir and tribute, which we will print as early as practicable. May the Lord comfort the heart of the wife and little boy, who are left to mourn.

A note from Brother R. W. Freeman, Morgan City, La., informs us that at Berwick—Rev. R. W. Vaughan, pastor—there has been a great revival, and that one is now in progress at Morgan City. At the former, sixty-five persons joined the Church, and at the latter up to March 25, twenty-eight. This good work was accomplished under the labors of Rev. R. R. Jones. Some very valuable material, we learn, was added to the Church. We thank Brother Freeman for this information, and also for kind mention of the Advocate. An account of the meetings, by Brother Vaughan, received since the above note was written, is too late for this issue.

Change of Date.

We print in this issue of the Advocate the date and programme of the Sardis District Conference. Since it was put in type, and "run off," we received a note from Dr. Sullivan asking us to "hold it up" for the present, as it has been found necessary to change the date. He will give us the date in due time.

If You Please!

Brethren who note errors in Conference Minutes, and desire them corrected, are again requested to send to the editors of the Minutes, who will make all the corrections at once. Please do not send them to the editor of the Advocate.

Louisiana Annual Conference,
Board of Missions.REPORT OF TREASURER FOR QUARTER
ENDING MARCH 18, 1905.

Received for foreign missions from
Louisiana Ave., Rev. O. G. Halliburton.....\$21 30
Burgundy Street, Rev. H. N. Brown..... 4 00
Total.....\$25 30

DEAR BROTHER: I am in receipt of communication from J. D. Hamilton, treasurer, urging remittance for foreign missions before close of fiscal year, March 31. Please forward any amount you have on hand for this fund.

Subscriptions to anniversary collection taken at Lake Charles are also due, as funds have been appropriated, and should be forwarded to treasurer at once. W. B. THOMSON, Treas.,
231 S. Rampart St.
New Orleans, La., March 18, 1905.

Oakley Memorial Fund.

The following Sunday-schools contributed the funds that constituted the "Oakley Memorial" Fund in Millsaps College: Macon, Black Hawk, Carrollton, Rosedale, Acona, Durant, Pickens, Starkville, Water Valley (Wood Street), Winona.

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New Orleans Preachers' Meeting.

Rev. Thos. Carter, professor of New Testament Greek at Vanderbilt University, was a welcomed visitor at the Preachers' Meeting, Monday. "Visitor" is hardly the word, as Bro. Carter is always at home with the preachers of the Louisiana Conference. He gave us an interesting report of the work, generally, at Vanderbilt, emphasizing especially the work of the Missionary Training-school as being vitally connected with city evangelization as well as mission work abroad.

Rev. Wm. Schuhle, from Covington, was at the Preachers' Meeting. We are all going home with him. District Conference opens at Covington on Thursday.

Bro. Wier is telling the New Orleans people about the great orphanage that the Methodists of Louisiana are sure to have. He is asking for help, and he is getting it.

The Church reported as follows:

Algiers: Bro. Wier was present at morning service. Good prayer meeting; large attendance.

Parker Memorial: Splendid congregation; song services in evening.

Burgundy: Average congregation; good prayer meeting.

Dryades: Taking on new life; 4 accessions; larger collections.

Felicity: Good congregation in morning. Bro. Wier, in the evening, made an appeal in behalf of the orphanage. Substituting a system in Sunday-school work; a "Mothers' Nursery" established.

Carondelet: Fine prayer meeting, conducted by Bro. Thos. Carter. Sunday services well attended; two accessions.

Louisiana Avenue: Good congregations at prayer meeting and Sunday services.

Carrollton: Large congregations. One of the Church's most faithful members, Mrs. W. B. Campbell, has gone to her eternal reward.

Bro. Davis said that plans were being made to move the Church and parsonage at Slidell to more pleasant quarters.

"To What Extent Should We Adopt Institutional Methods in Our Church Work?" was discussed by Revs. Carter, Sligh, Dodson, Davis, Wray, and Holmes.

W. W. HOLMES, Sec.

Union League Meeting.

The New Orleans Epworth League Union will hold its regular monthly business meeting at Louisiana Avenue Church, Tuesday, April 11, at 8 p. m. Delegates will be elected at this meeting to the State League Conference, which will be held at Crowley, La., May 10 to 14. A full attendance at this meeting is urged. The officers of the Union are: President, H. G. Todd; first vice-president, Dr. John T. Crebbin; second vice-president, Miss Lillian Matthews; third vice president, Miss Lilly Uhber; secretary, H. W. Jamison; treasurer, T. L. McKnight.

H. W. JAMISON, Sec.

"From Classic Halls"—Another Case.

To day I am in receipt of a check inclosed in a letter as follows:

"DEAR BROTHER: This check will repay you the money you loaned me while I was a student in Millsaps College. You have my hearty thanks for your timely aid. It is my hope that I may be able to help some young brother as you helped me.

"Yours truly, _____"

The check paid the loan and interest on same. The young man is a member of the Louisiana Conference, and is succeeding as a Methodist itinerant preacher. SUBSCRIBER.

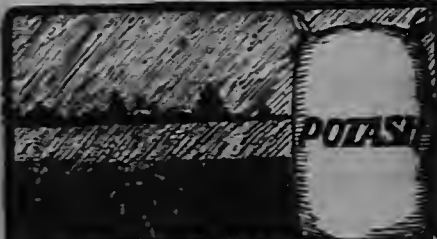
The Vanderbilt Biblical Institute.

The Vanderbilt Biblical Institute will be held at Wesley Hall, June 21 to 28. This institute is for the benefit of preachers who feel the need of intellectual and spiritual quickening, young or old. The tuition fee is three dollars, or for those who are enrolled in the Correspondence School, one dollar and fifty cents. There is no charge for rooms in Wesley Hall, but board will cost seventy-five cents a day, or \$5 for the week. Reduced fare over the railroads will be given: Tickets good for fifteen days, with possibility of extending them to Sept. 30. For further particulars write to Rev. J. L. Cunningham, secretary, Nashville, Tenn.

Notice.

Until further notice my correspondents will please address me at 607 East Howard avenue, Biloxi, Miss.

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Howard Ave. and Rampart St., Daily.

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Memphis Express.....	2:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	6:00 p.m.
Bayou Sara Accommodation..	9:40 a.m.	4:00 p.m.

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Programme of the Preachers' Meeting and Missionary Institute.

To Be Held at Shreveport, April 3-7, 1905.

Opening sermon, 8 p. m., April 3, C. W. Carter, D. D. Subject, Spiritual Development of St. Paul.

APRIL 4.

9 a. m.—Opening religious exercises. General subject: The Preacher. (1) In His Study, Rev. J. M. Brown; (2) Among His People, Rev. F. N. Parker; (3) In The Pulpit, Rev. J. M. Henry.

11 a. m.—Address by Bishop Morrison.

AFTERNOON SESSION.

General subject: Missions.

What Is Meant by Mission Work? Whose Duty Is It? Rev. N. E. Joyner.

Who Is My Neighbor? Rev. J. T. Sawyer.

8—Address by Dr. Seth Ward.

APRIL 5.

9 a. m.—Religious services.

General subject: The Preacher.

The Unmaking of the Preacher, Rev. H. W. Rickey.

Gristle Turned into Bone, Rev. W. E. Boggs.

11 a. m.—Address by Bishop Morrison.

AFTERNOON SESSION.

General subject: Missions.

Inter-relation of Missions and Spirituality, Rev. Glenn Fliann.

A Missionary Conscience versus Missionary Enthusiasm, Rev. F. P. Dook.

Stock Objections to Missions Stated and Answered, Rev. C. B. Carter.

8 p. m.—Address by Dr. Seth Ward.

APRIL 6.

9 a. m. Religious service.

General Subject: The Preacher.

Necessity of Intelligent Sympathy by the Preacher with the Lives, Difficulties and Aspirations of His People, Rev. J. O. Bennett.

Peculiar Difficulties of the Preacher, and How to Overcome Them, Rev. J. A. Parker.

The Bible—How Did We Get It? Rev. F. S. Parker.

11 a. m.—Address by Bishop Morrison.

AFTERNOON SESSION.

Open Session of Conference Board of Missions.

Subject—Louisiana as a Mission Field. Duty General Board, Duty Conference Board.

8 p. m.—Address by Dr. Ward.

Adjournment.

A cordial invitation is extended to all the members of the Conference who notify Dr. W. E. Boggs of their purpose to attend, to be at this meeting. The addresses of Bishop Morrison and Dr. Ward will be special features of the meeting.

The mid-year meeting of the Conference Board of Missions will bring all its members. The Board will discuss our work, and lay its plans for the future. A new era is on for our State. The preachers must keep abreast of the movement.

This meeting will bring out some

of the best thought of the Conference, as well as of Bishop Morrison and Dr. Ward. The preacher who misses it will do himself an injustice. Don't forget to notify Dr. Boggs. He will provide entertainment if he is notified. Otherwise not.

A Call for Help.

EDITOR ADVOCATE: Knowing that it is not the usual course to pursue to ask for money through the ADVOCATE, yet I venture on the goodness of your heart and the clearness of your mind, as to the need of this mission field, to say that we are greatly in need of money for our New Road Church. If the friends of this helpless mission will give aid now, another year we will be self-sustaining.

All contributions will be acknowledged and greatly appreciated by your missionary,
S. H. WHATLEY,
Point Coupee Mission.
Melville, La.

Woman's Board of Home Missions.

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Ala., April 14-20. Friday, April 7, is set apart as a day of fasting and prayer. The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery.

MRS. FRANK SILER, Rec. Sec.

H. M. S.

The Home Mission Society of the Mississippi Conference will hold its eleventh annual meeting in First Church, Jackson, April 27-30.

Names of officers, delegates and visitors should be sent at once to Mrs. J. C. Cavett, North Congress St., Jackson, Miss.

MRS. T. B. HOLLOMAN, Pres.

MRS. C. R. McQUEEN, Rec. Sec.

Notice.

The Woman's Home Mission Society of the North Mississippi Conference will hold its Annual Meeting in Cleveland, May 7-10. Delegates will please send their names promptly to Mrs. R. P. Walt, Cleveland, Miss. They must also be careful to provide themselves at starting-point with certificates that they have paid full fare.

MRS. E. W. FOOTE, Pres.

MRS. A. C. YEAGER, Cor. Sec.

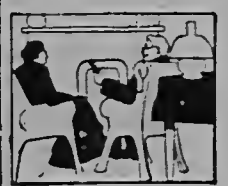
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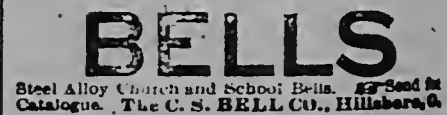
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MACBETH, Pittsburgh.

Letter from Brother Harbin.

While at Jackson, some weeks ago, I had the distinguished pleasure of spending some hours in the company of Rev. T. B. Holloman. "I thought," said he, "from your statement in the ADVOCATE, just before Conference, that we should hear a great deal from you." I hastened to assure him that I had not declared a purpose to write frequently, but that I did intend to be heard from again. We thereupon fell to discussing the ADVOCATE, and agreed that the paper was getting better every week.

Personally, I have enjoyed the recent ADVOCATES very much. "Gilderoy's" letters have been up to the "Gilderoy" standard. The news notes from the brethren have been terse, hopeful, and exceedingly full of interesting details. The editorials have been all that could be asked. Altogether, I feel more proud of the ADVOCATE than I ever did.

I returned from Kosciusko to begin my third year at Gunnison. We have suffered a great deal on account of the cold weather. For five weeks we had only Sunday-school services. Since the warm weather has begun to appear a good many of the people have been sick, and the services have not been well attended on that account. We have not had a really good Sunday since Conference. However, the people have been very kind, and we are looking forward to better things.

Some repairs have been put on the parsonage, amounting to about seventy-five dollars, adding very much to the comfort and convenience of the preacher's home.

Shortly after Conference a poor woman died, leaving a helpless little family of six children. The eldest was under twelve years old. Steps were taken at once to get the little ones into our Orphan's Home. Bro. Oats kindly scrouged up a little closer, and made room for them. The elect women here set to work sewing, and soon had

a very nice lot of clothes for the children—three trunks full. When all was ready, I took my little family aboard the north-bound train, and set sail (to mix metaphors) for Water Valley. Great-hearted, big-bodied Captain White had charge of the train, and if he hadn't made me promise I wouldn't, I should delight in telling all the kind and beautiful things he did to make us comfortable. Good Miss Roark, at the Police Home in Memphis, kept the little ones over night, and the next day we arrived safely at Water Valley. The children were delighted with the home, particularly with the great crowd of play-mates they found there. I recognized a great many of my old friends among the children—one of the Koon girls, grown up into a dignified young lady, conducting the primary department with great credit to herself and to our home; lots of the little fellows grown up into pretty big fellows, and smiling from ear to ear in their sweet pleasure at seeing an old friend again. Yet many were missing. Some of them had been taken away by parents who had become able to care for them; some of them had gone out to bring sweetness and light into childless homes. I have always envied the pastors at Water Valley, since I was there, this sweet and beautiful charge—the little wards of our church.

I hope that every pastor and layman in the Conference read Bishop Galloway's stirring appeal in the Memphis Commercial. It seems as though the great revival we have all been longing for were gathering strength to sweep our land at last. May God help us all to keep our hearts open against the time it calls to us to arise and follow!

WALTER G. HARBIN.

A Threefold Look at Life.

A Christian was once asked how he could keep so calm amidst all the cares of life. He answered: "In this way: I train my eyes, for all evil, as well as all good, comes from the mind to the heart. Every morning before I enter upon my daily work among men, I fix my eyes thoughtfully on three things: First, I raise them toward heaven, and remember that life and its struggles will be over there; secondly, I look towards earth, and reflect how small a portion of it I shall need when I am laid in my grave; thirdly, and finally, I look upon the surging crowds of mankind, and think how much sadder many of their lives are than mine. In this way I console myself for all sorrow, and live amidst the cares of life, satisfied in God."—The Lutheran.

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At your druggist, or write Finlay, Dicks & Co., Ltd., New Orleans.

Letter from "Gilderoy."

It seems strange that anyone in this age and country should ask, "Does God care for sinners?" or should question the right of a sinner to pray, and yet there are some clever people in this country who ask this question, and question the right of a sinner to approach the mercy seat as a suppliant at the throne of grace. To say the least of it, they are fairly consistent in their reasoning. They start out with the idea that the first thing in the process of personal salvation is for the sinner to be regenerated by the sovereign power of God, and according to the pleasure of his own secret will. Until that is done, the sinner is dead, and has no power and no right to attempt to perform any religious act or obligation. Indeed, there are no religious obligations or duties until the sinner is created anew in Christ Jesus. The sinner is not susceptible of conviction for sin, not capable of repentance, nor of faith, nor of acceptable prayer, until God makes him a new creature, and gives him a new heart. Conviction, repentance, faith, acceptable prayer, and good works, are the fruits of regeneration by the sovereign power of God. This is their method of reasoning. Regeneration is the "prevenient grace," the enabling act of God, that constitutes whomsoever he will a moral agent, capable of moral action. Until this is done, there is no life and no power to act otherwise than to commit sin. The alternative power is wanting. He could not do otherwise than sin, however much he might desire not to sin. He sins perforce until regenerated by divine power. God is angry with him, is not friendly towards him, and has no care for him, until he regenerates him and makes him a son of God. This is the theory, the philosophy, the logic.

There are other good people in this country, and in all Christian lands, who believe that our God, by an act of "prevenient grace," in Christ constituted every child of man a moral

agent, capable of moral action, and, hence, responsible to God for every act, whether in a state of sin or in a state of grace. This "prevenient grace" did for the race what our friends hold is done for the individual in regeneration. Really, a state of nature, as we know nature, is a state of grace. The sinner is born on praying grounds and pleading terms with God. The divine, quickening Spirit is ever with him. This gift of moral or spiritual power is not inherent, not natural; it is divinely imparted, or conferred, on the human race through the racial mediation and death of Christ Jesus. As by the one sin of one condemnation came upon the race of man, even so by the one righteousness of One the free gift came upon all men to justification of life. This conditioning of the race is called by various names: "Justification of life, prevenient grace, initial life, and initial justification." All who are born of Adam's race come into the world free from the guilt and condemnation of original sin, in a state of acceptance with God, under a covenant of grace, blessed with the gracious influences of the Holy Spirit, susceptible of conviction; capable, by the constant aid of the Spirit, of repentance and faith, and of living a holy life before God. If these things are not done, no being in heaven, earth, or hell, is to blame for it but the incorrigible sinner himself.

Lest the young preachers and the young people forget, I will write down these two theories in brief and in order, so they can compare them:

1. A dead and utterly helpless race.
2. Individual regeneration by the sovereign power of God.
3. Regenerated susceptibility to conviction for sin.
4. Regenerated capability of repentance and of believing.
5. Justification, or the forgiveness of sin.
6. Sanctification in the article of death.
7. As God regenerated by sovereign power, he will finally and forever save by the same power.

The other reads and reasons thus:

1. Initial life imparted to the race by an act of "prevenient grace."
2. Conviction for sin by the Holy Spirit.
3. Repentance for sin, or towards God.
4. Saving faith in Christ by the help of the Spirit.
5. Justification in the mind of God or the forgiveness of sin.
6. Sanctification, or love made perfect in this life.
7. Final and eternal salvation on condition of continued fidelity to God.

All who accept the system last named believe that God loves and cares for sinners, and is glad to hear when they truly pray.

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Mississippi Conference Sunday-School Institute.

The following will be the programme for the Mississippi Conference Sunday-school Institute, to be held at Jackson, Miss., April 17-19. Each pastoral charge is entitled to two delegates, besides the pastor and superintendent, and where there are two or more schools in each charge, then each Sunday-school is entitled to one delegate. Send names of all who will attend, at least three days before the Institute opens, to Mr. W. J. Brown, Jr., chairman, Jackson, Miss.

MONDAY AFTERNOON, APRIL 17, 1905.

3 P. M.—Song and welcome service; greeting and introduction of pastors and superintendents.

3:30—Bible drill. Dr. Hamill.

3:45—The Child We Teach. Mrs. Hamill.

4:30—The Superintendent's Problems. Dr. Hamill.

MONDAY EVENING.

7:30 P. M.—Song and prayer service.

7:45—Missionary drill. Dr. Hamill.

8—The Pastor and the Sunday-school. Rev. John A. Moore.

8:30—The Primary Department. Mrs. Hamill.

9—The Problem of the Teacher. Dr. Hamill.

TUESDAY MORNING, APRIL 18, 1905.

9 A. M.—Song and prayer service.

9:15—Bible drill. Dr. Hamill.

9:30—The Superintendent's Hour. Subject: "The Best Thing in My School." Two-minute talks.

10:15—The Primary Programme. Mrs. Hamill.

11—The Sunday-school as a Missionary Force.—Dr. Hamill.

TUESDAY AFTERNOON.

3 P. M.—Song and testimony service.

3:15—Missionary drill. Dr. Hamill.

3:30—The Pastor's Hour. Subject: "How a Pastor Can Build Up a School." Three minute talks.

4:15—The Primary Teacher. Mrs. Hamill.

4:45—The Sunday-school as an Educational Force. Dr. Hamill.

TUESDAY EVENING.

7:30 P. M.—Song service of old hymns.

7:45—Methodist drill. Dr. Hamill.

8—Primary training. Mrs. Hamill.

8:30—The Teacher's Half-Hour. Subject: "My Chief Encouragement or Discouragement." Two-minute talks.

9—The Sunday-school as a Training Force. Dr. Hamill.

WEDNESDAY MORNING, APRIL 19, 1905.

9 A. M.—Brief consecration service.

9:15—Bible map drill. Dr. Hamill.

9:30—Round table on modern Sunday school methods. Led by Dr. Hamill.

10:30—After the Primary—What? Mrs. Hamill.

11—The Sunday-school as an Evangelistic Force. Dr. Hamill.

12:30—Closing words and adjournment.

The Southeastern Passenger Association has agreed to give reduced rates from every point in the State, on the certificate plan, if fifty, or more, delegates from without shall attend. Be sure to get a certificate from your local ticket agent.

EPWORTH LEAGUE.

Address all communications intended for this department to HENRY G. HAWKINS, Editor, Brookhaven, Miss.

Dr. DuBose and Bro. Parker are making a strenuous effort to get the circulation of the Epworth Era up to twenty thousand, and promise, when that is done, to make the Era a twenty-paged illustrated weekly, printed on heavy calendared paper. When this is accomplished, "there will be nothing like it in all the land."

There has just closed a series of revival services at Whitworth College, under the leadership of Rev. N. B. Harmon. Five young ladies applied for church membership, and the results otherwise were gracious, the whole student body being moved.

The Epworth League has already become a permanent feature of the church in a great many places. One of these places is in McComb City, where a host of young people are being led into ways that are wise and useful, under the leadership of Mrs. N. B. Harmon and others. Sister Harmon is going to issue soon a booklet upon the League social, putting into the book many of the suggestions which she practiced successfully. Thus does this new arm of the church develop the literary talent of our workers.

Another place where the Epworth League has entrenched itself is at Capitol Street Church, Jackson, Miss. The Senior League there was organized about ten years ago. It has now about forty members, led by a few earnest Christian workers. The devotional meetings are held every Sunday just one hour before the evening preaching services. The attendance is quite regular, and the meetings are interesting. There is a most enthusiastic mission study class of fourteen members, holding two meetings per month. The Help Department is active, and doing much good. New officers have just been elected, with A. P. Holt, president. The Junior League of this church was organized by the present pastor, Rev. H. M. Ellis, over a year ago, and enjoys the leadership of Mrs. H. M. Ellis, the lady manager. It has thirty members, who hold a delightful devotional meeting Sunday, at 3 P. M. The busi-

ness, social and literary meetings are combined in one, and held on Friday night, largely attended. The writer had the privilege recently of looking into the faces of some of these Juniors as they were assembling for their Friday night meeting. Worthy of mention is the fact that they pay their dues regularly.

The third place that they may be mentioned in this connection is Crystal Springs. Both the Senior and Junior Leagues there are abundant in work. The Senior League has just issued a neat pamphlet, in which is given the programme of devotional meetings for a whole quarter, from March 5 to May 28. We give here a page from the pamphlet, showing two of these weekly programmes:

APRIL 2.

Leader, Miss Celida Mortimer
Opening prayer, Mrs. Liddell.

"What Have I Gotten for Myself Out of the Epworth League?"

Scripture reading, Eph. iv, 10 16.

At the roll-call, a response in answer to this query will be expected from each member.

APRIL 9.

Leader, Mr. McCluney.
Opening prayer, Mr. R. E. Lott.

With Jesus in the Home of the Nameless Friend (Luke xxii, 7-20).

1. A Secret Understanding with the Lord. Scripture reading. Miss Jessie Lea.

2. Christ's Claim upon Our Guest Chamber (talk). Mrs. McCluney.

3. The Holy Supper in a Friend's House. Mr. Charles Allen.

Correction.

The secretary made an error in furnishing this column with list of officers of the Mississippi Conference Epworth League, in that he stated that Rev. H. G. Hawkins was made "editor League column and agent Fearn Fund." Rev. H. B. Watkins retains the office of agent Fearn Fund, and only the office of editor of League column was given Rev. H. G. Hawkins.

How a Woman Made Money.

I have been making money so easy that I thought it my duty to let your readers know, so they could do it, too. Every woman wants money of her own. I sent to the "Utility Company," Dept. 10, Gloversville, New York, and obtained one of their "Youtility Mittens" free. It is the loveliest thing to sell you ever saw. I cleared \$15 in three days last week, and am sure I can make \$600 this year. You do not canvass, as people send for the "Mitten." The "Youtility Mitten" every lady wants. It is not cheap, but woven of material that looks like silk, and is so nice for everything in the house. They will send a sample of the "Youtility Mitten" and full directions free, on receipt of eight 2-cent stamps to pay postage. This is a good chance for any man or woman.

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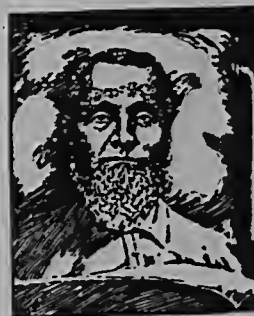
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ARE WELCOMED IN CANADA

According to Vice Consul General Hill, at Halifax, in a report to the state department, the business and social relations between Canada and the United States are growing closer than ever before. The American "invasion" of the dominion, he says, is an established fact, and the provinces are rapidly becoming Americanized.

"A large number of the leading American corporations," says Mr. Hill, "have established plants in the dominion, near the border, to supply their Canadian trade, and there is scarcely a week that some American firm is not granted a license to build a factory and engage in business in Canada. American capital is welcome, as are Americans, in every part of the dominion, and the thousands of tourists who spend their summer vacations in Canada, practically all from the United States, are everywhere greeted by the American flag, that is almost as familiar throughout the dominion as the union jack."

"The intercourse between the citizens of the United States and of Canada is almost as free as between the people of the several states, especially that between residents of the maritime provinces and the New England states. The last census showed that 1,200,000 Canadian citizens were residents of the United States. These naturally encouraged friends and relatives to follow their example, and they have married and intermarried until there is scarcely a family in Canada which has not one or more of its members residing in the states. In every town and city here familiar signs, such as Western Union Telegraph company, American Express company, American life and fire insurance companies, and other leading American corporations, greet one at every step, while the counters news-stands display the leading American dailies."

"Nova Scotia has more trade with Boston than with Montreal, and the people resemble Americans more than they do the English—their dress, manners, customs, pronunciation are decidedly American. Their money is dollars and cents, and American money passes freely at par in all parts of the dominion. One never hears pounds, shillings or pence mentioned outside of the custom house. Canadian postage is interchangeable with ours, and weights, measures, business methods and educational systems are similar to those of the United States."

Noble German Ambassadors.

The eight ambassadors of the German empire in Madrid, Rome, Washington, Constantinople, Paris, London, St. Petersburg and Vienna are all members of the nobility. Their emoluments are \$25,000 in the first three cities named, \$30,000 in the next three, \$37,500 in the last two.

ON TRAIL OF KANGAROO.

Hunting the kangaroo is a decidedly dangerous sport, declares Sports of the Times. It requires a man or woman who has a good nerve, nice hands, a fine eye and all those essentials required by one who has to ride at full speed through dense scrub, heavy timber, lumpy, rocky ground, where logs are to be found at every turn, fallen monarchs of the forest hidden by an indescribable maze of other branches, semi-tropical growth, and rope-like creepers. It is all as hard work as riding to foxhounds in any country, while you have not only to keep a sharp eye open for what is before you, but that which is overhead or at your side. The horses have wonderful eyes and sense; so used are they to the bush that it is often better for the "new chum" to give his mount his head, when he will swing around stumps, avoid trees, and take a log at the right place. While the rider is watching overhead branches and swaying thorn branches aside with uplifted arm, the nag is generally looking after what is underfoot. It is more than often a hazardous game, and I have often marveled at the pluck of the women. The Australian is a born horseman; he lives in the saddle. It is true that the way-back man is from childhood on the back of a horse, while even in the oldest and most important city in Australia—Sydney—to-day the postman in the suburbs delivers letters on horseback, the pillar boxes in the city are cleared by mounted men, and the lamplighter goes about his work in a like way. All this is mentioned to emphasize the fact that the horse is part and parcel of the life of the often reckless, hard-riding and hard-wearing devil-m'care colonial of the southern seas.

There are two kinds of kangaroo hunting; that is to say, where he is run down with kangaroo dogs and beagles. The first named is the old style, while the latter may be only called into use in the case of the smaller kangaroos, such as the brushtail, that stands perhaps about three feet six inches, or at times four feet. We will take the old sport, and in this will we find the greater dash, for there is a good deal of difference in following a deerhound that runs at sight and the small hound that puts his nose to the ground and gradually wears down his quarry. The kangaroo dog is a gaze-hound all out, and, running mute, he endeavors to catch by the aid of his limbs that which he can see with his eyes. Always running about the station and following the mounted hands, he is full of dash and muscle; his sinews are of steel, while his feet are sound and tough enough for any ground—in short, he knows his work, and that is his occupation.

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit.....	Mar. 18, 19
Columbus, Second Church.....	19, 20
Columbus, First Church.....	25, 26
Hebron.....	Apr. 2, 3
West Point.....	9, 10
Winstonville, at Hashuqua.....	15, 16
Crawford.....	22, 23
Starkville circuit.....	29, 30
Starkville.....	30, May 1
Shuqualak circuit.....	6, 7
Macon.....	7, 8
Brookville circuit.....	13, 14
Cedar Bluff circuit.....	20, 21
Mathiston circuit.....	27, 28
Mayhew circuit.....	June 3, 4

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley, Main Street.....	Mar. 5
Water Valley circuit, at Wyatt's Chapel.....	11, 12
Grenada station.....	18, 19
Pine Valley circuit.....	25, 26
Paris circuit, at Tula.....	Apr. 1, 2
Oxford station.....	8, 9
Coffeetown.....	12
Water Valley, Wood Street.....	15, 16
Charleston.....	21
Harrison circuit, at Bethel.....	22, 23
Toccoola, at Lafayette Springs.....	29, 30
Grenada circuit, at Sparta.....	May 6, 7
Pittsboro circuit.....	13, 14
Slate Springs, at Bently.....	20, 21
Minter City, at Minter City.....	27, 28

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station.....	Mar. 26, 27
Olive Branch.....	Apr. 1, 2
Holly Springs circuit.....	8, 9
Red Banks.....	15, 16
Byhalia.....	22, 23
Shawnee.....	26
Waterford.....	29, 30
Potts Camp.....	May 6, 7
Myrtle.....	13, 14
Abbeville.....	20, 21
Bethel.....	24
Ashland.....	27, 28
Randolph.....	June 2
Pontotoc.....	3, 4
Mt. Pleasant.....	7

District Conference at Olive Branch, May 9-11.

EUGENE JOHNSON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis.....	Mar. 12, 13
Hernando and Hines, at Hines.....	18, 19
Senatobia.....	25, 26
Coldwater, at Love.....	Apr. 1, 2
District Conference at Como.....	6-9
Como (Quarterly Conference).....	10
Cockrum, at Palestine.....	15, 16
Pleasant Hill, at Pleasant Hill.....	22, 23
Wall Hill, at Grub Hill.....	29, 30
Arkabutla, at Harmony.....	Fri. May 5
Lontown, at Davis Chapel.....	6, 7
Batesville.....	12
Courtland, at Shiloh.....	13, 14
Tyro, at Emery.....	20, 21
Eureka, at Lovejoy.....	27, 28

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona.....	Mar. 11, 12
Aberdeen.....	19, 20
Amory and Nettleton, at Nettleton.....	26, 27
Shannon, at Center Grove.....	31
Verons, at Palmetto.....	Apr. 1, 2
Prairie, at Paine Chapel.....	8, 9
Buena Vista, at Buena Vista.....	15, 16
Hulkey and Wesley, at Union.....	22, 23
Tupelo.....	30, May 1
Montpelier, at Palestine.....	5
Elzey, at Roads Chapel.....	6, 7
Houston, at Houston.....	7, 8
Smithville, at Antioch.....	12
Fulton, at Fulton.....	13, 14
Aberdeen circuit, at Pleasant Grove.....	18
Okolona circuit, at Thompson Memorial.....	20, 21
Nettleton circuit, at Shiloh.....	27, 28

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Harmony.....	Mar. 11, 12
Booneville station.....	18, 19
Iuka station.....	25, 26
Corinth circuit, at Box Chapel.....	Apr. 1, 2
Corinth station.....	3
New Albany circuit, at Mt. Olive.....	8, 9
New Albany, at Glenfield.....	9, 10
Kossuth circuit, at Bethel.....	15, 16
Ripley and New Hope, at Ripley.....	22, 23
Jonesboro circuit, at Ebenezer.....	25
Booneville circuit, at Oak Grove.....	29, 30
Guntown and Baldwin, at Pleasant Valley.....	May 4
Blue Springs circuit, at Belden.....	6, 7
Marietta circuit, at Marietta.....	13, 14
Mooreville and Saltito, at Mooreville.....	20, 21
Mantachie circuit, at Friendship.....	23
Belmont circuit, at New Valley.....	25
Burnt Mills circuit, at Forest Grove.....	27, 28

W. C. HARRIS, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood.....	Dec. 17, 18
Winona.....	24, 25
Carrollton, at Carrollton.....	Jan. 1, 2
Eupora and Maben, at Eupora.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Itta Bena and Sison, at Itta Bena.....	15, 16
North Carrollton, at Marvin.....	21, 22
Black Hawk and Acona, at Black Hawk.....	28, 29
Vaiden, at Kilmichael.....	Feb. 4, 5
Webb, at Tutwiler.....	11, 12
Crenshaw, at Crenshaw.....	14
Vance.....	18, 19
McNutt, at Schlater.....	25, 26
Indianola, at Indianola.....	Mar. 4, 5
Ruleville, at Drew.....	11, 12
Tom Nolen, at South Union.....	18, 19
Moorhead, at Moorhead.....	25, 26
Mars Hill, at Mars Hill.....	Apr. 1, 2
Winona circuit, at New Hope.....	8, 9

THOS. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

Shiloh, at Johns.....	Mar. 11, 12
Scott, at Lindsey Chapel.....	18, 19
Morton and Pelahatchie, at Pelahatchie.....	25, 26
Raleigh, at Trinity.....	Fri. 31
Trenton, at Gasque.....	Apr. 1, 2
Rose Hill, at Hopewell.....	Sat. and Sun. 8, 9
Lake, at High Hill.....	Wed. 12
Montrose, at Bay Springs.....	Quar. Conf., 2 p. m.; preaching, 7 p. m., Thurs. 13
Laurel, Fifth Avenue and Kingston.....	Fri. 14
Eastabuchie, at Mosels.....	Sat. and Sun. 15, 16
Ellisville.....	Sun. and Mon. 16, 17
Ellisville circuit, at Hebron.....	Tues. 18
Taylorville circuit, at Bay Springs.....	Wed. 19
Laurel, Main Street.....	Thurs. 20
Eucutta, at Boyles Chapel.....	Sat. 22
Vossburg and Heidelberg, at Sandersville.....	Quar. Conf., Mon., 10 a. m. 23, 24
Newton and Hickory.....	Sat. and Sun. 29, 30
Harperville, at New Prospect.....	May 3
Walnut Grove.....	6, 7
Forest, at Pulaski.....	Sat. and Sun. 9, 10
Carthage, at ---.....	Wed. 10
Edinburg, at ---.....	Sat. and Sun. 13, 14
Indian Mission, at Tom Waiters.....	Mun. 15
Philadelphia, at Waldo.....	Tues. 16
Decatur, at ---.....	Sat. and Sun. 20, 21
Neshoba, at Cook's Chapel.....	27, 28

Preachers' Institute and Sunday-school Institute will meet Wednesday and Thursday, May 31 and June 1.

District Conference at Newton, June 2-4.

J. M. MORSE, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs.....	Apr. 2, 3
Brookhaven.....	Tues. 4
Osyka, at Muddy Springs.....	8, 9
Magnolia.....	9, 10
Adams, at Ebenezer.....	15, 16
McComb, LaBranch.....	22, 23
McComb, Centenary.....	23, 24
Summit, at Norfield.....	29, 30
Hazlehurst.....	May 6, 7
Providence, at Monticello.....	13, 14
Pleasant Grove, at P. G.....	20, 21
Pearlhaven and B. C., at B. C.....	27, 28
Beauregard, at N. Wesson.....	June 3, 4
Wesson.....	4, 5
Topisaw, at ---.....	Thurs. 8
Tylertown, at Summer's.....	10, 11
Gallman, at ---.....	17, 18
Terry, at ---.....	Tues. 20
Fernwood, at ---.....	24, 25
Bayou Pierre, at ---.....	July 1, 2
Caseyville, at New Hope.....	8, 9

T. W. ADAMS, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—SECOND ROUND.

Tallulah.....	Mar. 19
West Monroe.....	26
Lake Providence.....	Apr. 2
Winnboro.....	9
Harrisonburg.....	16
Waterproof.....	23
Floyd.....	20, 21
Brookland.....	May 7
Gilbert.....	14
Rayville.....	21
Bonita.....	27, 28
Mer Rouge.....	25, 26
Monroe.....	June 4
Bastrop.....	11

J. M. HENRY, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston.....	Mar. 12, 13
Homer.....	19, 20
Downsville, at Ebenezer.....	25, 26
Gibbs, at Oak Grove.....	Apr. 1, 2
Ringgold, at Alberta.....	8, 9
Lanesville, at Lanesville.....	15, 16
Vienna, at Salem.....	22, 23
Farmerville, at Marion.....	26
Bienville, at Mill Creek.....	29, 30
Vernon, at Longstraw.....	May 2
Minden.....	5
Winfield.....	7
Jonesboro, at Dodson.....	9
Antioch.....	13, 14
Valley.....	16
Arcadia.....	21, 22
Lisbon.....	25
Haynesville.....	27, 28

The District Conference will meet at Athens, July 26-30. Preachers will have no other appointment for the fifth Sunday in July.

BRISCOE CARTER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield station.....	Mar. 19
Bon Ami station.....	19, 20
Provençal, at Shady Grove.....	25, 26
Pleasant Hill, at Rocky Mt.....	11 a. m. 27
DeSoto, at Curtley's.....	Apr. 1, 2
First Church, Shreveport.....	9
Grand Cane, at Keithville.....	9, 10
Mooringsport and Greenwood, at M.....	11 a. m. 11
Texas Avenue, Shreveport.....	15, 16
Pelican, at Benson.....	16, 17
Ft. Jesup, at Ft. J.....	8 p. m. 17
Leesville station.....	22, 23
Hornbeck, at Holly Grove.....	23, 24
South Bossier, at Loyline.....	29, 30
Spanish mission, at East Point.....	May 2
DeRidder station.....	6, 7
Carson station.....	7, 8
Many, at Fisher.....	8 p. m. 8
North Bossier, at Emma.....	13, 14
Benton, at Alden.....	16
La Chute and Lake End, at Campobello.....	20, 21
Coushatta, at ---.....	21, 22
Wesley, at ---.....	11 a. m. 23
Keatchie, at ---.....	11 a. m. 24
Gilliam, at ---.....	27, 28
Zwille, at ---.....	8 p. m. June 11, 12

Preachers' Meeting at Shreveport, April 3-7. District Conference at Coushatta, July 6-9.

J. R. MOORE, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. MARY E. BAILEY (nee Robert-son) was born in Amelia county, Va., Dec. 29, 1815; married to R. T. Bailey in 1840; moved to Mississippi in 1845, and died in her home near Lexington, Miss., Feb. 15, 1905. At the age of twenty-four years she was converted and joined the Methodist Church, of which she was an exemplary member till death claimed her. She was the mother of a large family of children, and directed her household with a steady hand, but without severity or austerity. She was one of the gentlest of women. The devotion of her family was beautiful. Sister Bailey was a great, but patient sufferer. For several years she had been an invalid, seldom able to leave her room, and never left her yard. She partially lost her hearing years ago, and lately lost her sight, but she was always able to hear the voice of the Son of God, and see him who is invisible. She suffered much from injuries sustained in a fall years ago, but she was patient through it all. She never murmured; she was sunshine in her home, cheering all. Her life was a living evidence of the genuineness of Christianity. I saw her a few days before her death. Bidding her good-by, I said: "We will probably never meet again in this life; let us meet in heaven." She said: "I told you once that if I lost my sight, that I wanted the Lord to come, and come quick." She took la grippe that day, grew worse daily, and fifteen days later went from weeping children and sorrowing friends from the sufferings of earth into the joys of heaven; but they sorrow not as those who have no hope. He who guided the mother through these years will lead her children home. "Commit thy way unto the Lord, and he will direct thy paths."

W. D. McCULLOUGH.

Mrs. WILMOTH REBECCA FORD (nee Ball) was born in Marion county, Miss., Feb. 17, 1868; was married to H. F. Ford in February, 1888; died near Spring Cottage, Miss., Feb. 2, 1905, and was buried at Payne Chapel Church, Feb. 3, 1905. Sister Ford leaves a father, mother, husband, a large family of small children, and a host of relatives and friends, to mourn their loss. She joined the Methodist Church at old China Grove, in Pike county, Miss., when a small girl; was converted at Payne Chapel after her marriage, and lived a consecrated Christian life ever afterwards. She, it is said, never had an enemy. The writer knew her only a short while, and found her ready to talk of Christ and his wondrous love. After her conversion she went home from the church and took up family prayer, and her greatest earthly desire was to live to see all her children converted to God, but the Saviour said, "It is enough; come up higher." By request Bro. N. B. Young preached her funeral, and knowing her from childhood and her consecrated life, he could not, he said, "but preach her funeral as one he knew to be with the angels in heaven." She was sick but a few hours, and then bid farewell to all earthly things, and went to heaven. There is sadness and sorrow in the home left vacant. An affectionate

and loving mother has left her sweet little children to mourn and cry. Bro. Ford has lost his earthly treasure, and father and mother have lost a Christian daughter. Grieve not, loved ones, for the treasure you have lost has gone to be with the angels.

J. R. CRUTHIRDS, P. C.

Mrs. M. G. FULGHAM (nee Mary Rutland) was born at Fitzpatrick, Ala., Nov. 21, 1851. Here she grew to womanhood, and here she was happily married Jan. 4, 1870. Out of this marriage came sons and daughters to cheer and bless the home. As wife and daughter, Mrs. Fulgham was exemplary and dutiful to an extraordinary degree. She joined the Methodist Church in July, 1885, and remained a consistent member of the same to the end of her life. She was not a Christian of the loud and spectacular type, but was quiet, sweet-tempered, and consistent always. Like her Master, she busied herself in doing good, and, like him, she said but little about it. Eleven years ago she moved with the family to Nettleton, Miss., where she has since resided. Here, as in Alabama, she took a deep interest in all the work of the church. Jan. 2, last, while visiting her daughter, Mrs. Peacher, in Columbus, Miss., she quietly passed away. The funeral was held from her daughter's home, and her body interred in Friendship Cemetery. May the blessings of God be upon the husband and children who survive her!

XXX.

Mr. DANIEL DUGGAN, the son of Jessy Duggan, was born in the State of Georgia, April 14, 1832, and died at his home in Sabine parish, State of Louisiana, on March 5, 1905. Bro. Duggan came to Louisiana when quite a young man. At the beginning of the Civil War he volunteered and went with the Sixth Louisiana Battalion, which was afterwards consolidated with the old Crescent, where he made a good soldier until the close of the war, June, 1865. He was a constant subscriber to the NEW ORLEANS CHRISTIAN ADVOCATE for many years. He was married to Miss Sarah E. Smith, Feb. 21, 1866, with whom he became the father of three noble boys, two of whom are in Texas and one on the old homestead. Bro. Duggan joined the Methodist Church in 1873 or 1874, and lived an upright life. He leaves an afflicted wife and three boys—all grown—to mourn their loss. It was the writer's privilege to be a life-long friend to the deceased, and we pray God that the wind may be tempered to the shorn lambs.

J. M. FRANKLIN.

RESOLUTIONS.

In the death of Mrs. W. D. SMITH, on Dec. 22, 1904, the church has lost one of its oldest and most useful members. She joined the old "Liberty" Church, near Edwards, Miss., in 1854, and was a devoted member of that church till its removal to Edwards, where she held her membership to the day of her death. She was ever a willing worker, and her indomitable energy, good taste, and rare ability, made her a most competent one. She was a ministering angel to the sick, a friend to the poor and needy; therefore, be it

Resolved, 1. That we tender our sympathy to the bereaved ones, praying that God may bless and comfort them in their hour of sorrow.
2. That we shall miss her in the church and in our foreign missionary work.
3. That the community will miss her as a good woman gone from among them.

4. That we bow in humble submission to the will of God, realizing that our loss is her eternal gain.

5. That these resolutions be spread on the Minutes of the society, published in the NEW ORLEANS CHRISTIAN ADVOCATE, and copies sent to the family.

(Signed) Miss Annie Redfield, Ms. Syd Pond, Mrs. S. E. Thomas, Committee Woman's Foreign Missionary Society, Edwards, Miss.

Our brother, Guy Young, and his wife, Ida C. Young, of Booneville, have been sorely afflicted in the death of their precious little MILDRED ONIE. She was born Jan. 25, 1903, and passed away to live with God and the angels in her heavenly home, Jan. 28, 1905. For two years and three days she had been as a light brightening the home and cheering the hearts of her young parents and the other little children; but now a light has gone from that home, and there are sad hearts within. May He who tempers the winds to the shorn ones comfort and sustain these sad and bereaved hearts! Your precious little Mildred rests sweetly in the arms of Jesus, and He who calls our loved ones home to himself cares better for them than we can care for them in our earthly homes.

T. C. WIER.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Notice.

To the Members of the Louisiana Annual Conference:

All pastors and superintendents of Sunday-schools in needy sections of the State, or in missionary territory, who are planning for an advance movement in Sabbath school work, and whose work would be facilitated by having literature provided for them free, will please make their application to the president of the Board. All applications must have the endorsement of the pastor and presiding elder, and give in detail the literature needed.

JNO F. FOSTER,
Pres. Sunday-school Board.

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Home Mission Call.

The thirteenth annual meeting of the Woman's Home Mission Society of Louisiana will be held in Shreveport, May 4-7.

Names of officers, delegates and visitors should be sent to Mrs. J. B. Foster, 1636 Fairfield Ave., Shreveport.

Mrs. F. A. LYONS, Pres.
Mrs. E. R. KENNEDY,
Cor. Sec.

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I now believe the Epworth to be the best piano for the money to be found between the Atlantic and Pacific Oceans. Having now tried them both at sea-level and on the mountains, I find they stand the test equally well in both climates.

Mrs. F. E. McMillan.

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DIAZ AS A MAN OF DESTINY

"If ever a man was a living proof that our fates are predestined," said a mining man from Mexico to the New York Sun man, "it is President Diaz."

"He was born at 11 o'clock at night on September 15. That is the anniversary moment of Mexican independence, although September 16 is celebrated as the national holiday."

"The revolutionary conspirators had agreed on September 16 for the outbreak and were to open the ball at the ringing of a bell on the plaza of Guanajuato. But Hidalgo, the Mexican Washington, learned that their plans were known, so he rang the bell and started things going at 11 o'clock on September 15."

"That was in 1810. Diaz was born September 15, 1830."

"That is a matter of common knowledge and superstition in Mexico. What is not generally known is that every one of his many children, legitimate and illegitimate, was born either on September 15 or on the anniversary of one of his big military or political victories. I have it from a member of the Diaz household that there is not a single exception to this rule."

"Every year on September 15 the people gather on the plaza in the City of Mexico. Diaz comes out on a balcony above them sharply at 11 and rings the old Mexican independence bell, which has been brought up to the capital. That is the signal for beginning the independence celebration."

"Diaz, you know, considers himself a man of destiny. His life has been one long fight against enemies, intrigues, secret plots, open rebellion."

"He has beaten them all and established a good government where there had been only tyranny or chaos for 300 years. They say that he has grown superstitious about it all, believing that he is under a lucky star, and that he takes these coincidences of birth as a mark of heavenly favor."

ARE FREAKS OF SEQUAKES

Sequakes are mighty disturbances of the waters of the ocean, their cause or causes being identical with the causes of earthquakes. In Maj. C. E. Dutton's book, "Earthquakes," the author has some interesting facts regarding the ocean variety of quake. From the entries in the logs of many ships he concludes that in rare cases the power of the sequake shocks may be great enough to render standing on the deck as difficult as it sometimes is on land. It may even be great enough to cause the fear that the vessel is being shaken to pieces. Gigantic waves in the ocean are, of course, a frequent accompaniment of the sequake. On the west coast of South America, where these waves are frequent, they may sometimes follow a quake having

its center below the sea level, that is also felt on land. But more often they come without warning. The most memorable sequake of this locality occurred August 3, 1868.

Maj. Dutton describes it as follows: "The coast of South America was shaken all the way from Guayaquil in Ecuador to Valdivia in Chili, the highest intensity being manifested in the neighborhood of Arica. The force of the quake in this town was very great, throwing down most of the structures and producing land slips. A few minutes later—precisely how many minutes is not known—the sea was observed to retire slowly from the shore, so that ships anchored in seven fathoms of water were left high and dry."

"A few minutes later still it was seen returning in a great wall or 'bore' which caught up the ships in the roadstead and swept them inland as if they were mere chips of wood. Among them was the United States steamer Waterlee, one of the improvised war vessels of the blockading fleet of the civil war, which was carried inland nearly half a mile and left with little injury on shore by the recession of the wave."

HAS LARGEST MOOSEHEAD.

What is probably the largest moosehead in the world belongs to John Richardson, of Glenwood Springs, says the Denver Post.

The head measures 72½ inches from tip to tip, without any split or block. It is exactly as nature made it and could be spread several inches by various devices.

Mr. Richardson secured the head in San Francisco in 1890 and had it mounted, paying about \$400. Since then he has been offered \$750 for it, but refuses to place a price upon it.

In its lifetime the big bull weighed approximately 2,000 pounds, the head and antlers, mounted, weighing 275 pounds.

The animal was killed by Frank Woods on Copper river, in Alaska, in 1889, after a long chase of several days over mountains and through valleys. The animal was the leader of a large herd, many of which were killed, but the big bull moose was the object of the hunt after he was spied by the party.

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If not ready to enter now, may take lessons by mail, FREE, until ready, which would save cost of board, etc. D. P. B. C. Co. has \$300,000.00 Capital. 17 Bankers on Board of Directors, and TWENTY Colleges in THIRTEEN States to back every claim it makes. Established Sixteen Years. Clip and send to-day.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Durant, at Durant.....	Mar. 25, 26
Pickens, at Goodman.....	26, 27
Sallis, at Bethel.....	Apr. 1, 2
McCool, at Tabernacle.....	8, 9
Ackerman, at Wier.....	9, 10
Ebenzer, at Bethany.....	15, 16
Lexington, at Lexington.....	16, 17
Chester, at Nelo.....	22, 23
Sturgis, at Sturgis.....	29, 30
Kosciusko circuit.....	May 5, 7
Kosciusko, at Kosciusko.....	7, 8
Poplar Creek, at Poplar Creek.....	12
West, at Emory.....	13, 14
Rural Hill, at Rural Hill.....	18, 19
Louisville, at Louisville.....	20, 21
Inverness, at Inverness.....	25, 29
Belzoni, at Belzoni.....	June 3, 4

W. S. LAGRONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian, Central.....	11 a. m. Mar. 12
Meridian, East End.....	7:30 p. m. 12
Meridian, Fifth Street.....	11 a. m. 19
Meridian, South Side.....	7:30 p. m. 19
Middleton, at State Line.....	25, 26
Enterprise, at Stonewall.....	Apr. 1, 2
Shubuta, at Shubuta.....	8, 9
Waynesboro, at Chicora.....	15, 16
Leaksville, at Leaksville.....	22, 23
Matherville, at Winifred.....	29, 30
Vinville, at Pleasant Hill.....	Wed. May 3
Daleville, at Bethel.....	6, 7
Lauderdale, at Lockhart.....	13, 14
Meridian, Seventh Avenue.....	Sun. p. m. 14
Chunkey, at Lost Gap.....	Tues. 16
Buckatanna, at State Line.....	20, 21
North Kemper, at Hopewell.....	27, 28
Pachuta, at Adams.....	Wed. 31
Binnsville, at Binnsville.....	June 3, 4
Porterville, at Chapel Hill.....	Tues. 6
DeKalb, at New Hope.....	10, 11
Wayne mission, at Cochran.....	17, 18

W. M. SULLIVAN, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia.....	Sun. p. m. and Mon. a. m. Mar. 5, 6
Lumberton.....	Mon. p. m. 6
Mt. Olive, at Mish.....	Thurs. 9
C. and Magee, at Collins.....	Fri. 10
Williamsburg, at Bethel.....	Sat. and Sun. 11, 12
Poplarville and P., at Purvis.....	Fri. 17
Carriere, at McNeill.....	Sat. and Sun. 18, 19
Biloxi, Main Street.....	Sun. and Mon. 26, 27
Biloxi, Oak Street.....	Sun. and Mon. 26, 27
Escatawpa, at Orange Grove.....	Tues. 28
Pascagoula.....	Wed. 29
Moss Point.....	Thurs. 30
O. Springs and mission, at O. Springs.....	Sat. and Sun. Apr. 1, 2
Pearlington and L., at Logtown.....	Mon. 3
Bay St. L. and mission, at Bay St. L.....	Tues. 4
Gulfport, 23th Street.....	Wed. p. m. 5
Gulfport, 25th Avenue.....	Thurs. p. m. 6
L. B. and Pass Christian, at Long Beach.....	Sat. and Sun. 8, 9
Van Cleave, at Pine Grove.....	Sat. and Sun. 15, 16
Coalville, at Poplar Head.....	Sat. and Sun. 22, 23
Dist. Conf. at Lumberton.....	Wed. Sun. 26-30
Hattiesburg, Main Street and mission, at Red Street.....	Sun. and Mon. May 14, 15
Hattiesburg, Court Street.....	Tues. p. m. 16
McHenry and Wiggins, at Lyman.....	Fri. 19
Brooklyn, at Bond.....	Sat. and Sun. 20, 21
Sumrall, at Bossfield.....	Sat. and Sun. 27, 28
Mt. C. and Silver Creek, at Santee.....	Mon. 29
Oloh, at Branton.....	Sat. and Sun. June 3, 4
Hub, at Myrtle Grove.....	Mon. 5
Lucedale and A., at Rosedale.....	Sat. and Sun. 10, 11
New Augusta, at Beaumont.....	Mon. 12

T. L. MELLE, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson, Rankin Street.....	Apr. 2, 3
Fannin, at Oakdale.....	8, 9
Jackson, Capitol Street.....	12
Braxton, at D. L.....	15, 16
Yazoo City.....	19
Lintonia, at Thornton.....	23, 24
Jackson, First Church.....	26
Pinola, at Rials Creek.....	29, 30
Florence, at Harrisville.....	May 6, 7
Madison, at Pocahontas.....	9
Tranquil, at Bethany.....	13, 14
Silver City, at Midnight.....	16
Sharon, at Lone Pine.....	20, 21
Deasonville, at Union.....	23
Flora, at Livingston.....	27, 28
Canton.....	June 10, 11
Benton, at Zeiglerville.....	17, 18
Lake City, at Phillips.....	20
Thomasville, at Wesleyana.....	24, 25
Brandon.....	28

The Jackson District Conference will be held at Flora, May 10, 11, and 12. Bishop Galloway will preside. The pastors will use the official blanks in preparing their reports. The local preachers will please remember that written reports are expected from them.

A. F. WATKINS, P. E.

VICKSBURG DIST.—SECOND ROUND.

Sartatia, at Sartatia.....	Apr. 1, 2
Port Gibson.....	8, 9
Mayersville, at Beulah.....	15, 16
Anguilla, at Grace.....	22, 23
Hermanville, at Burtonton.....	29, 30
Utica, at Bear Creek.....	May 6, 7
Oak Ridge, at Flower Hill.....	13, 14
Rocky Springs, at Carpenter.....	20, 21
Vicksburg, Crawford Street.....	a. m. 28, 29
Vicksburg, Washington Street.....	p. m. 28, 30
Rolling Fork, at Cary.....	June 3, 4
Vicksburg circuit, at Asbury.....	10, 11
Edwards, at Learned.....	17, 18
Bolton, at Raymond.....	24, 25

District Conference at Utica, May 3-7. All pastors will please arrange to remain over for Sunday, the seventh. Mission collections to be in hand.

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—SECOND ROUND.

Baker, at Deerford.....	Apr. 8, 9
Zachary, at Zachary.....	9, 10
Wilson, at Pine Grove.....	15, 16
Clinton.....	16, 17
Ethel, at Ethel.....	22, 23
Jackson.....	23, 24
St. Francisville, at Star Mill.....	23, 24
Live Oak, at Friendship.....	29, 30
Pine Grove, at Killian.....	May 6, 7
Amite City.....	12
Franklinton, at Fisher's.....	14, 15
Kentwood, at Tangipahoa.....	17, 18
Ponchatoula, at Springfield.....	20, 21
Port Vincent, at Meadows.....	27, 28
East Feliciana, at Clear Creek.....	June 3, 4
St. Helena, at Darlington.....	10, 11
Baton Rouge, First Church.....	17, 18
Baton Rouge, Second Church.....	24, 25

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Lacompte, at Chanaville.....	Apr. 1, 2
Whites Chapel.....	3
Opelousas.....	4
Simsport, at Riverside.....	8, 9
West Alexandria.....	15, 16
Third Street, Alexandria.....	16, 17
Pineville, at Fellowship.....	19
Colfax.....	22, 23
Bunkie.....	23, 24
Montgomery, at Clarence.....	May 6, 7
Pollock, at Tioga.....	13, 14
Jena, at Jena.....	18
Columbia, at Masters Ch.....	20, 21
Jonesville, at Tensas.....	23
Boyce, at Hemp Hill.....	27, 28
Glenmora.....	30
Natchitoches.....	June 3, 4

The Preachers' Meeting will be held at Bunkie beginning April 26, at 9 a. m. It is expected that all the preachers of the district will attend this meeting, and we extend an invitation to the laymen of the district to attend this meeting and take part in our discussions, especially on Missionary Day, which will be the twenty-seventh.

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—SECOND ROUND.

Lafayette.....	Mar. 11, 12
Rayne.....	18, 19
Crowley.....	25, 26
St. Martinsville.....	Apr. 1, 2
Patterson.....	8, 9
Morgan City.....	11 a. m. Sun. 9, 10
Jennings.....	15, 16
Franklin.....	22, 23
Indian Bayou, at Bethel.....	23, 30
Lake Charles.....	May 4
Lake Arthur, at Lacassine.....	6, 7
Grand Chenier.....	13, 14
Jeanerette.....	11 a. m. Sun. 20, 21
New Iberia.....	7:30 p. m. Sun. 21, 22
Sulphur, at Vinton.....	27, 28
Prudhomme, at Eunice.....	31
Gueydan, at Iota.....	June 3, 4
Abbeville, at Prairie Gregg.....	17, 18
French Mission, at Lydia.....	24, 25

The District Conference meets at New Iberia, June 8-11, Bishop Morrison presiding. Preachers and delegates are expected to remain over Sunday.

W. W. DRAKE, P. E.

Crowley, La.

"Bells Known the World Wide."

The popularity of the steel alloy bell is not confined to this country alone, but to many foreign countries. Just recently the manufacturers of this reliable bell received a letter from a minister in China regarding a 36-inch steel alloy bell, weighing 950 pounds complete, which they sent him. He says the bell is giving good service, the tone is pleasant, and thanks the firm for the faith they had in him, and the courteous treatment extended to him. This expression of satisfaction is similar to the testimony of thousands who are using steel alloy bells. The steel alloy bell is manufactured by the old established concern, The C. S. Bell Company, of Hillsboro, Ohio, and intending bell purchasers may rest assured of running no risks in placing their bell orders with these people. They offer liberal terms, and cover their bells with a binding five-year guarantee. They also have a practical plan of helping a church or school to secure a sweet-toned bell, and one of good quality, at a reasonable price.

NEW ORLEANS MARKET.

COTTON.

Low ordinary.....	4 1-2
Ordinary.....	5
Good ordinary.....	6 3-16
Low middling.....	6 15-16
Middling.....	7 3-8
Good middling.....	7 3-4
Middling fair.....	8 3-16
Fair.....	8 7-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	25 1-2c
Off refined oil, in bbls, per gal.....	24c
Prime crude oil, loose, per gal.....	19 1-2c
Prime C. S. cake, per ton, 2240 lbs.....	\$25 25
Prime C. S. meal, per ton, 2000 lbs.....	\$25 25
Soap stock, per lb.....	75c

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, APRIL 13, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2538

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 15

GLANCES AT THE WORLD.

There was never such a flow of immigration to the United States as has been on for the last six or eight months. Foreigners are flocking to our shores by the thousand every day. They come from every part of the world almost, many of them of the most undesirable character. As a rule, they are poor, having barely enough to allow them to pass the immigrant inspectors. They are ignorant, and very many of them are vicious. What is to be done with these foreigners? This is a problem. A small per cent. of them will, doubtless, come under the influence of the pure gospel, but the majority will hold to their religion, and thus be kept, religiously and socially, from identifying themselves with the best type of Americans. A large per cent. will drift away from all religion and become dangerous. The negro problem, nor the yellow peril, is half so full of peril to the country as the ignorant and vicious hordes that are coming to us from the slums of Europe. But nothing can be done to stay this flood so long as politicians can take this raw material and make voters of them inside of a few months after they reach New York. Heretofore this class has not come South, but their attention is being turned this way, and we will soon have our share.

President Roosevelt left Washington last week to take a vacation. He will be away nearly two months. He attended a reunion of his Rough Riders at San Antonio, Texas, and from there he went into the Indian country on a hunt. He is after big game. A cartoon in one of the big Chicago dailies represents him as making gigantic strides, with an uplifted "big stick," and animals of all kinds—bears, panthers, mountain lions, wolves, etc.—scattering and running in all directions, with one or two lying dead behind him. The President delights in exciting sport of this kind. All along his route from Washington, at every point where his train stopped, he was greeted by the people in the most enthusiastic manner. He was, in fact, received as cordially, and greeted with as loud shouts, "down

South" as if he had been among a people in full sympathy with his political opinions. Trustful and happy must be a people who could thus greet a chief magistrate whose political principles and policies are in direct opposition to their own. The demonstration must have been very agreeable to Mr. Roosevelt; and we hope it will give him a better opinion of Southern people than he has heretofore entertained.

President Roosevelt has reorganized the Panama Canal Commission. His purpose was to reduce the number of commissioners from seven to three, but being advised by the Attorney General that he could not do so under the law, he requested the resignation of the whole Board. The request was immediately complied with, and the President appointed others, retaining but one or two of the old Board. Accompanying the appointment of the new commission was a lengthy paper setting forth the specific duties of the Board. The instructions are given in no uncertain terms, and if the individuals composing the Board are in any way dependent upon their services for a living, or if their good name is at stake, they will lose no time in getting to work. Their tenure of office depends wholly on their ability and willingness to do the work assigned them. The work is one of immense magnitude, and it will be several months before they can possibly make any show.

The Supreme Court of Mississippi has just rendered a righteous decision. A man said to be mentally unbalanced conveyed a piece of property worth \$4,000 to another man for \$500. Previous to disposing of the property the man quarreled with his wife and separated from her, and the purchaser of the property had the woman ejected from her home instead. The wife brought suit to recover the property, basing the suit on the fact that she had not signed the deed. The court held that gross fraud had been practiced, and ordered the property restored to the woman. The court further held that the insanity of

the husband does not involve him from the duty of supporting his wife, nor debar her from claiming alimony. This decision is a recognition of the rights of a wife, and will be approved by all who love justice, and desire to see a helpless and deserted woman properly protected.

Important elections took place last week in St. Louis and Chicago. In both cities the Democratic candidate for mayor was successful. The election in Chicago was particularly significant, as the sole question at issue was municipal ownership of public utilities, especially of the street railways. Immediate ownership was the platform of Judge Dunne. He won by more than 24,000 over Judge Harlan. He had a clear majority over all the candidates—four in number. Chicago is the second city in the Union, and this election will strengthen the hands and the faith of the friends of municipal ownership all over the country. Judge Dunne has already—in less than a week from the day of the election—been to New York in the interest of his pet scheme, and we may expect the question to be a burning one in the next New York election.

The Church-Paper Problem.

DEAR DOCTOR BOSWELL: You state admirably the mind of our people towards our church papers. It seems to me that it has been demonstrated that they will not subscribe for the Nashville and the New Orleans, both. Believing that the Methodists of this section should have both papers, my letter to the Nashville was an effort to suggest a plan by which we might accomplish this desirable end.

The suggestion was as follows: Dr. Winton (or his successor) shall continue to edit the Nashville, except pages 8 and 9. Those two pages shall be filled with matter specially suited to Mississippi and Louisiana, furnished by Dr. Boswell (or his successor), and with correspondence from those two States. In consideration of Dr. Boswell and our Publishing Committees having transferred to the Nashville all the subscribers to the New Orleans, the Publishing House shall pay Dr. Boswell a salary and office expenses. This arrangement would at once add, say, five

thousand subscribers to the Nashville, and, within a year, ten thousand dollars to the revenue of the House, with very little additional cost. Surely, by combining all our effort and concentrating all our interest on one paper, with all the best features of two, we could soon give it a circulation of ten thousand in a territory where it now has less than two thousand. That would be a good investment for the House, and a relief to Dr. Boswell and our Publishing Committees, and our people would get in one for two dollars all that now appears in two papers at four dollars.

Alabama Methodism could make the same arrangement with like advantage, and so other Conferences, or groups of Conferences. This large addition to the revenues of the House because of increased circulation, and more and more profitable advertising, would enable the Nashville Agents to further improve the paper, and, in addition to improvements, could introduce the popular features of such papers as the Christian Herald, which are taken by many good and loyal Methodists because they are interested by them more than by the superior matter in our church papers. Thus those who want "high-class literature," and those who want popular matter and local and personal notes, will get it in one paper for two dollars.

It seems to me that some such arrangement must be made, or the House must content itself catering to those who want "high-class literature," with the consequent limited circulation, while we must devise some plan to give our people the best paper we can, without "extra literary merit," at \$1 per year, even if some pastoral charge must support the brother whom we sacrifice to do it; or we must go on, satisfied to reach a very limited number of our people, while Rural Free Delivery is filling our homes with trash, and worse, because their publishers are wiser than ours. If our Agents at Nashville believe with you that my ideas on the subject are "business-like, practical," you and they can answer your question, "Can they be realized?" J. R. BINGHAM.

Rev. B. P. Jaco, secretary of the North Mississippi Conference Epworth League Board, has prepared and is sending out a short and simple "Order of Service" for Easter service and Young People's Day—Sunday, April 23. All the Leagues in the Conference are expected to observe the day, and to use the order prescribed. It is authorized by the Conference.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

A Study in Doctrines.

BY A CIRCUIT RIDER.

IV.—SANCTIFICATION.

1. Sanctification is not an experience. The writer at one time thought so, but he is convinced, from a close study of the Bible, that it is more properly a state or life. The general idea of the word in both Testaments is to consecrate, separate, devote to a sacred use, esteem, appease, etc., though it is barely possible the word in one or two places is used in a secondary sense of internal righteousness. But as justification and regeneration mean internal righteousness, even its secondary meaning does not suggest a distinct experience.

There is one place in the Bible (only one) which might suggest that sanctification is an experience received by faith. Acts xxvi, 18: "To open their eyes (Gentiles), and turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them that are sanctified, by faith that is in me."

A comma after "sanctified," where it belongs, shows that sanctification is not by faith, but that "by faith that is in me," is the condition upon which the Gentiles received salvation, and inheritance with the sanctified. Moreover, they were "sanctified" when they turned from darkness and Satan to light and God.

Were we to grant that this one passage teaches "sanctification by faith," referring to internal righteousness (which we are willing to do once for argument sake), it would then have to be proven (which can not be done) that it means a distinct blessing from justification and regeneration.

The idea of consecration, separate, etc., runs throughout the Old Testament. To quote passages would be to prove what is universally admitted. Almost without exception, if not entirely so, the Old Testament idea is carried over into the New. Sanctification meets the sinner on the very threshold of his religious convictions (separating himself from evil prac-

tices), and after he is pardoned and regenerated, he must keep separated and consecrated (sanctified) to the end of his life. (Mark viii, 34.)

This is about all the Bible means by sanctification whether the sinner consecrates himself, or whether he is set apart (sanctified) by the Holy Ghost.

There are four passages in which it is said men are sanctified by the Holy Spirit, but a close study of them sustains the Old Testament idea of separate, consecrate, etc.

Acts xiii, 2: "As they ministered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them."

Paul (Saul) refers to this separation and consecration of himself in Rom. xv, 16: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God; that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Thus the same Spirit which requested the church at Antioch to separate Paul to the ministry, sanctified him, set him apart to the work.

I. Pet. i, 2: "Elect . . . through sanctification of the Spirit UNTO OBEDIENCE, and sprinkling of the blood of Jesus Christ."

This verse teaches that sanctification (of men in general) is by the Holy Spirit, who separates and consecrates them "unto obedience." Blessed is the man whom the Holy Spirit shall separate!

The same idea is apparent in II. Thess. ii, 13: "God hath . . . chosen you to salvation, through sanctification of the Spirit, and belief of the truth." (The word means to consecrate, even by the act and aid of the Spirit, and is placed before faith and salvation.)

In Heb. xiii, 12, sanctification is attributed to Christ: "Jesus also, that he might sanctify the people (sinners) with his own blood, suffered without the gate." The meaning there, as Wesley says, is, "Reconcile and consecrate."

2 In the New Testament sanctification is generally placed before faith, before the sprinkling of the blood, before justification, before salvation, proving that the meaning is separate, consecrate, etc. This truth is seen from several verses already quoted. Sinners are saved by consecrating themselves to the Lord (I. Pet. i, 2; Mark viii, 34), by consecration and faith (II. Thess. ii, 13). The idea of sanctification as an initial act or state of the sinner is clearly brought out in I. Cor. vi, 17: "Come out from among them, and be ye separate (sanctified), . . . and I will receive you."

I. Cor. vi, 11, reads: "And such were some of you (very wicked): but ye are washed (from those foul abominations—Wesley), but ye are sanctified (consecrated), but ye are justified (pardoned) in the name of the Lord Jesus, and by the Spirit of God." (The same Spirit which sets us apart to God's service, justifies us.)

3. Not only does the Bible place sanctification before cleansing, but it draws a distinction between the two words.

Eph. v, 26: "Christ loved the church and gave himself for it, that he might sanctify AND cleanse it."

Moreover, scholars tell us that "Hagiadzo," which means to sanctify, is never translated by cleanse. Neither is "Katharidzo," the specific word for cleanse, ever translated by sanctify. They are kept separate and distinct, both by the inspired writers and the translators.

4. In the New Testament the word positively means to consecrate, dedicate, esteem, etc. No other interpretation is admissible.

John x, 36: "Whom (Christ) the Father sanctified and sent into the world." Christ was set apart by the Father to his mission. It would be blasphemous to say the word here means cleansing or purging.

John xvii, 17-19: "Sanctify them through thy truth. . . . And for their sakes I sanctify myself, that they also might be sanctified."

Christ had already said that the disciples were "clean," "every whit" (John xv, 3; xiii, 14), and as he was about to leave them, he prayed that they might be devoted to their office. He sanctified himself, devoted himself as a victim to be sacrificed, and he prayed for the continued consecration of the disciples.

I. Thess. iv, 3: "For this is the will of God, your sanctification, that ye abstain from fornication."

Sanctification here refers, according to the preceding verses, to "how ye ought to walk," keeping "the commandments," one branch of which is abstaining from "fornication." The idea of separation from sin, consecration, is inherent.

Other passages give the following meaning to sanctification: II. Tim. ii, 21, consecration; Matt. xxiii, 17, 19, to make sacred; I. Cor. vii, 14, turned to God; I. Tim. iv, 5, set apart for lawful use; I. Pet. iii, 15, to esteem or hallow.

5 Nowhere does the Bible draw a distinction between sanctification and entire sanctification, any more than between honesty and entire honesty. The only passage (oft quoted and misinterpreted) suggesting even a shadow of dis-

inction is I. Thess. v, 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

The verse is far from drawing a distinction between "sanctification" and "wholly sanctification." If I were a school teacher, and a grown-up boy were to parse the sentence that way, I'd feel like flogging him. Unless he were very dull, I'd make him stand on one foot, anyhow. "Wholly" refers to the man; "you wholly," the entire man—"spirit, soul, and body." Paul prayed that the man, in his entire trinity, might be devoted to God (sanctified) and preserved blameless till Christ comes. It is contrary to religion to think we can serve God with our souls or spirits, and at the same time (as some still teach) give the body, with its members, place for uncleanness.

6. Man made theories notwithstanding, many passages teach that all saints are sanctified.

I. Cor. i, 2: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called (to be) saints."

"To be" does not appear in the original. It has no business there. "Called saints; sanctified."

There are many passages which teach that all saints are sanctified, such as I. Cor. vi, 11; Acts xx, 32; xxvi, 18, but this article is already long enough.

The Lord forbid that any should preach as doctrines the precepts of men. May each of us grow up in Christ unto full stature, and may we be kept wise and sweet unto the last crossing!

(Concluded)

Notice.

The Natchez District Conference will be held at Centerville, April 27-30, inclusive. Thursday, the twenty-seventh, will be given to the Missionary Institute, for which a full programme has been prepared.

Let us have a full attendance of preachers and laymen, and let daily prayer be offered for the presence of the Divine Spirit throughout the entire session.

The pastors will please arrange to remain through the Sabbath. All local preachers are expected to be present with written reports.

B. F. JONES, P. E.

Notice.

Pastors desiring my help in their revivals should correspond with me in time to make the proper dates and arrangements. I want to give ten weeks to revivals on country circuits in Summer. All of my time has not yet been promised. W. D. BASS.

Corinth, Miss., March 28, 1905.

Thomasville Charge.

DEAR DOCTOR: We met for our first Quarterly Conference, March 25, at Monterey. Our beloved presiding elder being unable to attend, Bro. M. H. Moore filled the pulpit at eleven o'clock, and preached a very appropriate and strengthening sermon on the subject, "I must work the works of Him that sent me while it is day." After the sacrament was administered, we were dismissed. There was spread an excellent dinner. The good ladies of Monterey neighborhood had tried themselves. Although early in the season, chickens were ready and prepared, and we feasted. The Conference convened with most all of the members present and in good spirits. We planned for larger things this year on the Thomasville charge. The stewards raised the pastor's salary \$100, in spite of the low price of cotton and the raise on other assessments.

This young pastor on his first charge is rejoicing in his work, trusting God to lead him to do his will for that people. The charge is blessed with good stewards who will help their preacher, who will be glad when he is through college, so he can devote his whole time to his people.

J. S. PURCELL, JR.

Mid Year Meeting.

The Board of Missions of the North Mississippi Conference will hold the mid year meeting at Winona, May 2, 3, and 4. The presiding elders, and those serving the mission charges, are most cordially and earnestly invited to attend the meeting. Every member of the Board is, of course, expected to be present.

The following programme will be considered, and the brethren to whom topics are assigned will please make special preparation in well digested, written papers, or addresses, as they may prefer:

Missionary sermon, 7:45 p. m., May 2. J. R. Countiss.

WEDNESDAY MORNING, MAY 3.

9 A. M.—The president will call the meeting to order, and will conduct the opening religious exercises.

9:30—The Relation of the Presiding Elder to the Conference Board of Missions, and the Domestic Mission Charges. W. C. Harris, W. L. Graves.

10:15—A Review of Our Home Mission Work, and Future Prospects. T. H. Dorsey, J. J. Brooks.

11—A Review of Our Foreign Mission Work, and Future Outlook. J. M. Bradley, Dr. W. R. Lambuth.

2:30 P. M.—Opening religious services.

3—The Relation of the Domestic Missionary to the Conference Board of Missions, and the Charge He Serves. I. W. Borders, J. G. McGowan.

3:45—The Necessity of Increased Liberality on the Part of Our People; the Assessments the Minimum of Collections. J. C. Park, J. H. Mitchell.

4:45—Executive meeting of the Board.

7:45—Address by Bishop Gallo-way.

THURSDAY MORNING, MAY 4.

8:45 A. M.—Opening religious services.

9:15—The Best Missionary Literature for the Preachers and People. J. W. Dorman, G. W. Bachman.

9:45—What Is the Greatest Difficulty to the Progress of the Church in Missionary Work? T. W. Lewis, H. C. Morehead.

10:30—Is the Missionary Conscience of the Church What It Ought to Be? If Not, Why? W. W. Wool-lard, Dr. W. R. Lambuth.

2:30 P. M.—Opening religious services.

3—The Woman's Foreign Mission-ary Work. Mrs. C. H. Gibbs.

3:45—The Parsonage and Home Mission Work. Mrs. E. W. Foote.

4:45—Executive session of the Board.

7:45—Address by Bishop Gallo-way.

Adjournment with the benediction.

W. S. LAGRONE, Pres.

H. C. MOREHEAD, Vice Pres.

and Sec pro tem.

H. M. S.

By Mrs. T. B. CLIFFORD,

Editor for Mississippi Conference.

IMPORTANT NOTICE.

Our Annual Conference convenes in Jackson, April 27 30. Are we ready for it? Has each society done her part? Have the auxiliary secretaries sent their reports promptly to the district and correspondent secretaries? There were two districts this quarter that only sent one auxiliary report each. Who is to blame?

Before I came into the office of district secretary, I thought there might be exaggeration in our statistical reports, but a few months' experience soon revealed the fact that figures fall far below the real numbers, as very many records are lost because of tardy secretaries.

Each quarter we district secretaries have written: "Our reports are in complete; have waited until the last day, but have heard from only a small portion of our auxiliaries."

Our only hope of having correct reports each quarter lies in the promptness of each auxiliary secretary to forward her report on time to the district and Conference secretaries. On time does not mean a month after the new quarter has started, as some seem to think. Your society suffers when you are unfaithful, as you are the connecting link between it and the Conference officers.

TO AUXILIARY TREASURERS.

Surely there must be some special reward in heaven for faithful auxiliary treasurers. Oh, the persistence you must have, and the abiding zeal that must actuate your service!

Have you collected dues in full this year? And what about the dollar per member extra? Also five cents per member for Minutes, and thirty cents Contingent Fund? It is not too late yet; so stir about once more, if there are delinquents on your roll.

If there is a careless treasurer in our connection, she will be responsible if we wind up the year in debt, for the appropriations were made upon the basis that each member would pay dues in full, and every auxiliary would make an extra offering corresponding to the membership.

TO MEMBERS.

Officers can do but little unless the rank and file are full of zeal. Nothing wears upon the patience of an officer more than half-hearted members.

Please see that a delegate is elected from your society to go to Jackson, April 27 30, and send name right away to Mrs. J. C. Cavett, North Congress street, Jackson, Miss. Dues, Contingent Fund, Minute money, and a delegate ready for the Annual meeting.

Report of Mississippi Conference correspondent secretary for fourth quarter ending March 1:

Number adult auxiliaries in Conference...	49
Number juvenile auxiliaries in Conference...	6
Number adult members in Conference...	618
Number juvenile members in Conference...	47
Number meetings held during quarter...	101
Average attendance...	15
Number of life members...	5
Number of members added to Baby Roll during quarter...	14
Number of subscribers to Our Homes...	160
Number taking Home Reading Course...	66
Number adult mite-boxes in use...	88
Number baby mite-boxes in use...	58
Number pledged to tithing...	6
Number of supplies sent off and reported to superintendent Supply Department...	556
Number scholarships supported...	1,057
Number of papers and leaflets distributed...	20
Number of visits made to sick and strangers...	76
Number of visits made to corrective or benevolent institutions...	334
Number of cottage prayer meetings or Bible readings held...	89
Number of garments in good order distributed...	
Number of needy assisted...	
Amount of money sent to Conference treasurer...	\$ 253 96
Amount of money expended for local work...	\$ 367 98
Value of all parsonages...	\$ 22,800

M. L. HOLLOMAN,
Conf. Cor. Sec. H. M. S.

Report of Mississippi Conference treasurer for fourth quarter ending March 1:

Adult membership dues...	\$ 253 37
Baby Roll...	1 75
Week of Prayer...	45 75
Adult mite-boxes...	5 72
Baby mite-boxes...	4 46
Florine McEachern Fund...	6 23
Special offering...	13 16
Total...	\$ 330 43

I have posted my book up to the close of the quarter, and find that during the year there has been reported to me as follows:

Amount sent to Mrs. Kirkland...	\$1,048 22
Conference Contingent Fund...	134 70
Local Work...	3,473 75
Total...	\$4,656 67

MARY F. LEWIS,
Conf. Treas. H. M. S.

A Bureau of Information.

DEAR DR. BOSWELL: Will you please allow me to say to the pastors, through the ADVOCATE (and this applies to all who take it), that the Preachers' Meeting of this city has appointed a committee to arrange a "Bureau of Information," that we may keep track of the Methodists who come to the city. If any pastor will inform us of any member coming to the city, and of their whereabouts, the committee will look them up, and turn over their names to the pastor of the nearest church. This might (and we believe, will) save many to our church.

Will each pastor please make a note of this? It will be only a little trouble, and will do an immense amount of good.

K. W. DODSON, Chair'n.

734 Nashville Avenue, New Orleans, La.

The Song of the Cradle.



Bye, bye! Hope rises high:
There's a sweet little cradle
hung up in the sky;
A dear little life that is
coming to bless;
Two soft chubby hands
that will pat and caress;
A pure little soul wing-
ing down from above;
A darling to care for, a
baby to love.

One of the
grandest

agencies
which enlight-
ened Science
has discovered
to relieve

motherhood
from excessive
suffering is the

"Favorite

Prescription"

devised by Dr.

R. V. Pierce,

chief consult-
ing physician

of the Invalids'

Hotel and

Surgical Insti-
tute, of Buf-
falo, N. Y.



This wonderful "Prescription" imbues the entire nervous system with natural, healthy vitality; gives elastic vigor to the delicate organism specially concerned in motherhood, and makes the coming of baby entirely free from danger and almost free from pain.

"I wish to state that I have used Doctor Pierce's Favorite Prescription with very good results," writes Mrs. Katie M. Annis, of Hudson, New Hampshire. "Had been in poor health for over four years and had been twice in the hospital. My husband brought some of your 'Favorite Prescription,' and it has carried me easily through my last two confinements. We are now blessed with two healthy children, and I am sure your medicine has done me more good than all the other treatment I have ever received."



BAD HEADACHES generally arise from bad stomachs. Foul breath, bitter taste, coated tongue, sour eructations or belching of gas, are common symptoms, though not all present in every case. To cure, take small doses, only one or two each day, of old Dr. Pierce's Pleasant Pellets, the Original Little Liver Pills, first put up by him over 40 years ago. One or two a laxative, three or four cathartic.

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CINCINNATI
ST. LOUIS
CHATTANOOGA
MERIDIAN
NEW ORLEANS

QUEEN & CRESCENT
ROUTE

THROUGH SLEEPING CARS
All Meals in DINING CARS

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WHOLESALE DEALERS IN

Axes, Axle Grease, Baskets, Blacking, Blad Books, Brooms, Brushes, Cages, Clocks, Corks, Chewing Gum, Coffee Mills, Croquet, Cutlery, Cheese Scales, Dusters, Freezers, Furnaces, Enamelled Steelware, Fishing Tackle, Galvanized Ware, Tumblers, Fruit Jars, Hammocks, Ladders, Lamps, Lanterns, Mops, Oars, Oil Cans, Wrapping Paper, Pipes, Refrigerators, Rope, Scales, Sauce Pans, Seives, Soaps, Stoneware, Tacks, Tin Ware, Traps, Twines, Water Coolers, Water Filters, Whips, Wringers, Wicking, Woodenware, etc.

Special Offers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEESON, Pres.,

Meridian, Miss.

I am proud
of my lamp-
chimneys. I
put my name
on them.
MACBETH.

How to take care of lamps, including the
getting of right-shape chimneys, is in my
Index; sent free.
MACBETH, Pittsburgh.

\$50 POSITION.
PAY TUITION AFTER POSITION
IS SECURED.

The first ten who clip this notice from the NEW
ORLEANS CHRISTIAN ADVOCATE and send it to

DRAUGHON'S
PRACTICAL BUSINESS COLLEGE

Shreveport, Galveston, Nashville, Knoxville, Little Rock,
Montgomery, or Fort Worth.

may, without giving notes, pay EVERY CENT
of tuition out of salary after good position is
secured. If not secured, no pay is required.

COURSE BY MAIL FREE.

If not ready to enter, you may take lessons
by mail, FREE, until ready, which would
save time, living expenses, etc., or complete at
home and get diploma. D. P. B. Co. has
\$300,000.00 Capital, 17 Bankers on Board of
Directors, and TWENTY Colleges in THIRTEEN
States to back every claim it makes. Established
SIXTEEN Years. Clip and send this notice to-day.

Valentino Sweet Gum
Is the gum for me,
It comes from the trees
Of Old Tennessee.
It's the kind Mother used
to Chew. It's healthy.

Send 8 cents to cover postage and
name of your dealer, and you will receive
two free samples. Address
Valentino Mfg. Co.,
Drawer 12, Nashville, Tenn.
ESTABLISHED IN 1863.

Make Your Own Perfume.

We have concentrated that delightful odor,
TAN-YAN, in tablet form, and for 25 cents we
will send you enough tablets to make two ounces
of the exquisite TAN-YAN now so much used in
New York Society. This perfume sells in New
York Drug Stores at \$3.50 per oz. Heliotrope,
Jockey Club, Rose and Violet Tablets also sup-
plied. AGENTS WANTED.
TAN-YAN PERFUMERIES,
49 W. Broadway, New York City.



Will wash in the hardest kind of water. It is a
fine article for washing woolen goods, clothing of
Machinists, Printers ink.
A fine soft-soap may be made by slicing a cake
and pouring gallons of hot water over it.

J. H. Keller's Soap Works, New Orleans.

ECZEMA AND PILE CURE FREE.

Knowing what it was to suffer, I will give FREE OF
CHARGE, to any afflicted, a positive cure for Eczema,
Salt Rheum, Erysipelas, Piles, and skin diseases. In-
stant relief. Don't suffer longer. Write F. W. WIL-
LIAMS, 400 Manhattan Ave., New York.

Woodville, Miss.

DEAR DR. BOSWELL: The standards
of Edward McGehee College, located
at Woodville, are floating gracefully
over the building and grounds, indi-
cating, as in war, the security and
the success of those within. The
school has never had a more pros-
perous session, both in the number of
students and the character of the
work being done. Miss Swanson and
her capable faculty deserve the high-
est encomiums for the almost ideal
management of the affairs of the
school. The girls are apparently
happy, and address themselves cheer-
fully to the performance of every
duty. "Improvement" seems to be
their watchword. Having them be-
fore me three times a week, it gives
me opportunity to note the changes
which take place. They are being
taught how to sit, how to stand, how
to walk, how to listen, and how to
take heed. A more respectful and
devout hearing of the Word has not
been accorded me than that of the
student-body of this college. These
girls will never know the extent of
my personal interest in them. One
would suppose that the feeling of
paternity would have reached the
point of satiety, with eight children
here and three "over there," but not
so. My feeling of fatherliness takes
in every Edward McGehee student,
and the somewhat more elastic feel-
ing of fraternalness includes the pres-
ident and the faculty.

We are looking forward with feel-
ings of eagerness and delight to the
commencement in June. Miss Swan-
son is to be congratulated on having
secured the services of the eloquent
and the erudite Bishop Morrison for
the occasion. We should be glad to
have you with us, Doctor. If you
will join the Bishop on the trip, and
come, I'll give you the softest bed in
Woodville, and give you an opportu-
nity to preach to as attentive and ap-
preciative a congregation as you usu-
ally find.

Our church here is on the up-
grade. Last year we made the best
report ever sent up from here to an
Annual Conference. I mean finan-
cial report. This year our assess-
ments for all purposes aggregate over
seventeen hundred dollars, and not-
withstanding the drop in the price of
cotton, which is our only money crop,
I believe we will pay it. Our great-
est need here is an expression of re-
vival power such as is reported to be
sweeping over Wales.

Our first Quarterly Conference has
been held. Rev. B. F. Jones, our
newly appointed presiding elder, was
cordially greeted by his old friends,
whom he served with great accepta-
bility as pastor some fifteen years
ago. We talked over the changes
which have taken place in the per-
sonnel of the membership of the
church during these years. At that
time Capt. Chas. G. McGehee, the
Chesterfield of this section of the
country, was a devout worshiper, and
a most helpful and sympathetic
hearer and doer of the Word. Capt.
Geo. McGehee was then in his prime.
Cultured, strong, and capable, he

guided the affairs of the Sunday-
school with a master-hand, having
held the place for more than thirty
consecutive years. Now he is a help-
less supernumate, enfeebled by dis-
ease, and for the most part confined
to his room. Col. J. H. Jones suc-
ceeds him in the superintendency of
the school, bringing into the place a
cultured brain, a warm heart, and
withal an eminent fitness for the
place.

Dr. Edward McGehee, now of New
Orleans—the genial gentleman, the
scholarly companion, the capable
physician, and the preacher's friend
—was also here. Many have crossed
over the river, and rest on the other
shore.

This allusion to the personnel of
the membership of our church would
be incomplete without mentioning
the name of Grandma Lewis, who
lingers patiently and gracefully here
with buoyant prospects just ahead.
She has passed the ninety-second
mile-stone, and remembers with re-
markable distinctness all of them ex-
cept those she passed while in in-
fancy. Her fingers, though stiffened
by paralysis and long-continued use,
are still kept busy. A quilt put to-
gether by her tremulous hands con-
tributed its share in supplying the
needs of the orphans at Water Valley
during the past Winter. I should
think, Doctor, that a covering like
that over a little motherless boy or
girl would be something akin to the
poise of an angel in the impartation
of a celestial benediction. She has
not reached the "chloroform period"
yet. She "grows in grace, and in
the knowledge of the Lord and Savior
Jesus Christ." Her reading is sys-
tematically performed, and takes in
an area covering the ground occupied
by the workers in the mission fields,
and that which lies in between Gene-
sis and Revelation. How wonder-
fully does God introduce the law of
compensation into a consecrated hu-
man life! Yours fraternally,
C. A. POWELL.

Woodville, Miss., March 27, 1905.

From the Pearlhaven and Bogue
Chitto Charge.

DEAR DR. BOSWELL: At the last
session of the Louisiana Conference,
I was transferred to the Mississippi
Conference, but, on account of my
transfer failing to reach the Missis-
sippi Conference in time, I was given
no work, and, of course, I felt a little
crest-fallen, but not at all disgrun-
tled, or even discouraged; but I felt
a good deal like a good brother whom
I knew from my childhood, who,
shortly after his conversion, while
trying to give in his religious expe-
rience, and intending to say that he
thanked the Lord that it was as well
with him as it was, became excited,
and, with trembling voice and eyes
turned toward the ceiling of the
house, said: "O Lord, I thank thee
that it is not as well with me as I
would like for it to be."

And I must confess that I felt very
much like this good brother when I
realized that I was an itinerant Meth-
odist preacher without a work, but I
was relying on the promise that, "All

things work together for good to them
that love God," and even in this mat-
ter I have found it true, for work soon
came, and for over two months I
have been serving the Pearlhaven
and Bogue Chitto work, having been
appointed here by Bishop Duncan,
and it is a most delightful work, and
if the people are half so well pleased
as I am, we can form a mutual ad-
miration society right now.

At the Bogue Chitto Church, I
made a call for new subscribers to the
ADVOCATE, and it resulted in nine of
our best people coming forward and
responding to the call. Now, Doctor,
does this not look like loyalty, and
isn't it enough to make a preacher
feel happy to realize that he serves
such a loyal people? I expect to have
as good results when I make my call
at the Pearlhaven Church. In fact,
these nine new subscribers and one
renewal are only a John-the Baptist
of what you may expect for the Ad-
VOCATE from my work this year, for I
expect to continue to work for the
ADVOCATE just as I did while a mem-
ber of the Louisiana Conference, and
stationed at Boyce.

Everything is moving along nicely
with us, and we will soon have a new
church at Pearlhaven. Bishop Gal-
loway will dedicate it for us.

Yours in Christ,

D. E. KELLY.

Brookhaven, Miss., March 27, 1905.

[Oh, for an even hundred D. E.
Kellys!—EDITOR]

W. F. M. S.

W. F. M. S., Louisiana Conference.
REPORT FOR QUARTER ENDING MARCH
1, 1905.

Districts.....	7
Adult auxiliaries.....	37
Adult members.....	832
Young People and Juvenile So- cieties.....	6
Young People and Juvenile members.....	181
Total membership.....	1,013
Life members.....	41
Scholarships supported.....	7
Bible women supported.....	5
Subscribers to Woman's Mis- sionary Advocate.....	244
Subscribers to Little Worker.....	117

The time for our annual meeting is
drawing near. We hope to have rep-
resentatives present from each aux-
iliary, and beg that they will bring
full reports. Friday, April 14, will
be observed as a day of special
prayer for the success of our meeting.
Let every member join us.

MRS. F. A. DICKS,
Conf. Cor. Sec.

TREASURER'S REPORT.

The receipts for W. F. M. Society
for the fourth quarter are:

Dues.....	\$ 242 10
Special pledge.....	538 53
Scholarships.....	80 00
Bible women.....	300 00
Contingent Fund.....	12 91
For Cuba.....	1 00

Total.....\$1,174 54

MRS. J. J. HOLMES, Treas.

Minden, La., March 21, 1905.

Friends are requested to make remit-
tances to this office payable to the NEW
ORLEANS CHRISTIAN ADVOCATE

The Popular



**Effer-
vescent**
Relief for
Constipation

Biliousness, Disordered Stomach

Promptly effective. No griping or unpleasantness.
Of such unusual excellence that it has been

sold on merit more than 60 years.

At Druggists, 50c and \$1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

**Receipts for Missions, Mississippi
Conference.**

FROM BEGINNING OF CONFERENCE YEAR TO
MARCH 31, INCLUSIVE.

BROOKHAVEN DISTRICT.		For.	Dom.
Brookhaven station.....	\$	.....	\$ 92 00
FOREST DISTRICT.			
Morton and Pelahatchie.....	\$ 42 00		\$ 33 00
Vossburg and Heidelberg.....	50 00		70 00
Eucutta.....	6 50		6 50
Decatur.....	15 00		10 00
Newton and Hickory.....	21 00		63 00
Carthage.....	10 00		10 00
Taylorville.....	21 00		.....
Edinburg.....	2 50		2 50
Walnut Grove.....	10 00		5 00
Montrose.....	13 00		11 00
Harperville.....	5 00		5 00
Indian Mission.....	1 00		3 00
Ellisville station.....	15 00		14 00
Total.....	\$231 00		\$233 00
JACKSON DISTRICT.			
Brandon.....	\$ 35 00		\$ 25 00
Lake City.....	15 00		.....
Rankin Street.....	4 00		6 00
Capitol Street.....	50 00		.....
Canton.....	5 00		.....
Total.....	\$109 00		\$ 31 00
MERIDIAN DISTRICT.			
Central.....	\$ 24 49		\$
Waynesboro.....	25 00		10 00
Total.....	\$ 49 49		\$ 10 00
NATCHEZ DISTRICT.			
Washington.....	\$ 27 00		\$ 5 00
Pearl Street.....	.....		5 00
Total.....	\$ 27 00		\$ 10 00
SEASHORE DISTRICT.			
Long Beach.....	\$ 40 40		\$ 20 00
Twenty-eighth Street.....	7 00		.....
Poplarville and Purvis.....	17 06		8 00
McHenry.....	27 00		30 00
Vanceleave.....	10 00		10 00
Columbia.....	10 00		25 00
Sumrall.....	26 00		19 00
Williamsburg.....	10 00		10 00
Pascagoula.....	17 50		20 00
Carriere.....	11 50		9 50
Mt. Olive.....	66 00		52 00
Total.....	\$242 46		\$203 50
Pearlington-Fearn Fund.....	5 00		.....
VICKSBURG DISTRICT.			
Bolton.....	\$ 46 00		\$ 35 00
Crawford Street.....	50 00		25 00
Edwards.....	31 00		24 00
Port Gibson.....	.....		21 00
Hermanville.....	5 00		5 00
Oak Ridge.....	30 00		.....
Vicksburg circuit.....	5 00		5 00
Total.....	\$167 00		\$115 00
Total for Conference.....	\$825 95		\$694 50

W. L. LINFIELD, Treas.

Waynesboro, Miss., April 1, 1905.

From the Colporter's Desk.

A goodly number of brethren have promptly responded to the kindly request made in the ADVOCATE a few weeks ago, and to personal letters recently sent, for which the writer is very grateful. There are a few more we hope to hear from right soon.

I purpose attending the Sunday-school Institute at Jackson; the Seashore, Vicksburg, and Jackson District Conferences, and to have on hand at each a good supply of books.

Preachers, or others, who know of any special books wanted at either place, will please notify me in due time, that I may be sure to have them. Attention is specially directed to the following timely and useful books: The Mission of the Holy Spirit, by J. W. Keithly; \$1. The Personality of the Holy Spirit, by Bishop Hendrix; \$1. Christian Char-

acter (Cole Lectures, 1904), by Rev. James Chapman; \$1. Simple Life, by Charles Wagner; 30 cents. The Old South, by Hamill; 25 cents. Constitutional History of Methodism, by Tigert; \$2. Peeps into Life (Autobiography of Rev. John Mathews), \$1 50. Either of these will be sent postpaid at price named. Let us have orders quickly and many.

As the time has come for Sunday schools in the country to reopen, and revival meetings are being held in many of the towns, it is in order to have on hand a full (not scanty) supply of song books; therefore, do not neglect to send us orders for Young People's Hymnal, Nos. 1 or 2. Note edition (round or shape note), \$3 per dozen; word edition, \$1 per dozen by express.

We have just heard with sorrow of the death of our long-time friend and brother, Dr. T. W. Fullilove, which occurred at Boerne, Texas, where he had been for some time in quest of health. He was a devoted member of our church at Vaiden, a good citizen, and a physician of extensive reputation.

We are requested to note a correction in financial report for Tupelo station. Total amount for all purposes should be \$4,766, instead of \$8,766, as printed in the Minutes.

G. W. BACHMAN.

Winona Miss., April 7, 1905.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you, and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the NEW ORLEANS CHRISTIAN ADVOCATE a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer, and write to-day to the Vernal Remedy Company, Le Roy, N. Y.

Marriages.

Jan. 30, 1905, at the court-house in Coushatta, La., by Rev. J. O. Bennett, Mr. Edward Lisso to Miss Fanny Thomas.

March 8, 1905, at the residence of the bride's father, by Rev. J. O. Bennett, Mr. Preston Cole to Miss Anyce Stanfill.

March 17, 1905, at the court-house in Coushatta, La., by Rev. J. O. Bennett, Mr. Catonia Froes to Miss Adelfino Sifentes.

March 29, 1905, at the Methodist Church in Coushatta, La., by Rev. J. O. Bennett, Rev. A. S. J. Neill to Miss Grace Bennett.

March 30, 1905, at the residence of the bride's father, by Rev. J. O. Bennett, Mr. C. H. Brown to Miss Edna Sailor.

Feb. 28, 1905, at the residence of the bride's parents, 730 Ansterlitz street, New Orleans, La., by Rev. D. E. Kelly, brother of the groom, Mr. John B. Kelly, of Gloster, Miss., to Miss Rosina Montamat, of New Orleans, La.

March 29, 1905, in the Presbyterian Church, Jackson, La., by Rev. J. D. Harper, father of the groom, assisted by Rev. Mr. Shaw, pastor of the church, Rev. Robert Henry Harper, pastor of the M. E. Church, South, at St. Martinsville, La., and Miss Edna Earle, daughter of Mr. Henry Skipwith, of Jackson, La.

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The Clock That Tick-Talked.

One night, long before daylight, Teddy awoke. Usually, when once in his crib, he slept right through till morning; but on this night he opened his eyes ahead of time. How still it was in the street! Not a wagon; not a foot-fall even. And it was still in the house, too, except—except—

"Why, it's my little clock that's making such a noise," said Teddy to himself in wonder, "my china clock on the mantel shelf. I never knew it ticked louder at night than it did in the day-time. I'll just stay awake—that's what I'll do—and see when it's day-tick begins."

Down on the pillow Teddy placed his head again, and for a while nothing happened. Then suddenly—Ted couldn't tell just when or how—the clock began to speak; to speak in queer tick-like accents with pauses between.

"So—you, think—I, tick—loud, do—you?" said the clock.

"Why, yes, if you'll excuse me, I do think so," Teddy replied, politely.

"Oh, that's all right, Teddy," said the clock, dropping its accent. "I'm not in the least offended. The fact is, I do tick loud at night because it's my only opportunity. I try it in the day-time often, Teddy, but as often as I try, a wagon rattles past, or a peddler comes crying through the street, or somebody—I don't say who, mind you—knocks over your stone building blocks with a fearful crash on the floor and completely drowns me out."

Teddy flushed at the reference to the blocks, for it was he who had knocked them over only the day before, after building a tall castle tower, but the clock on the mantel went right on tick-talking, just as if some one else had been meant.

"Come now, Teddy," it continued kindly, "if you would only arrange some day—any day—to have everything perfectly quiet; no wagons, no cars, no peddlers in the street or anything like that, you know, I'd tick for you in the day-time just as I tick to myself at night."

"Really and truly, would you?" asked Teddy.

"Really and truly, I would," said the clock, seriously. "And I tell you what you do. You practice keeping quiet right now, and keep it up, too, because honestly you need to, Teddy. You make more noise in the day-time—around my shelf, at least—than the wagons and peddlers ever do."

So Teddy lay very still, indeed,

while the clock kept ticking encouragingly:

"That's—right, that's—it, good—boy, that's fine."

"Oh, I can keep still if I try," said Teddy, "and now, if you don't mind being left in the dark alone, I—I guess I'll go to sleep."

"No—of course—not," tick-talked the clock. "Good-night."

With a smile on his lips, Teddy turned on his pillow, and although he didn't know it, the morning sun at that moment came tapping on his eye-lids. A grocer's wagon rattled by and a big truck was rumbling at the corner. Teddy roused.

"Hey, Mr. Clock!" he cried, "it isn't fair, you know, to blame that noise on me. That noise was outside in the street. Why—dear me—I've been asleep."

Naturally, Teddy looked first at the clock. There were sunbeams on its little round face, and, alas for Teddy! its quiet, steady-going day-tick had already begun.

"Maybe it began with the milk wagons," thought the boy. "They make a lot of noise in the early morning. Anyway," he added, "I make a lot of noise, too, and all the time. You were right about that, Mr. Clock, and to-day I'll remember what you said."

Actually, the sunbeam on the dial made it look as though the little clock was smiling at him.

"How quiet our Teddy is to-day," the folks in the house said later.

"I'm waiting for the night-tick, that's why," answered Teddy, mysteriously.—The Housekeeper.

A Question of Influence.

Perhaps many of us have wondered why it is so much easier to persuade others to follow our example in trivial things than in more important matters, though frequently the latter have every advantage of reason and argument on their side. The following incident, in that it suggests an answer to this perplexing question, is worth considering:

As two friends walked leisurely down the street, the younger bowed smilingly to an acquaintance, and then when the girl had passed, her smile of recognition deepened to one of amusement.

"What is it, Clara?" asked her friend, who was well skilled in reading the changes on the pretty young face.

Clara was quite willing to explain.

"You noticed the girl I spoke to just now, Isabel Faye. Well, it's the funniest thing, the way she copies me. If I come out with a new gown, she promptly appears with one of a similar shade and style. If I go to church with my

hair done in a new way, by Monday she has put up hers in the same fashion. I laughed when I met her this afternoon because I saw that she had trimmed her hat with rosebuds just like those I got a week ago. I'm inclined to regard it as complimentary, on the whole. Don't you think I'm right?"

The friend replied with a question which Clara thought irrelevant: "Is Miss Faye a Christian girl?"

"A Christian?" Clara repeated. "I think not. She doesn't come to prayer-meeting ever, though she's quite regular in her attendance at church. Why do you ask?"

"Because," the friend returned, "I was thinking it a pity that your influence over her should only extend to matters of dress. She is quite ready to follow your lead regarding the cut and color of a gown. Why can't you direct her choice in weightier things? Why can't you make sympathy and kindness and Christian devotion appear attractive in her eyes, as well as your way of doing your hair or trimming your hat?"

"I don't know," Clara confessed honestly. "I never thought about it before, but, for that matter, I certainly never tried to induce her to copy my way of dressing. Do you think it is my fault if I haven't influenced her in any but trivial things?"

The friend smiled reassuringly into her perplexed face.

"We won't make it a question of blame, dear, but surely it won't do any harm for you to be on your guard a little. Don't let your taste in dress outshine the beauty of your character. It is our strongest qualities, that effect others most strongly, and sometimes it is well for us to test ourselves by the sort of influence we exert over those we meet. Put the emphasis of your personality on your highest traits, and force the others into the background."—Selected.

The Trained Eye.

"The poem hangs on the berry bush
When comes the poet's eye:
The street begins to masquerade
When Shakespeare passes by."

So sings William C. Gannett, and the truth embodied in the exquisite little lyric is one that finds continual verification.

A bird lover and student called the other day, and had not been seated on the vine sheltered veranda a minute before he called attention to a humming bird dipping its needle-like beak into the tubes of the honeysuckle. A red-eyed vireo the next moment made its appearance in an oak tree a few yards off, and several members of the warbler family seemed suddenly to find attractive nooks in

nearby trees. Doubtless they had been making just such visits for days before, but the trained and observant eye had been lacking.

We are all alert to see that which our special training or study has made interesting to us. The plant pathologist detects signs of disease in the superficially fair and perfect flower. The painter's eyes see charm and picturesqueness in what the careless, half-observer passes by with scant attention.

How many of us see first of all the unattractive traits in our acquaintances. The unlovely qualities seem to stand out aggressively, but are they really so pronounced and overshadowing of the better traits as they seem to us? The eye trained to watch for what is lovely and of good report somehow finds a surprising number of things to admire in the average human being.

In her charming little book, "Mile-ladi," Miss Laughlin speaks these suggestive words: "The supreme evidence of a cultured heart and mind is in the number of things one can see in other persons to admire." It is a kind of culture within the reach of all of us. Would it not add greatly to the sum of human happiness if we would all set about the task of acquiring it?—Christian Observer.

Ordinary People.

First of all, if you feel that you are ordinary, thank God that you are not extraordinary. I am tired and sick and bored almost to death with extraordinary people. They take all their time to tell you how very extraordinary they really are. You know as well as I do, my brother and sister, that the most of the useful work of the world is done by unpretentious people who toil right on—by people who do not get much approval, and no one seems to say: "That is well done." Phenomena are of but little use. Things that are exceptional can not be depended on. Better trust the smallest planet that swings on its orbit than ten comets shooting this way and that, imperiling the longevity of worlds attending to their own business. For steady illumination better is a lamp than a rocket. Then, if you feel that you are ordinary, remember that your position invites the less attack.—Dr. Talmage.

There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

Too Much Rope.

A boy and a dog met. Just how this came about is of no importance, for boys and dogs are often companions. The boy had a long piece of rope tied about the dog's neck to serve the purpose of a collar and chain. At first, the boy was leading the dog in a quiet manner. But the dog grew restless, and began to tug and pull at the rope. The boy gave the dog all the rope he had, and then things changed. Instead of the boy leading the dog, the dog began to lead the boy, and the last I saw of that pair was the boy following the dog as he darted around the corner of a building. The dog had the boy on the run. I laughed at the boy's predicament.

There are other companionships than those formed by boys and dogs. We form companionships between our habits and ourselves. We think we are the leaders of the party—and we may be. But there are times when our habits refuse to be satisfied with liberty we allow them, and then become restless. They do not work as strenuously as did the dog, but they pull for more rope just the same.—Baptist Union.

A Game of "Good Points."

"Why, Margaret, how bright you are looking to day!" cried the neighbor who had just run in to cheer up the lonely invalid. "You must have had a number of callers this afternoon?"

"No, I haven't had any."

"I don't see how you stand it, you poor dear, and you look so happy; happier than I do, I know."

"Oh, I've had a really pleasant day," said the invalid. "I've just thought of such a delightful way of amusing myself. I've been naming over all the good points in the characters of the people I know, and, really, I had no idea there were so many in each one. It took me ever so long to go over the people I know well. I shall look at those people quite differently now. My mind has been delightfully busy all day."—The Christian Guardian.

Arcadia District Preachers' Institute and Missionary Meeting.

All that will attend the Preachers' Institute at Homer, La., April 18-20, will be welcome. Entertainment furnished all that will come. Those outside of the district, and not on the programme, will confer a favor by notifying us of your coming. This is not absolutely necessary, but a matter of convenience. Homer is wide open to any meeting of the kind, and the people are looking forward to the meeting with great anticipation.

We hope to make this meeting one of great spiritual benefit to our people, and trust that we shall see salva-

tion of souls. Every missionary sermon is a broad invitation to men to seek Christ in the salvation of their souls. We are praying that this meeting may increase our zeal for the Master's work and quicken the impulse of the people.

H. W. BOWMAN.

PROGRAMME.

Opening sermon Tuesday evening. R. H. Wynn, of Ruston.

WEDNESDAY MORNING SESSION.

Relation of Missions to Commerce. T. J. Warlick, of Minden.

Discussion led by J. G. Sloane and B. H. Sheppard.

Sermon on missions by R. Randle, of Downsville.

AFTERNOON SESSION.

Relation of God to the Missionary Enterprises of the Church. T. J. Warlick.

EVENING SESSION.

The Holy Spirit and Missions. J. M. Weems, of Haynesville.

THURSDAY MORNING SESSION.

The Pastor and Missions. R. H. Wynn.

Discussion led by W. T. Woodward and T. J. Martin.

The Preacher and His Study. Dr. W. E. Boggs, of Shreveport.

Sermon to the preachers by Dr. C. W. Carter, of Arcadia.

AFTERNOON SESSION.

The Relation of the Pastor to Sunday-schools. O. B. Staples.

Discussion led by J. B. Williams and H. J. Boltz.

Relation of Parents to Sunday-schools. H. C. Walker, of Homer.

A Plea for Epworth Leagues. J. V. Carter, State President Epworth League.

EVENING SESSION.

Sermon on missions by Rev. J. R. Moore, D. D., of Mansfield.

If You Please!

Brethren who note errors in Conference Minutes, and desire them corrected, are again requested to send to the editors of the Minutes, who will make all the corrections at once. Please do not send them to the editor of the ADVOCATE

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, April 13, 1905.

A TRINITY OF FOLLIES.

During the past few months the country has been afflicted with three follies. A larger number might be mentioned, but these stand out prominently. Two of the three might well be called wretched without doing violence to truth.

The first was the dedication of a liquor saloon by a Bishop in the Church of God. Just what that saloon was dedicated to has never been publicly stated, as far as we have ever heard. But as the Long-meter Doxology was sung, and as Bishop Potter delivered the principal address, we suppose the intention was to dedicate it to the Lord. Bishop Potter at the time expressed the belief that the saloon, conducted as its projectors proposed, would be in the interest of temperance and good morals. Only pure liquors were to be sold at a moderate profit, and to temperate gentlemen. It was to be known as a reform saloon. Persons who had no faith in the reforming power of a saloon, and but little more in the sincerity of liquor-dealers as reformers, predicted the failure of this "Subway Tavern" as a reform measure. Their prophecy has been verified, if accounts be true. And what is quite as bad, the good name of Bishop Potter became a by-word in many evil resorts of New York, and "Bishop Potter Cock-tails" were advertised in the saloons. The transaction had a blasphemous appearance, even to men who love strong drink, and to men who sell it. Bishop Potter did neither himself or the Church any good, nor did he impart any virtue or dignity to the liquor business.

The next foolish thing was Dr. Osler's deliverance to the effect that a man's capacity for usefulness reaches its climax at forty years of age, and that at sixty he is useless, and should be quietly and painlessly put out of the way with chloroform. The wise doctor

has not only overlooked the facts of history, but was absent minded enough to overlook the fact that he himself is sixteen years past the climax of his day of usefulness, for he is fifty-six years old. And if the doctor is serious in his statement, he must think either that he is an exception to his own rule, else the authorities who have just called him to an honorable and responsible position are ignorant or criminally indifferent to the interests of humanity. Any school boy can read history in an hour sufficient to successfully refute Dr. Osler's statement. It is very true that all the wisdom of the world is not lodged in the brains of old men. It is equally true that all the activities of the world are not confined to young men. The men of today, who have fortune and fame, and are directing the affairs of Church and State, and the commerce and transportation of the world, are over forty. Many of them are past sixty, and as active in brain-power, if not more so, than when in middle life. It is painfully true that in the ministry, men beyond fifty are not, as a rule, in demand. But this is not because either their mental or physical powers have failed, but because they are not personally as attractive as younger men. Of course, Dr. Osler did not mean that old men should be literally chloroformed, but quietly shelved to make room for men of forty, or less. But the very suggestion was a piece of folly.

Then comes a professor in the Roman Catholic University at Washington, who gives us an essay on the ethics of gambling. This teacher of morals tells us that for the life of him he has never been able to see anything wrong in gambling. In his estimation, gambling is not only a very stimulating exercise, but an innocent recreation. By gambling he does not mean a social game of cards, but a game with stakes. He means more than this. He includes betting in all its forms. He informs us that men have always gambled, and always will; that this is one way of backing their judgment. He does not tell us anything about the honesty of men who get something for nothing, thus living at the expense of others. He says nothing of the ethics of gamblers who rob innocent victims by getting them to play at their own games. Nor does he say anything about the tempted youth who steals money in order to back his judgment on a horse race, or to risk it in a get-rich-quick concern. This man pits his opinion against the voice of the whole Christian world, and would lead every untaught or un-

stable youth in the land into the meshes of Satan, and to the ruin of his life here and hereafter.

Just how much folly is put forth in the name of reform and religion and science, it is impossible to tell. St. Paul advised Christians to "avoid profane and vain babblings."

THE CHURCH-PAPER PROBLEM—AGAIN.

We print on the first page of this issue an article from Brother J. R. Bingham, in which he sets forth his plan for the increased circulation of our connectional paper and the various Conference organs. In this plan he puts forward no such foolishness as is charged to him by one "H. G. H.," in last week's issue of the Texas Christian Advocate. According to "H. G. H.'s" reading of Brother Bingham's article in the Advocate (Nashville), of March 9, his plan would bankrupt the Publishing House and the General Conference in less than a year. He read into Brother Bingham's plan something like this: Let Dr. Winton edit the Advocate as at present, except two pages to be conducted by editors of the various Conference organs. And as there are about twenty Conference papers, this will swell the size of the Advocate to about forty pages larger than the present size, which, at two dollars a year, would sink the whole concern. This proposition "H. G. H." attributes to the fact that Brother Bingham "is neither a printer, an editor, or a publisher." Were he either one, he thinks Brother Bingham would know better than to submit such a proposition to sensible men. Brother Bingham is not a newspaper-man, but he is one of the most careful and successful business men in the whole country, and if "H. G. H." knew him as others know him, he would not have advertised him all over Texas as a simpleton or a crank.

Brother Bingham's proposition is this: Let Dr. Winton edit the Advocate as at present, except pages eight and nine. These two pages to be conducted by the editors of the Conference organs. When the edition for one group of Conferences—say, for Louisiana and Mississippi—is printed, the type for these two pages to be taken out and the matter for another Conference organ substituted, and so on until all the organs represented have their matter printed. Anybody can see that this arrangement will not increase the size of the Advocate a single page, but it will give the Advocate a circulation far beyond what it now has.

Without consenting to enter into the arrangement, which, as editor

simply, we have no authority to do, we feel free to say that the plan can be worked. We do not believe, however, that it will be accepted, for the reason that all our Church organs, with, perhaps, three exceptions, are under private ownership. Nor do we think the plan would be acceptable to the brethren generally, because space enough for local matters could not be allowed. This has always been in the way of Conferences adopting the Nashville Advocate as special organ.

But read Brother Bingham's article, and let our wise men consider.

GOOD LITERATURE.

Much of the literature that goes into our homes, while not positively vicious, is not good to the use of edifying. Solid, wholesome reading is confined to that class known as students, and they are few. It is a sad fact that the standard books of the Church, embracing its history, biography, theology, etc., are no longer sold. If seen at all in family libraries, they are almost sure to be the books that enlightened and made strong Methodists of the grandfathers and grandmothers, and have been handed down from generation to generation. We suppose it would be useless to try to sell such books now to anybody except undergraduates in our Conferences.

But there is a vast amount of good literature turned out by our Methodist press—books, magazines, monthly and weekly papers. These should be made to supplant the light literature that commands such extensive patronage—paper-covered fiction, so-called literary magazines, and periodicals devoted to fashions and sport. The literature of the Church is as cheap as any published, and in many cases cheaper than new novels from large publishing houses.

It is not too much to say that our preachers could be instrumental in creating a taste and demand for better reading than many of our people have. Our weekly papers have but a limited circulation, and were our publishers disposed to advertise through them, they would get only a small hearing. But all our station preachers are before their congregations every Sunday, and every pulpit in Methodism is occupied once a month by our pastors; so that at least twelve times a year the preachers have the opportunity to present the claims of our books and periodicals. How much good would be done by a generous distribution of our literature—in acquainting the people with our doc-

trines and polity, and informing them of the work of the Church—only the preacher knows who has succeeded in selling books and securing subscribers to the Advocate.

At the session of the Baltimore Conference, just held, Bishop Duncan strongly urged the reading of healthy books by our Methodist people. He vigorously exhorted the pastors to see that not only the Bible, but the Discipline, hymn book, Methodist papers, and good religious books, be placed in the homes of our people.

We need a revival of religious reading. We also need a revival of book-selling.

PERSONAL.

Rev. C. C. Evans, of Lucedale, Miss., is doing good work on his charge, and the outlook is hopeful. The work has moved along nicely during the first three months of the year.

We learn with much pleasure that a son of our brother, Rev. J. W. Chambers, of the Mississippi Conference, has been recommended for license to preach. We always rejoice when we see a boy following in the footsteps of a good father.

Rev. I. L. Peebles is doing well at Bolton, Miss. He has received eighteen into the Church, baptized twenty-one infants, and has secured and sent to the various treasurers more than half of all the Conference collections. Brother Peebles says, "I am busy and happy."

Rev. J. T. Murrah is meeting with some success in Senatobia station. He adds this item to a business note: "Dr. Sullivan (the presiding elder) was with me on the twenty-sixth ultimo, in my second quarterly meeting. He gave us two great sermons. A more chaste and elegant Christian gentleman never lived."

Rev. G. W. Bachman, "the colporter," is again in the field among the Churches, selling books and preaching. The first Sunday of this month he preached at Carrollton, Miss., to a large congregation, an edifying sermon. In the afternoon of this same day he preached to the colored Methodists of Carrollton.

Rev. W. H. Saunders, of Centreville, Miss., is happy to be living in a clean, good town, without whisky or drunkenness. The good people of his charge love civic righteousness. Many of the people love the Church, and have a high sense of Christian obligation, and live up to their sense of duty. Brother Saunders is praying for and expecting a year of great prosperity.

Our Church at Franklinton, La., has sustained a great loss in the death of Brother H. L. Miller, one of the most faithful and diligent stewards. His many friends among the preachers of the Louisiana Conference will regret very much to learn this sad news. We tender the pastor, Brother H. W. May, and the family of the deceased our heartfelt sympathy.

The good people of Lumberton are getting ready to entertain the Seashore District Conference, which will meet there on the twenty-sixth of this month. Brother Thompson says: "We are now engaged in improving our Church at a cost of \$750, and hope to have it in a nice new Spring dress when you all (preachers, delegates, school teachers, and editors) come to see us."

Rev. F. B. Meyer, the famous London preacher, was in New Orleans about twenty-four hours last week. He consented to preach one time. This he did on Tuesday morning, at Rayne Memorial. The house was packed with eager hearers, and the great preacher gave them a strong sermon on the spiritual life. The discourse was marked by that simplicity and directness characteristic of great and effective preaching. After the congregation was dismissed, the preachers—many in number—adjourned to the Sunday school room, where Mr. Meyer delivered to them a short lecture.

Keep the Day—Present the Claim.

To the Members of the Louisiana Annual Conference:

Brethren, read page 40 in our Conference Minutes. Let us prepare to carry out the resolutions of our Conference on Easter Sunday. That should be made Veterans' Day. Keep the day—present the claim! Give your congregation an opportunity to increase our Endowment Fund on that day. Send donations forward to

S. S. KEENER, Pres.

Legal-Conference, Jackson, La.

April 11, 1905.

An Acknowledgment.

The following acknowledgment from Mr. Jos. E. Norwood, editor of the Magnolia (Miss.) Gazette, speaks for itself as to the promptness with which the Methodist Benevolent and Fraternal Association, represented by Rev. J. H. Shumaker, meets its obligations:

Rev. J. H. Shumaker, Nashville, Tenn.

DEAR SIR AND BROTHER: Check for \$500 payment in full of certificate of Rev. E. F. Edgar, deceased, held by him in your association, duly received. Please accept my sincere thanks, in which mother joins, for your kindness and promptness in settling this claim. While, fortunately, not left homeless or destitute, this money is still none the less acceptable to her, inasmuch as it relieves her of the feeling of utter dependence upon her loved ones for support.

I can not understand why more of our preachers are not protected by your association. Certainly, the dues are so small that anyone could afford to pay them, and thus afford something in the way of protection for his family after death. The plan is in every way superior to the old Conference Brotherhood scheme, and several hundred per cent. less expensive. As a layman keenly appreciative of the value of insurance, I can not do other than most heartily commend it to our Methodist preachers.

Again thanking you for your kind expressions of sympathy and promptness in settling this claim, I am,

Very truly yours,

Jos. E. NORWOOD.

Magnolia, Miss.

Seashore District

Rev. P. D. Hardin, treasurer of the Mississippi Conference Joint Board of Finance, reports following receipts from the Seashore district for the Conference Claimants' Fund during January, February, and March:

Sumrall.....	\$ 15 00
Lucedale and Americus.....	43 00
Columbia.....	70 00
Coalville.....	33 00
Moss Point.....	110 00
Hattiesburg—Main Street... 140 00	
Mt. Olive.....	36 00
Poplarville and Purvis.....	50 00
Vancleave.....	10 00
Williamsburg.....	12 00
Brooklyn.....	5 00
Oloh.....	16 00
Pascagoula.....	8 75

Other charges are expected to remit at early dates. Thanks to those who have already remitted.

T. L. MELLE, P. E.

The Brookhaven District Conference.

The Brookhaven District Conference will meet in the Methodist Church at Monticello, Miss., Wednesday, May 10, at 9:30 A. M. The opening sermon will be preached by Rev. R. Bradley at 11 o'clock, Wednesday morning, followed by the sacrament of the Lord's Supper, conducted by Rev. J. W. Sandell.

Wednesday evening will be devoted to Epworth League interests. Let every League in the district be represented. Dr. H. M. DuBose will be with us. He will deliver an address on the Epworth League work in the afternoon, and preach in the evening of Wednesday.

The following are the committees:

Public Worship—J. N. Ware, B. A. Summer, J. H. Arrington.

License to Preach—C. F. Emery, W. W. Simmons, L. Carley.

Admission on Trial—H. W. Featherston, H. P. Lewis, M. L. Burton.

Deacon's Orders—I. W. Cooper, R. F. Witt, P. H. Howse.

Elder's Orders—W. C. Black, J. A. B. Jones, L. E. Alford.

Quarterly Conference Records—N. B. Harmon, B. F. Catchings, J. E. Carruth.

The Missionary Institute will not be held in connection with the District Conference. It will be held later.

T. W. ADAMS, P. E.

Notice.

In the card we sent out we requested money to be sent to F. P. Jenkins. This was a slip of memory. All moneys must be sent to Rev. R. H. B. Gladney, Holly Springs, Miss. We are hoping to see great things this year in our mission work.

W. S. LAGRONE.

Sabbath-Day Nursery.

The Earnest Endeavor Circle of King's Daughters has taken up a new line of work. Most of the members being particularly interested in Felicity Street M. E. Church, South, and its welfare, they have fitted up a neat, cosy room in the basement as a Sunday morning nursery. The object is to make it attractive to mothers who wish to attend service, but can not leave their little ones at home. Some of the members of the Circle will always be in attendance, and

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ROYAL
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will tenderly care for any children left in their charge while the mothers are up stairs.

The church is located on the corner of Felicity and Chestnut streets; Rev. J. C. Sligh, pastor. Seats free. All are welcome.

Mrs. Geo. S. Brown, Sec.

A Sad Bereavement.

DEAR ADVOCATE: On Wednesday night, April 5, 1905, Mrs. Lillie Lewis, wife of Hon. W. N. Lewis, passed away in Ardmore Sanatorium, Ardmore, I. T. Sister Lillie and Brother Willard lived at Davis, I. T., but both are native Mississippians. She was born and reared at Kilmichael, Miss., and he at Congress, Chickasaw county, Miss. Sister Lillie was a lovely character. She had a sweet, sunny nature, and her home was as happy and restful as love and good taste and industry could make it. How strange the Providence that tore her from her husband and home, and bore her away! But we shall meet her again.

T. W. LEWIS.

Tupelo, Miss., April 8, 1905.

Attention.

Let all who come to the Seashore District Conference, at Lumberton, April 26 to 30, get a certificate for each ticket purchased. These will probably be worth two cents per mile on returning home. You will not get the reduction unless you have the certificate.

Kindly notify me when you expect to reach Lumberton, that your host may have a better chance to meet you at the train. We welcome you to our town, and hope that your stay with us may be pleasant.

Cordially,

Geo. H. THOMPSON.

April 8, 1905.

Home Mission Society.

The Home Mission Society of the Mississippi Conference will hold the eleventh annual meeting in First Church, Jackson, April 27-30. Mrs. R. W. McDonell, General Secretary, will be with us.

Names of Conference officers, delegates and visitors should be sent at once to Mrs. J. C. Cavett, North Congress street, Jackson, Miss.

Mrs. T. B. HOLLOMAN, Pres.
Mrs. C. R. McQUEEN, Rec. Sec.

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	Leave.	Arrive.
Memphis Express.....	8:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	6:00 p.m.
Bayou Sara Accommodation...	9:40 a.m.	4:00 p.m.

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A. H. HANSON, Gen. Pass. Agt.

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manent representative of big manufacturing com-
pany, to look after its business in this county and
adjoining territory. Business successful and es-
tablished. Salary, \$20 weekly and expenses. Sal-
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money advanced. Experience not essential. En-
close self-addressed envelope. General Manager,
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Mississippi Conference Sunday-School Institute.

The following will be the pro-
gramme for the Mississippi Con-
ference Sunday-school Institute, to
be held at Jackson, Miss., April
17-19. Each pastoral charge is
entitled to two delegates, besides
the pastor and superintendent,
and where there are two or more
schools in each charge, then each
Sunday-school is entitled to one
delegate. Send names of all who
will attend, at least three days be-
fore the Institute opens, to Mr. W.
J. Brown, Jr., chairman, Jackson,
Miss.

MONDAY AFTERNOON, APRIL 17, 1905.

3 P. M.—Song and welcome serv-
ice; greeting and introduction of
pastors and superintendents.
3:30—Bible drill. Dr. Hamill.
3:45—The Child We Teach.
Mrs. Hamill.
4:30—The Superintendent's
Problems. Dr. Hamill.

MONDAY EVENING.

7:30 P. M.—Song and prayer
service.
7:45—Missionary drill. Dr.
Hamill.
8—The Pastor and the Sunday-
school. Rev. John A. Moore.
8:30—The Primary Department.
Mrs. Hamill.
9—The Problem of the Teacher.
Dr. Hamill.

TUESDAY MORNING, APRIL 18, 1905.

9 A. M.—Song and prayer service.
9:15—Bible drill. Dr. Hamill.
9:30—The Superintendent's
Hour. Subject: "The Best Thing
in My School." Two-minute talks.
10:15—The Primary Pro-
gramme. Mrs. Hamill.
11—The Sunday-school as a
Missionary Force.—Dr. Hamill.

TUESDAY AFTERNOON.

3 P. M.—Song and testimony
service.
3:15—Missionary drill. Dr.
Hamill.
3:30—The Pastor's Hour. Sub-
ject: "How a Pastor Can Build
Up a School." Three minute talks.
4:15—The Primary Teacher.
Mrs. Hamill.
4:45—The Sunday-school as an
Educational Force. Dr. Hamill.

TUESDAY EVENING.

7:30 P. M.—Song service of old
hymns.
7:45—Methodist drill. Dr.
Hamill.
8—Primary training. Mrs.
Hamill.
8:30—The Teacher's Half-Hour.
Subject: "My Chief Encourage-
ment or Discouragement." Two-
minute talks.
9—The Sunday-school as a
Training Force. Dr. Hamill.

WEDNESDAY MORNING, APRIL 19, 1905.

9 A. M.—Brief consecration serv-
ice.
9:15—Bible map drill. Dr.
Hamill.
9:30—Round table on modern
Sunday-school methods. Led by
Dr. Hamill.
10:30—After the Primary—
What? Mrs. Hamill.
11—The Sunday-school as an
Evangelistic Force. Dr. Hamill.

12:30—Closing words and ad- journment.

The Southeastern Passenger As-
sociation has agreed to give re-
duced rates from every point in
the State, on the certificate plan,
if fifty, or more, delegates from
without shall attend. Be sure to
get a certificate from your local
ticket agent.

Notice.

The Woman's Home Mission So-
ciety of the North Mississippi Con-
ference will hold its Annual Meeting in
Cleveland, May 7-10. Delegates will
please send their names promptly to
Mrs. R. P. Walt, Cleveland, Miss.
They must also be careful to provide
themselves at starting-point with cer-
tificates that they have paid full fare.

MRS. E. W. FOOTE, Pres.

MRS. A. C. YEAGER, Cor. Sec.

Home Mission Call.

The thirteenth annual meeting of
the Woman's Home Mission Society
of Louisiana will be held in Shreve-
port, May 4-7.

Reduced railroad rates (one and
one-third) have been secured on the
certificate plan. All ministers are
invited to be present.

Names of officers, delegates and
visitors should be sent to Mrs. J. B.
Foster, 1636 Fairfield Ave., Shreve-
port.

MRS. F. A. LYONS, Pres.

MRS. E. R. KENNEDY,
Cor. Sec.

The Vanderbilt Biblical Institute.

The Vanderbilt Biblical Institute
will be held at Wesley Hall, June 21
to 28. This institute is for the bene-
fit of preachers who feel the need of
intellectual and spiritual quickening,
young or old. The tuition fee is
three dollars, or for those who are en-
rolled in the Correspondence School,
one dollar and fifty cents. There is
no charge for rooms in Wesley Hall,
but board will cost seventy five cents
a day, or \$5 for the week. Reduced
fare over the railroads will be given:
Tickets good for fifteen days, with
possibility of extending them to Sept.
30. For further particulars write to
Rev. J. L. Cunningham, secretary,
Nashville, Tenn.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.
Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.
New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.
Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.
McDonoghville, Rev. G. S. Roberts, McDonogh-
ville, La.
Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytanian street;
Phone 329 (uptown).
Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.
Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. O. G. Halliburton, pastor; resi-
dence, 3125 Camp street.
Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1422
Harmony street.
Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).
Algiers, Laverne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.
Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.
Dryades Street, Dryades, between Euterpe and
Felicity; Rev. E. P. Crabback, pastor; residence,
1720 Dryades street.



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Rev. Perry Emory Duncan.

Rev. Perry Emory Duncan, son of Dr. B. A. and Mrs. C. S. Duncan, was born near West Point, Miss., Nov. 8, 1863. During the pastorate of Rev. John H. Scruggs at Aberdeen, and in a revival there conducted by Rev. L. D. Worsham, he professed faith in Christ and joined the Methodist Church at the age of ten years. His education was begun in Aberdeen, and after graduating from Webb's School, he attended Vanderbilt University. He was licensed to preach while at Webb's, April 17, 1880. He was happily married to Miss Mary Lee Smith, of West Point, April 15, 1891. Admitted on trial into the North Mississippi Conference at Columbus, December, 1893, he was ordained deacon by Bishop Hargrove at the same Conference on Dec. 3, 1893. He was ordained elder by Bishop Wilson at Oxford, Dec. 12, 1897. During his itinerant life he served with great acceptability Cedar Bluff, Cold Water, Crawford, and Iuka charges. After lingering several weeks he died of pneumonia in Iuka, Feb. 9, 1905. The next day his funeral was attended at West Point by leading representatives of Iuka Church, thirteen members of the North Mississippi Conference, and a good company of old friends. There was no limit to expressions of sympathy for the bereaved family.

The purpose of the writer is to call attention to this beautiful life in the language of others, and conclude with a few words of appreciation.

Rev. L. D. Worsham says: "He was certainly a man of God. The more anyone knew Bro. Duncan, the better they loved him."

Dr. J. D. Cameron, who was his pastor four years, and is now his successor at Iuka, says: "He wielded an influence for good in his own community (West Point) such as I never knew any young man to do. He was amiable, sweet-spirited, gentle and kind to everybody. He was a true friend, always on the right side of all questions, and squarely and uncompromisingly opposed to the wrong. You always knew where to place him, and he did not hesitate to take the right side, and to express himself. Knowing this to be his character, I was not surprised, on taking charge of Iuka station as his successor, to find the abundant and good fruit of his godly life and labors. I did not think I had ever found a pastoral charge, on my entrance into it, in such a good condition as I did Iuka. Every department of church work, and all ages and grades of church workers, appear to be in unusually good condition."

One of the many resolutions adopted by Iuka Church voices the brotherly appreciation of every charge served by our sainted Duncan:

Resolved, That in the removal of Bro. Duncan our church is not only greatly bereaved, but most keenly feels the loss of our leader, who, by his close walk with God, and his constant and prayerful intercourse with his membership, has endeared himself to not only his own flock, but to the entire community.

The high tributes paid by his presiding elder and others deserve a place here. But no expressions of appreciation can equal those given by his bereaved family. The holy impress of his great life will abide with those who are to follow his footsteps. A richer legacy this than all the gold of earth. Every life he touched was made better. The North Mississippi Conference is stronger because he was one of us. The world is richer because he lived and served. His close walk with God is expressed by the Psalmist, "Thy gentleness has made me great." His devoted and bereaved companion, and the promising little children, his father and all the relatives, have the abiding sympathy of all our preachers and people. J. A. BOWEN.

Notice.

The eleventh annual session of the Home Mission Society of the Mississippi Conference will convene at First Church, Jackson, April 27-30.

Delegates and visitors will please ask for certificate when the ticket is purchased for Jackson. All auxiliaries are urged to send a full representation.

MRS. T. B. HOLLOMAN,
President.

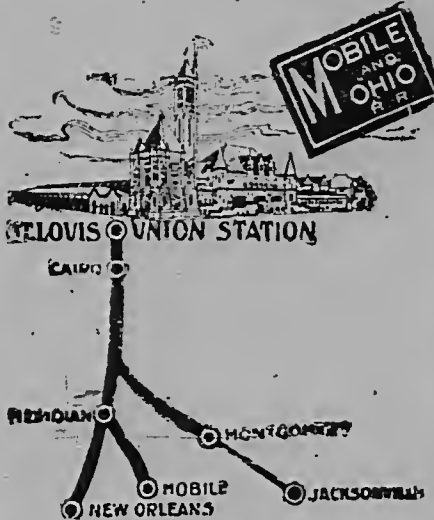
MRS. CHAS. R. MCQUEEN,
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At your druggist, or Finlay, Dicks & Co., L'd, New Orleans.

Meridian Colleges Revival.

We have just closed a great meeting in the Meridian Male and Female Colleges, held by Rev. H. C. Morrison. We have had several revivals this season, and the ground had been worked over several times, and those that were left were hard to reach, but Brother Morrison preached some of his searching and powerful sermons, and the altar was filled. After Sunday a great spirit of prayer came on both schools, and at each place all-day prayer meetings were held. The unsaved and the unsanctified went to these prayer meetings, where God's presence was felt in such convicting power that they could not resist the Spirit, but gave up to God, and came out praising his name.

During this meeting most of the students that were not already saved were reached. It seems that God has blessed us more this year than ever before, but it is just like our Master. This has been the best year in the history of the two schools. We certainly have a great deal to praise God for. The enrollment in both schools has been between six and seven hundred, and most of these are saved.

Visitors from over this and neighboring States came to visit the schools and to hear Brother Morrison. The meeting could have continued many days longer, but Brother Morrison needed a rest, and we felt it best to close. Our prayers are, that he may be spared to continue to bless the country through his paper and preaching.

Brother Chas. N. Crittenton, who has a grandson and granddaughter in school here, stopped to visit them, and stayed with us four or five days, and preached several sermons. His stay was a blessing to the schools.

Already our prospects for next year are very bright. Pray for us, that the Lord may supply more room for next session.

Your brother in Christ,

M. A. BEESY.

Joint Board of Finance. Mississippi Conference.

TREASURER'S REPORT FOR FIRST QUARTER, 1905.

VICKSBURG DISTRICT.

On account of Conference Claimants' Fund:

Bolton.....	\$ 33 00
Edwards.....	32 50
Port Gibson.....	74 00
Crawford Street, Vicksburg..	75 00

Total.....\$214 50

JACKSON DISTRICT.

On account of Conference Claimants' Fund:

Brandon	\$ 40 00
Madison.....	10 50
Flora	32 00
Sharon.....	1 20
Lake City.....	15 00

Total.....\$ 98 70

FOREST DISTRICT.

On account of Conference Claimants' Fund:

Morton and Pelahatchie.	\$ 30 00
Decatur.....	10 00
Vossburg and Heidelberg....	15 00
Walnut Grove.....	10 00
Carthage.....	5 00
Shiloh	30 00
Lake	25 00
Ellisville.....	25 00
Raleigh	10 00
Trenton.....	15 00
Newton and Hickory.....	85 00

Total\$260 00

MERIDIAN DISTRICT.

On account of Conference Claimants' Fund:

Waynesboro.....	\$ 23 00
Central, Meridian.....	80 00

Total.....\$103 00

SEASHORE DISTRICT.

On account of Bishops Fund.....\$25

On account of Conference Claimants' Fund:

Sumrall.....	\$ 15 00
Columbia	70 00
Lucedale.....	43 00
Moss Point.....	110 00
Main Street, Hattiesburg....	140 00
Mt. Olive.....	36 00
Coalville.....	33 00
Poplarville and Purvis.....	50 00
Vancleave.....	22 00
Williamsburg.....	12 00
Brooklyn.....	5 00
Oloh.....	16 00
Scranton.....	8 75

Total\$560 75

BROOKHAVEN DISTRICT.

On account of Conference Claimants' Fund:

Magnolia.....	\$ 60 00
Pleasant Grove.....	3 00
McComb.....	26 00

Total\$ 89 00

NATCHEZ DISTRICT.

On account of Conference Claimants' Fund:

Harriston.....	\$ 12 00
Washington	5 00

Total\$ 17 00

P. D. HARDIN, Treas.

Newton, Miss., April 3, 1905.

ANTISEPTIC is the rule in all surgical procedures. Why allow eye-irritation, sun burn, affections of the skin, to get the start of you when, by a trial application of Dicks' Mul-e-o-l, you can get immediate relief?



Send the CHRISTIAN ADVOCATE One Dollar for a Sample Box of 20 Cakes, Express Charges prepaid.

The Manager of this Paper is authorized to return the Dollar if you don't find Magic the best soap you ever used.— Factory pays express charges.

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ONE WAY

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Tetter Entirely Cured.

M. A. Butler, Fort Fremont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a right to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. If your druggist doesn't have it, to J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c.

Vance Mission.

DEAR DR. BOSWELL: I have been thinking for some time that I would write to the *ADVOCATE*, and give the brethren some account of our work since Conference, feeling that all are interested in our mission territory. Spring-time has come again, and the tender herbs are bursting the earth, and coming forth from their resting-places, to remind us again of the glorious and triumphant resurrection of our Lord.

We, too, on the Vance mission, seem to be taking on new life. The spiritual state of the church is better than at any time hitherto. Vance seems to be in the lead. Vance in the former home of the pastor. We notice with pleasure that the town that is the home of the pastor always seems to have a moral stamina that the others have not got. At this place we have an old-time prayer meeting, which is growing in attendance and interest. The brethren are breaking in some new workers, which, we feel sure, will be a great spiritual uplift to the town. Then, too, we have an enthusiastic Sunday-school, with the best interest and attendance that the town has ever had. We are anticipating a fine Children's Day at this place. The pastor's salary is seventy-five per cent. in advance of same time last year. We are collecting our funds for foreign and domestic missions. The people are responding very liberally. Also, we have a very nice donation to the Orphans' Home. We have received five into the church, married eight couples, and made about thirty-five pastoral visits. Taking everything in consideration, the work is moving on very nicely. And, now, if we can have a great revival at each church, the pastor's ambition will have been met. Pray for us, brethren, and not only us, but our entire Zion, that the tidal wave that is striking other places may also strike North Mississippi. Fearing I have wearied your patience already, I will desist.

W. R. GOUDELOCK

Lambert, Miss., April 4, 1905.

Cancer Cured by Anointing with Oil.

The Dr. D. M. Bye Co., of Indianapolis, have perfected a combination of oils which acts specifically on malignant growths. All forms of cancers and tumors (internal and external), also piles, fistula, skin diseases, etc., successfully treated. Don't trifle with life; write at once for free books giving particulars and indisputable evidence. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

From Pickens.

DEAR DR. BOSWELL: Through the faithful labors of Brothers Gladney and Williams, and by the appointment of Bishop Galloway, I am permitted to serve one of the best appointments in our Conference. The former pastors here have been faithful in building and repairing the church and parsonage, and, consequently, I have fallen into good hands. May God bless these good brethren for work faithfully performed! I love my brethren who have labored so hard, and who have left things so nice and comfortable for me. This is a noble people throughout the entire charge. The severe cold and rainy Winter has, to some extent, retarded our work, but we now boast of the best-attended prayer meeting in this district. Our Sunday-schools are taking on new life, and we feel that we already have a revival among us. Our collections for both home and foreign missions are in hand, and most of the other collections provided for.

Our second quarterly meeting was held last Sunday and Monday, at Goodman. Our efficient and much appreciated presiding elder was with us, and preached us two good sermons. The stewards were kind enough to increase the assessment for preacher-in-charge one hundred dollars above last year. I find the *ADVOCATE* in great favor among my people.

Your brother,

J. A. LEECH.

An Appeal.

The absolute welfare of the Union Gospel Mission depends upon liberal donations, and we believe that God wants us to be constantly alert to the needs of the mission, and to plan for its necessities as we would for our own private family. God tells us to ask, and it shall be given. How shall it be given? Only through the Father and the Holy Spirit working in the heart of each faithful one, impressing that one with the fact that he would have him give of his substance for the spread of the gospel and for the alleviation of suffering humanity. God wants our work and prayers. He will bless the small offering as well as the large, if it is given in his name, and is all the donor can give. Let no one withhold a donation because it is small.

We believe that each one who has read this appeal will not see the Union Mission suffer. Expenses accumulate, and the workers have extra burdens placed upon them. These statements are not made complainingly, but because we feel it to be our duty to tell the reader the condition and needs of the mission, and we be-

lieve that God would have us continue to plead in behalf of this work.

If you knew positively that the Union Mission were to be compelled to close its doors and its blessed work, we know that you would at once come to our rescue, and aid us in the Christian work in this wicked city. Yet it must be plain to all that unless this appeal is heeded, the time will come when the work will have to be greatly reduced.

Surely not one who has read this appeal would say that such a result could not be. We believe that all our friends will help to put the mission in a condition to do greater and better work than ever before.

Address all communications and remittances to the founder and manager,

E. A. VAIL.

1629 Polymnia street, New Orleans.

NEW ORLEANS MARKET.**COTTON.**

Low ordinary.....	4 9-16
Ordinary.....	5 1-16
Good ordinary.....	6 1-4
Low middling.....	7
Middling.....	7 1-2
Good middling.....	7 7-8
Middling fair.....	8 5-16
Fair.....	9

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	25 1-2c
Off refined oil, in bbls, per gal.....	24 1-2c
Prime crude oil, loose, per gal.....	20 c
Prime C. S. cake, per ton, 2240 lbs.....	\$25 00
Prime C. S. meal, per ton, 2000 lbs.....	\$25 00
Soap stock, per lb.....	75c

WANTED.

A professional teacher of successful experience in schools of high grade, an earnest Methodist well known to church authorities, is desirous of making a change the coming year. Thoroughly qualified and highly recommended by educators and patrons. Would be glad to correspond with parties interested, Address

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Care Dr. J. W. Boswell,
New Orleans, La.



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High Up in the Tennessee Mountains

from one to two thousand feet above the sea level, are located many delightful Summer Resorts, with the most picturesque surroundings, mineral waters in abundance, springs that never fail, and pure mountain breezes, insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding-houses vary from the elegantly appointed inn to the humble farm house, where the charms of country life may be enjoyed to the utmost.

About April 15 the Nashville, Chattanooga and St. Louis Railway will commence distributing a beautifully illustrated folder, giving a list of these resorts, and a brief description of each; also a list of hotels and boarding houses, with rates, etc.

Write for a copy before making your plans for the Summer. Mailed free upon application to

W. L. DANLEY,

Gen'l Pass. Agent, N., O. and S. L. Ry., Nashville Tenn.

TALES ABOUT THE YAQUIS.

In central Sonora, Mexico, live the Yaqui Indians, principally along the Yaqui river. It was at the hands of these Indians that the two Chicago men, Dr. Robert C. Coy and John Kenneth Mackenzie, the civil engineer, lost their lives a few days ago, as did other white men in their party. The Yaquis are a race of fighters with a history of turbulence. In the year 1740 they were supposed to number about 40,000, but their continued wars have reduced them to about 13,000. They are a robust, active people, industrious, enterprising, talented in music and of determined bravery.

At home the men concern themselves chiefly with stock raising and the cultivation of corn, cotton, beans, tobacco and the magney, from which the mescal liquor is made. The women are expert weavers. The houses are light structures adapted to the warm climate. Each village has its own chief. They have the clan system and several ceremonial societies resembling those of the Pueblo Indians. In the outlying country the men are employed as miners, teamsters, cattlemen and pearl divers. They make good soldiers, but their history has been one of almost constant revolt against the Mexican government.

Small love for gold hunters have these Yaqui Indians. Persons who are familiar with conditions in the Yaqui country say that the recent massacre of the white men which has shocked Chicago was due to the Yaqui desire to "discourage business encroachment." Their biggest war of recent years was brought about by encroachment on Yaqui territory. It began in 1884 and ended three years later. The Yaqui chief was captured and publicly executed in the presence of his people. This was supposed to have put an end to the Yaqui insistence upon exclusiveness.

Continued inroads, however, of the gold hunters upon Yaqui territory with the connivance of the Mexican government led to serious disturbances afterward and to a general uprising in 1900. In one of the first engagements a small detachment of Mexican troops was surprised near Mazatlan and half their number were killed. Soon afterward Gen. Torres with 700 troops surrounded a large force of Yaquis in a canyon near the same place and killed 124 men, women and children and captured 234 women and children, who were at once deported to practical slavery in Yucatan.

As Represented.

Patient—Look here, doctor, you said if I took a bottle of your tonic I would have a remarkable appetite. Why, I eat only one soda cracker each week.

Doctor—Well, don't you call that a remarkable appetite?—Chicago Daily News.

MISTAKE IMPOSSIBLE NOW.

Henry Gannett, of the United States geological survey, chairman of the United States board on geographic names, submits for publication the decisions made by the board at its last meeting:

Bergenfield: borough, post office and railroad station, Bergen county, New Jersey. (Not Bergenfields nor Bergen Fields.)

Bruster: town and post office on the Columbia river, Okanogan county, Washington. (Not Brewster.)

Chiliwist: creek tributary from the northwest to Okanogan river, Okanogan county, Washington. (Not Chilliwhist, Chiliwhist, Chilliwhist nor Chilowist.)

Ecorse: river, township, post office and railroad station, Wayne county, Michigan. (Not Ecorce, River aux Ecorces nor Ecorces.)

Estey: glen north of Ithaca, N. Y. (Not Estey.)

Factory: creek in Wayne and Lawrence counties, Tennessee. (Not Factor's, Factor's nor Factors.)

False Bottom: creek in Lawrence and Butte counties, South Dakota. (Not Falsebottom.)

Indian: creek in Wayne and Hardin counties, Tennessee. (Not Reinness, Reinse's nor Reinses.)

Kougarok: river, tributary to Kuzitrin river, mountain, mining district and mining town, Seward peninsula, Alaska. (Not Kugruk, Koogrook, Kougrok, Kugrook nor Kugruk City.)

Kugruk: river flowing into Kotzebue sound, just east of Cape Deceit, Alaska. (Not Swan.)

Kugrupaga: river, Seward peninsula, Alaska, flowing into the Arctic ocean, in longitude 166 degrees 45 minutes. (Not Kugruk nor Koogrook.)

Loup Loup: creek, tributary to Okanogan river, near Malot, Okanogan county, Washington. (Not Loop Loop, Loop-loop nor Looploop.)

Palisades: township, Bergen county, New Jersey. (Not Palisade.)

Rogers: island in Hudson river, Columbia county, New York. (Not Rodgers.)

Wannacut: lake, Okanogan county, Washington, T. 39 N., R. 26 E. (Not Waunakee, Wannacut, Wonacot, Wannacott, Wanicot, Wanacott, Wannicutt nor Wannicutt.)

Weatherford: creek, Wayne county, Tennessee. (Not Rutherford, Rutherford's nor Rutherfords.)

NOT AFRID.

First American—How would you address a grand duke, if you were to meet him?

Second Ditto—Don't know. Yankees aren't up to the etiquette of addressing nobility; but after the epithets that have been applied to Russian grand dukes lately, I think any old name one might hit on would pass.—Detroit Free Press.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit.....	Mar. 18, 19
Columbus, Second Church.....	19, 20
Columbus, First Church.....	25, 26
Hebron.....	Apr. 2, 3
West Point.....	9, 10
Winstonville, at Hashuqua.....	15, 16
Crawford.....	22, 23
Starkville circuit.....	29, 30
Starkville.....	30, May 1
Shuqualak circuit.....	6, 7
Macon.....	7, 8
Brooksville circuit.....	13, 14
Cedar Bluff circuit.....	20, 21
Mathiston circuit.....	27, 28
Mayhew circuit.....	June 3, 4

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley, Main Street.....	Mar. 5
Water Valley circuit, at Wyatt's Chapel.....	11, 12
Grenada station.....	18, 19
Pine Valley circuit.....	25, 26
Paris circuit, at Tula.....	Apr. 1, 2
Oxford station.....	8, 9
Coffeeville.....	12
Water Valley, Wood Street.....	15, 16
Charleston.....	21
Harrison circuit, at Bethel.....	22, 23
Toccpola, at Lafayette Springs.....	29, 30
Grenada circuit, at Sparta.....	May 6, 7
Pittsboro circuit.....	13, 14
Slate Springs, at Bently.....	20, 21
Minter City, at Minter City.....	27, 28

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station.....	Mar. 26, 27
Olive Branch.....	Apr. 1, 2
Holly Springs circuit.....	8, 9
Red Banks.....	15, 16
Byhalia.....	22, 23
Shawnee.....	29, 30
Waterford.....	May 6, 7
Potts Camp.....	13, 14
Myrtle.....	20, 21
Abbeville.....	27, 28
Bethel.....	June 3, 4
Ashland.....	10, 11
Randolph.....	17, 18
Pontotoc.....	24, 25
Mt. Pleasant.....	31

District Conference at Olive Branch, May 9-11.

EUGENE JOHNSON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis.....	Mar. 12, 13
Hernando and Hines, at Hines.....	18, 19
Senatobia.....	25, 26
Coldwater, at Love.....	Apr. 1, 2
District Conference at Como.....	6-9
Como (Quarterly Conference).....	10
Cockrum, at Palestine.....	15, 16
Pleasant Hill, at Pleasant Hill.....	22, 23
Wall Hill, at Grub Hill.....	29, 30
Arkabutla, at Harmony.....	Fri. May 5
Longtown, at Davis Chapel.....	6, 7
Batesville.....	12
Courtland, at Shiloh.....	13, 14
Tyro, at Emery.....	20, 21
Eureka, at Lovejoy.....	27, 28

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona.....	Mar. 11, 12
Aberdeen.....	19, 20
Amory and Nettleton, at Nettleton.....	26, 27
Shannon, at Center Grove.....	31
Verona, at Palmetto.....	Apr. 1, 2
Prairie, at Paine Chapel.....	8, 9
Buena Vista, at Buena Vista.....	15, 16
Hulkey and Wesley, at Union.....	22, 23
Tupelo.....	30, May 1
Montpelier, at Palestine.....	5
Ellzey, at Roads Chapel.....	6, 7
Houston, at Houston.....	7, 8
Smithville, at Antioch.....	12
Fulton, at Fulton.....	13, 14
Aberdeen circuit, at Pleasant Grove.....	18
Okolona circuit, at Thompson Memorial.....	20, 21
Nettleton circuit, at Shiloh.....	27, 28

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Harmony.....	Mar. 11, 12
Booneville station.....	18, 19
Iuka station.....	25, 26
Corinth circuit, at Box Chapel.....	Apr. 1, 2
Corinth station.....	2, 3
New Albany circuit, at Mt. Olivet.....	8, 9
New Albany, at Glenfield.....	9, 10
Kossuth circuit, at Bethel.....	15, 16
Ripley and New Hope, at Ripley.....	22, 23
Jonesboro circuit, at Ebenezer.....	25
Booneville circuit, at Oak Grove.....	29, 30
Guntown and Baldwin, at Pleasant Valley.....	May 4
Blue Springs circuit, at Belden.....	6, 7
Marietta circuit, at Marietta.....	13, 14
Mooreville and Sallito, at Mooreville.....	20, 21
Mantachie circuit, at Friendship.....	23
Bellmont circuit, at New Valley.....	25
Burnt Mills circuit, at Forest Grove.....	27, 28

W. C. HARRIS, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood.....	Dec. 17, 18
Winona.....	24, 25
Carrollton, at Carrollton.....	Jan. 1, 2
Eupora and Maben, at Eupora.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Itta Bena and Sidon, at Itta Bena.....	15, 16
North Carrollton, at Marvin.....	21, 22
Black Hawk and Acona, at Black Hawk.....	28, 29
Vaiden, at Kilnichael.....	Feb. 4, 5
Webb, at Tutwiler.....	11, 12
Crenshaw, at Crenshaw.....	18, 19
Vance.....	25, 26
McNutt, at Schlater.....	Mar. 4, 5
Indianola, at Indianola.....	11, 12
Ruleville, at Drew.....	18, 19
Tim Nolen, at South Union.....	25, 26
Moorhead, at Moorhead.....	Apr. 1, 2
Mars Hill, at Mars Hill.....	8, 9
Winona circuit, at New Hope.....	15, 16

THOS. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

Shiloh, at Johns.....	Mar. 11, 12
Scott, at Lindsey Chapel.....	18, 19
Morton and Pelahatchie, at Pelahatchie.....	25, 26
Raleigh, at Trinity.....	Fri. 31
Trenton, at Gasque.....	Apr. 1, 2
Rose Hill, at Hopewell.....	Sat. and Sun. 8, 9
Lake, at High Hill.....	Wed. 12
Montrose, at Bay Springs.....	Quar. Conf. 13
2 p. m.; preaching, 7 p. m., Thurs.....	
Laurel, Fifth Avenue and Kingston.....	Fri. 14
Eastabuchie, at Mosels.....	Sat. and Sun. 15, 16
Ellisville.....	Sun. and Mon. 16, 17
Ellisville circuit, at Hebron.....	Tues. 18
Taylorville circuit, at Bay Springs.....	Wed. 19
Laurel, Main Street.....	Thurs. 20
Eucutta, at Boyles Chapel.....	Sat. 22
Vossburg and Heidelberg, at Sandersville.....	Quar. Conf. Mon., 10 a. m. 23, 24
Newton and Hickory.....	Sun. and Mon. 29, 30
Harperville, at New Prospect.....	May 3
Walnut Grove.....	4
Forest, at Pulaski.....	Sat. and Sun. 6, 7
Carthage, at ---.....	Wed. 10
Edinburg, at ---.....	Sat. and Sun. 13, 14
Indian Mission, at Tom Waiters.....	Mon. 15
Philadelphia, at Waldo.....	Tues. 16
Decatur, at ---.....	Sat. and Sun. 20, 21
Neshoba, at Cook's Chapel.....	27, 28

Preachers' Institute and Sunday-school Institute will meet Wednesday and Thursday, May 31 and June 1.

District Conference at Newton, June 2-4.

J. M. MORSE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian, Central.....	11 a. m. Mar. 12
Meridian, East End.....	7:30 p. m. 13
Meridian, Fifth Street.....	11 a. m. 19
Meridian, South Side.....	7:30 p. m. 19
Middleton, at State Line.....	25, 26
Enterprise, at Stonewall.....	Apr. 1, 2
Shubuta, at Shubuta.....	8, 9
Waynesboro, at Chicora.....	15, 16
Leaksville, at Leaksville.....	22, 23
Matherville, at Winifred.....	29, 30
Vimville, at Pleasant Hill.....	Wed. May 3
Daleville, at Bethel.....	6, 7
Lauderdale, at Lockhart.....	13, 14
Meridian, Seventh Avenue.....	Sun. p. m. 14
Chunkey, at Lost Gap.....	Tues. 16
Buckatunna, at State Line.....	20, 21
North Kemper, at Hopewell.....	27, 28
Pachuta, at Adams.....	Wed. 31
Binnsville, at Binnsville.....	June 3, 4
Porterville, at Chapel Hill.....	Tues. 6
DeKalb, at New Hope.....	10, 11
Wayne mission, at Cochran.....	17, 18

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—SECOND ROUND.

Tallulah.....	Mar. 19
West Monroe.....	26
Lake Providence.....	Apr. 2
Winnsboro.....	9
Harrisonburg.....	16
Waterproof.....	23
Floyd.....	30
Brookland.....	May 7
Gilbert.....	14
Rayville.....	21
Bonita.....	27, 28
Mer Rouge.....	28, 29
Monroe.....	June 4
Bastrop.....	11

J. M. HENRY, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston.....	Mar. 12, 13
Homer.....	19, 20
Downsville, at Ebenezer.....	25, 26
Gibbs, at Oak Grove.....	Apr. 1, 2
Ringgold, at Alberta.....	8, 9
Lanesville, at Lanesville.....	15, 16
Vienna, at Salem.....	22, 23
Farmerville, at Marion.....	29, 30
Bienville, at Mill Creek.....	May 2
Vernon, at Longstraw.....	9
Minden.....	16
Winfield.....	23
Jonesboro, at Dodson.....	30
Antioch.....	June 6
Valley.....	13, 14
Arcadia.....	20, 21
Lisbon.....	27, 28
Haynesville.....	31

The District Conference will meet at Athens, July 26-30. Preachers will have no other appointment for the fifth Sunday in July.

BRISCOE CARTER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield station.....	Mar. 19
Bon Ami station.....	26
Provençal, at Shady Grove.....	27
Pleasant Hill, at Rocky Mt.....	11 a. m. 27
DeSoto, at Curtley's.....	Apr. 1, 2
First Church, Shreveport.....	9, 10
Grand Cane, at Keithville.....	16
Mooringsport and Greenwood, at M. Valley.....	11 a. m. 17
Texas Avenue, Shreveport.....	15, 16
Pelican, at Benson.....	16, 17
Ft. Jesup, at Ft. J.....	8 p. m. 22, 23
Leesville station.....	23, 24
Hornbeck, at Holly Grove.....	29, 30
South Bossier, at Loyline.....	May 2
Spanish mission, at East Point.....	6, 7
DeRider station.....	7, 8
Carson station.....	8 p. m. 13, 14
Many, at Fisher.....	15, 16
North Bossier, at Emma.....	20, 21
Benton, at Alden.....	21, 22
La Chute and Lake End, at Campobello.....	23
Coushatta, at ---.....	11 a. m. 24
Wesley, at ---.....	11 a. m. 27, 28
Keatchie, at ---.....	11 a. m. 29, 30
Gilliam, at ---.....	8 p. m. June 11, 12
Zwolle, at ---.....	

Preachers' Meeting at Shreveport, April 3-7. District Conference at Coushatta, July 6-9.

J. R. MOORE, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Entered into eternal life our precious mother, Mrs. MARY L. KIDD, at two o'clock a. m., July 9, 1904. She has wrought a good work; "she hath done all she could." We are deeply conscious of the inadequacy of words to express our sense of bereavement, and of the loss which her family and friends sustained in her death. But it is due to those who loved her, and to a sacred memory, that there should be something more than a brief mention of the closing of so beautiful a life—a life so replete with all those attributes that constitute true womanhood; a woman whom "to know her was to love her, to name her but to praise." We are thankful for her example, for the spirit of devotion to duty, of self-sacrifice and broad charity which characterized her. Love and charity, with great sympathy, largely abounded in her nature, while duty was the key-note of her character. She was born near Harpersville, Shelby county, Ala., Nov. 11, 1830, and was married to Gen. M. W. Kidd, May 18, 1852. She was the mother of four children—all girls. One of her daughters had already passed over, and was waiting for mother on the other shore. She and all of her children were members of the M. E. Church, South. She felt during her last illness that her stay on earth would be but for a little while longer, and expressed herself that it did not seem so far since the death of our sister Ena. She was left a widow at the age of thirty-five, our father having died when they had only been married thirteen short years. Yes, she has gone, nevermore to return to this world; but, blessed thought! we can go to her; so we will try and imitate her sweet ways and life. No tongue can tell how we have missed our darling, sainted mother; but, by living as she did, our stay here will not seem long. She is now enjoying the presence of her Father and Savior. How can we wish her back when she was so well prepared for the mansions above? She is not dead, but sleepeth. Farewell, dear mother, till we meet in heaven.

Mrs. A. F. JACKSON.

There lived and died, Feb. 28, 1905, near East Crystal Springs, Miss (at her parents', Mr. and Mrs. Waller), Mrs. NONA KITCHING, just twenty years of age. She was married by Rev. Robt. Selby to Henry Kitching, Dec. 22, 1904. About five weeks after their marriage she was horribly burned from her feet to her head by the igniting of her dress while standing before a blazing fire. Her mother and little sister (only persons in the room) strove to hold her in her fright, and finally smothered the flames (enveloping her whole body) before the fire had done its deadly and consuming work, and burned her breath to sudden death. By the ready ministrations of Dr. R. E. Jones, the tender nursing of her family, her friends, and the constant comfort and care of "the Good Physician," her life was prolonged one month to the very day; then God called her from a world of sin and suffering where sorrow and pain are unknown. Lingered and languishing, her faith failed not, though continuous and excruciating pains and pangs pierced her frail frame. She murmured not at

her life and lot, but all the while resigned herself to the will of God, expressing herself frequently to all "that God had spoken to her; that she should soon join the angels before the throne." She said repeatedly: "No, mother, I shall not get well. I am ready to die, and I want to go." The prayers and songs cheered her in all her weary watching, as often she heartily joined in the songs and prayers. Loving and lowly woman, neighbors and friends, witnessed the triumph of her faith, though they could not stay the darts of death; the summons had gone forth. Nona Kitching was a converted, happy child of God. From her youth she had been taught in the Scriptures. Her father and mother know God; can give a reason for their Bible belief and Bible salvation through Jesus Christ, our Lord and Savior. Thus they live and die, poor in this world's goods, but rich in faith, and heirs to a kingdom. The family desire, first, to thank God and all the good people of Crystal Springs who came to their relief in this, their dire distress, and to commend them to their covenant-keeping Christ. "He that considereth the poor shall prosper." (Read and receive the promises in the first three verses of Psalm xli.) I think, brethren, God sometimes holds up these holy triumphs over death as a spectacle to men and angels to show the greatness of his grace for life and death. "He giveth us the victory." I never saw or read a record more glorious of the destruction of death (its pains and fears) than in the departure of Nona Kitching. One of Lord Bacon's friends wanted nothing inscribed on his tombstone but, "Here lies the friend of Lord Bacon." Oh, to be a friend of God! His recording angel writes on every Christian's grave, "Here lies a friend of God."

GEO. J. MORTIMER.

Mississippi Baptist, Jackson; Sword and Shield, of Texas, and Pentecostal Herald, Louisville, Ky., please copy.

Mrs. JULIA A. FLANAGAN was born in Greensboro, Ala., Feb. 21, 1829. She was the daughter of Capt. J. F. and Rachel Seymour. With her parents she came to Rankin county, Miss., when she was quite young. Jan. 21, 1846, she was happily married to Mr. W. J. Flanagan. By this union there were born to them twelve children, of whom two sons and seven daughters are living. There were born in her life-time fifty-three grandchildren and sixteen great-grandchildren. All of these are not now living. Two of her daughters married itinerant preachers. One is the wife of D. Scarborough; the other the wife of the writer. Mr. and Mrs. Flanagan in their more active life were blessed with a degree of worldly prosperity, and as much of this was due to the prudent management of the wife in her department as to the husband's energy. Mrs. Flanagan joined the Methodist Church in early life, as was to be expected, having been reared in a very religious home. She loved the church, and did much for it. Their home was always one of the homes of the preachers. We think it is truthfully said of her that she never lost her temper or spoke unadvisedly. On account of age and feebleness these parents have for several years lived with a son-in-law and daughter, Mr. C. W. Taylor and wife, of Pelahatchie, Miss., where they had the kindest and best of attention. Death came after a lingering sickness of several months, during which her children visited her and helped to minister to her. The end came March 17, 1905.

She was a ripe Christian, and prepared for a peaceful death. She had just entered her seventy-seventh year, and had been married a little more than fifty-nine years. We buried the remains in the cemetery in Pelahatchie to await a blissful resurrection. To many hearts this is a sad stroke, and especially to the husband in his extreme age and bodily affliction. May grace divine sustain! She was one of the best as wife, mother, friend, Christian. We expect to meet you, dear mother, on the other shore.

C. McDONALD.

At her home in Marksville, La., on Friday morning, Feb. 24, 1905, at four o'clock, Mrs. E. J. JOFFRON (nee Miss Susan Ripperdan Fields) departed this life after a short illness of a few days. She was born Jan. 9, 1841. She was the fourth of thirteen children born to Wm. Fields, of Danville, Ky., and Ann Thorne, of Wakefield, England, and she was married on Sept. 24, 1857, to Hon. E. J. Joffron, of Marksville, Avoyelles parish, where they have lived more than forty years. Sister Joffron joined the M. E. Church, South, in 1866, and lived a consistent Christian life, devoted to her church and to her family. Hon. E. J. Joffron, the husband, and two children survive her. Besides these, she leaves seven grandchildren and three great-grandchildren. Nearly all of them were around her in the hour of death. The funeral services were conducted by the writer in the Methodist Church that she had helped to build and to keep up almost entirely, together with her husband, since its erection in 1898, after which a large concourse of friends and relatives followed her remains to the Oushman Cemetery, where she was laid beside her only son to await the resurrection morn. In contemplation of her end, there was no sadness or bitterness, for she had declared her faith in Jesus Christ as her personal Savior, and she met the grim monster, Death, with resignation. To the grief-stricken family, and more particularly to the bereaved husband and children and the only brother left in the State, the writer tenders his heartfelt sympathy, and may they look forward to that reunion that will come to us all if we are faithful to our Lord.

LASTIE HOFFPAUIR,
Pastor.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1894.
(SEAL) A. W. GLEASON,
NOTARY PUBLIC.

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ST. MARK'S IS CRUMBLING.

The report of Prof. Manfredo Manfredi, the eminent architect, and Signor Luigi Marangoni, the engineer, on the condition of St. Mark's shows an alarming state of affairs, says the Kansas City Journal.

It confirms the statement that the fall of the Campanile two years ago was a blessing in disguise, as it called attention to the Venetian antique monument of art.

The greatest danger to St. Mark's is in the foundations, which have been constantly giving way in divers directions. All the walls show such cracking and weakening that it leads to the conclusion that under the magnificent dress of marble and mosaic is concealed the most alarming decrepitude.

So bad is the condition of the vaults, called the Paradise and the Apocalypse, that their complete and definite restoration is absolutely necessary. It is a miracle that they maintain their equilibrium.

The dome and the choir claim the most immediate and radical measures, as does also the great dome. Both are out of place and show fissures.

Restoration will have to be made of the walls and decorations almost everywhere to preserve intact their artistic and antique value.

Apart from the work necessary to rebuild the foundations, it is estimated that the cost of restoration will be \$30,000, part of which is already in the hands of the administration of the Basilica, who have not always spent the whole of the \$10,000 provided yearly by the government for the upkeep of St. Mark's.

St. Mark's is one of the famous churches of the world. Mr. Ruskin was enraptured with the beauty of its coloring—"the color of glass, of transparent alabaster of polished marble, and lustrous gold." The church was first built in 829, and frequently remodeled thereafter, and enriched with decorations of lavish magnificence. It has 500 marble columns.

ATTRACTION IN LUNATICS.

The late Dr. Leroy M. Taylor, the eccentric hermit and orientalist of Washington, devoted some years of his early life to the study of insanity, and he would sometimes discuss insanity in an interesting way, says the Los Angeles Times.

"Obstinacy, invincible obstinacy, is a phase of insanity that attracts me," he said, one day. "I have often tried with all my ingenuity to drive their delusions out of the heads of obstinate lunatics, but I have never succeeded in this. The obstinate lunatic was always cleverer than I."

"I once knew an insane chemist who declared that he was dead. I said to him: 'Now, sir, you know you are not dead. Why not admit it?'"

"I admit nothing," said the chemist. "I am dead."

"Dead men," said I, "don't bleed. Their blood doesn't circulate. Will you let me cut you slightly by way of an experiment so as to see whether you bleed or not?"

"How deep would you cut?" the lunatic asked, gruffly.

"Oh, a mere scratch," I answered. "A scratch would suffice."

"Here, then, go ahead," said he, and he turned back his sleeve and bared his forearm.

"I made a slight incision, and blood, of course, flowed instantly from the wound."

"There," said I, "you bleed. That proves you are not dead."

"Not at all," returned the obstinate lunatic. "It only proves that dead men can bleed."

ASYLUM FOR THE ANIMALS.

The Hindoos, or natives of India, worship idols of wood and stone. They also worship animals and plants. The cow is considered the most sacred animal; still they worship the ox and the bull, the fish, tortoise and bear; also serpents, monkeys, demons and spirits. They believe that when a person dies the soul passes into some other animal or plant and lives another life, continuing to do so until it has lived millions of lives. They think that perhaps some one of their ancestors may be living in the cow or some other animal; for that reason they are very kind to animals and dare not allow them to be killed. When the cows become old, or for that reason become helpless, they are sent to the "asylum for animals" in Punjokole, India, where they are well kept for the rest of their lives. A good Brahman, or Hindoo priest, will feed his cow before he takes his own breakfast.

Photographing the Eye.

Dr. Walther Thorner has invented an apparatus by which photographs may be made of the retina of the human eye. Heretofore, says the Scientific American, it has been possible to study the retina and its diseases only by direct observation with the eye speculum. The fixed image furnished by the photographic apparatus enables the physician to study the condition of a diseased retina at his leisure. Previous attempts to photograph the interior of the eye are said to have failed because of the difficulty of securing a proper illumination without pain and injury to the patient.—Youth's Companion.

Where Teachers Are Flogged.

In the monasteries of Tibet, which are also the schools, failures in examination, as well as breaches in discipline and manners, is punished by flogging, and the tutors are flogged, too, as being responsible for their pupils' deficiencies.

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Durant, at Durant.....	Mar. 25, 26
Pickens, at Goodman.....	26, 27
Sallis, at Bethel.....	Apr. 1, 2
McCool, at Tabernacle.....	8, 9
Ackerman, at Wier.....	9, 10
Ebenezer, at Bethany.....	15, 16
Lexington, at Lexington.....	16, 17
Chester, at Nelo.....	22, 23
Sturgis, at Sturgis.....	23, 29
Kosciusko circuit.....	May 6, 7
Kosciusko, at Kosciusko.....	7, 8
Poplar Creek, at Poplar Creek.....	12
West, at Emory.....	13, 14
Rural Hill, at Rural Hill.....	18, 19
Louisville, at Louisville.....	20, 21
Inverness, at Inverness.....	28, 29
Belzoni, at Belzoni.....	June 3, 4

W. S. LAGRONE, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood.....	Apr. 15, 16
Black Hawk and Acona, at Acona.....	20
Carrollton, at Coila.....	21
North Carrollton, at Longview.....	22, 23
Eupora and Mahen, at Mahen.....	29, 30
Vaiden, at Vaiden.....	May 4
Webb and Cherry Hill, at Webb.....	6, 7
Itta Bena and Sidon, at Sidon.....	13, 14
Itta Bena circuit, at Bi-Acre.....	14, 15
McNutt, at Sunnyside.....	18
Indianola, at Fairview.....	20, 21
Ruleville, at Ruleville.....	25
Vance, at Lambert.....	27, 28
Winona station.....	June 3, 4
Crenshaw, at Crenshaw.....	10, 11
Winona circuit.....	17, 18
Tom Nolen, at Lebanon.....	21
Moorhead, at Sunflower.....	24, 25
Mars Hill, at Hopewell.....	29

THOS. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs.....	Apr. 2, 3
Brookhaven.....	4
Osyka, at Muddy Springs.....	8, 9
Magnolia.....	9, 10
Adams, at Ebenezer.....	15, 16
McComb, La Branch.....	22, 23
McComb, Centenary.....	23, 24
Summit, at Norfield.....	29, 30
Hazlehurst.....	May 6, 7
Providence, at Monticello.....	13, 14
Pleasant Grove, at P. G.....	20, 21
Pearlhaven and B. C., at B. C.....	27, 28
Beauregard, at N. Wesson.....	June 3, 4
Wesson.....	4, 5
Topisaw, at Holmesville.....	Thurs.
Tylertown, at Summer's.....	10, 11
Gallman, at Mt. Pleasant.....	17, 18
Terry, at Byram.....	Tues. 20
Fernwood, at Whitestown.....	24, 25
Bayou Pierre, at Pleasant Ridge.....	July 1, 2
Caseville, at New Hope.....	8, 9

The District Conference will be held at Monticello, May 10-14. Local preachers will please remember that their reports are required to be in writing.

T. W. ADAMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia, Sun. p. m. and Mon. a. m.....	Mar. 5, 6
Lumberton.....	Mon. p. m. 6
Mt. Olive, at Mishi.....	Thurs. 9
C. and Macee, at Collins.....	Fri. 10
Williamsburg, at Bethel.....	Sat. and Sun. 11, 12
Poplarville and P., at Purvis.....	Fri. 17
Carriere, at McNeill.....	Sat. and Sun. 18, 19
Biloxi, Main Street.....	Sun. and Mon. 26, 27
Biloxi, Oak Street.....	Sun. and Mon. 26, 27
Escatawpa, at Orange Grove.....	Tues. 28
Pascagoula.....	Wed. 29
Moss Point.....	Thurs. 30
O. Springs and mission, at O. Springs.....	Sat. and Sun. Apr. 1, 2
Pearlington and L., at Logtown.....	Mon. 3
Bay St. L. and mission, at Bay St. L.....	Tues. 4
Gulfport, 25th Street.....	Wed. p. m. 5
Gulfport, 25th Avenue.....	Thurs. p. m. 6
L. B. and Pass Christian, at Long Beach.....	Sat. and Sun. 8, 9
Van Cleave, at Pine Grove.....	Sat. and Sun. 15, 16
Coalville, at Poplar Head.....	Sat. and Sun. 22, 23
Dist. Conf. at Lumberton.....	Wed. Sun. 26-30
Hattiesburg, Main Street and mission, at Red Street.....	Sun. and Mon. May 14, 15
Hattiesburg, Court Street.....	Tues. p. m. 16
McHenry and Wiggins, at Lyman.....	Fri. 19
Brooklyn, at Bond.....	Sat. and Sun. 20, 21
Sumrall, at Bossfield.....	Sat. and Sun. 27, 28
Mt. C. and Silver Creek, at Santee.....	Mon. 29
Oloh, at Branton.....	Sat. and Sun. June 3, 4
Hub, at Myrtle Grove.....	Mon. 5
Lucedale and A., at Rosedale.....	Sat. and Sun. 10, 11
New Augusta, at Beaumont.....	Mon. 12

T. L. MELLE, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson, Rankin Street.....	Apr. 2, 3
Fannin, at Oakdale.....	8, 9
Jackson, Capitol Street.....	12
Braxton, at D'Lo.....	15, 16
Yazoo City.....	19
Lintonia, at Thornton.....	23, 24
Jackson, First Church.....	26
Pinola, at Kials Creek.....	29, 30
Florence, at Harrisville.....	May 6, 7
Madison, at Pocahontas.....	9
Tranquil, at Bethany.....	13, 14
Silver City, at Midnight.....	16
Sharon, at Lone Pine.....	20, 21
Deasonville, at Union.....	23
Flora, at Livingston.....	27, 28
Canton.....	June 10, 11
Benton, at Zeiglerville.....	17, 18
Lake City, at Phillips.....	20
Thomasville, at Wesleyana.....	24, 25
Brandon.....	28

The Jackson District Conference will be held at Flora, May 10, 11, and 12. Bishop Galloway will preside. The pastors will use the official blanks in preparing their reports. The local preachers will please remember that written reports are expected from them.

A. F. WATKINS, P. E.

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VICKSBURG DIST.—SECOND ROUND.

Satartia, at Satartia.....	Apr. 1, 2
Port Gibson.....	8, 9
Mayersville, at Beulah.....	15, 16
Anguilla, at Grace.....	22, 23
Hermanville, at Burtonton.....	29, 30
Utica, at Bear Creek.....	May 6, 7
Oak Ridge, at Flower Hill.....	13, 14
Rocky Springs, at Carpenter.....	20, 21
Vicksburg, Crawford Street.....	a. m. 22, 23
Vicksburg, Washington Street.....	p. m. 23, 24
Rolling Fork, at Cary.....	June 3, 4
Vicksburg circuit, at Asbury.....	10, 11
Edwards, at Leamed.....	11, 12
Bolton, at Raymond.....	24, 25

District Conference at Utica, May 3-7. All pastors will please arrange to remain over for Sunday, the seventh. Mission collections to be in hand.

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue.....	Apr. 9
Dryades.....	16
Burgundy.....	a. m. 22
Parker Memorial.....	p. m. 23
Carrollton.....	29
Algiers.....	May 1
Felicity.....	a. m. 11
Gretna.....	p. m. 11
Carondelet.....	21
White Castle.....	28
Rayne Memorial.....	June 4
Madisonville.....	a. m. 11
Covington.....	p. m. 11
Slidell.....	28
Donaldsonville.....	25
Melville.....	July 1

H. G. DAVIS, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baker, at Deerford.....	Apr. 8, 9
Zachary, at Zachary.....	9, 10
Wilson, at Pine Grove.....	14, 15
Clinton.....	16, 17
Ethel, at Ethel.....	22, 23
Jackson.....	23, 24
St. Francisville, at Star Hill.....	24, 25
Live Oak, at Friendship.....	May 6, 7
Pine Grove, at Killian.....	13
Amite City.....	14, 15
Franklin, at Fisher's.....	17, 18
Kentwood, at Tangipahoa.....	20, 21
Ponchatoula, at Springfield.....	27, 28
Port Vincent, at Meadows.....	June 1, 4
East Feliciana, at Clear Creek.....	10, 11
St. Helena, at Darlington.....	11, 12
Baton Rouge, First Church.....	25, 26
Baton Rouge, Second Church.....	25, 26

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Lecompte, at Chanaville.....	Apr. 1, 2
Whites Chapel.....	1
Opelousas.....	8, 9
Simsport, at Riverside.....	15, 16
West Alexandria.....	16, 17
Third Street, Alexandria.....	19
Pineville, as Fellowship.....	22, 23
Colfax.....	29, 30
Bunkie.....	May 6, 7
Montgomery, at Clarence.....	12, 13
Pollock, at Tioga.....	15
Jena, at Jena.....	16
Columbia, at Masters Ch.....	20, 21
Jonesville, at Tensas.....	23
Boyce, at Hemp Hill.....	27, 28
Glenmora.....	30
Natchitoches.....	June 1, 4

The Preachers' Meeting will be held at Bunkie, beginning April 28, at 9 a. m. It is expected that all the preachers of the district will attend this meeting, and we extend an invitation to the laymen of the district to attend this meeting and take part in our discussions, especially on Missionary Day, which will be the twenty-seventh.

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—SECOND ROUND.

Lafayette.....	Mar. 11, 12
Rayne.....	18, 19
Crowley.....	25, 26
St. Martinsville.....	Apr. 1, 2
Patterson.....	11 a. m. Sun. 8, 9
Morgan City.....	7:30 p. m. Sun. 15, 16
Jennings.....	22, 23
Franklin.....	29, 30
Indian Bayou, at Bethel.....	May 6, 7
Lake Charles.....	13, 14
Lake Arthur, at Lacassine.....	20, 21
Grand Chenier.....	21, 22
Jeanerette.....	11 a. m. Sun. 21, 22
New Iberia.....	7:30 p. m. Sun. 27, 28
Sulphur, at Vinton.....	31
Prudhomme, at Eunice.....	June 3, 4
Gueydan, at Iota.....	17, 18
Abbeville, at Prairie Gregg.....	24, 25
French Mission, at Lydia.....	28

The District Conference meets at New Iberia, June 8-11. Bishop Morrison presiding. Preachers and delegates are expected to remain over Sunday.

W. W. DRAKE, P. E.

Crowley, La.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, APRIL 20, 1905.

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WHOLE NO. 2539.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 16.

Carondelet Street Church.

AN ELEEMOSYNARY GIFT BY JUDGE EDWARD McGEHEE.

Judge Edward McGehee, of Wilkinson county, Miss., was one of the great men of that State. He made the first railroad in it, the first cotton mill, and was a very large and successful planter. He gave \$40,000 to build the Poydras Street Methodist Church in New Orleans. He gave also to buy, build and endow the Centenary College of Louisiana, \$100,000. His generosity and hospitality, caring for widows and orphans and the schooling of children, knew no limit—a man of family prayer and sincere piety. He was greatly admired by President Zach Taylor, and was offered a place in the President's Cabinet. He was as modest as he was courtly. He introduced the President-elect at Woodville to the people of Mississippi. Whatever his descendants may think of their great ancestor, none have equaled him in the public esteem.

Gen. Taylor told me that Judge McGehee was the best man he ever knew; that he had known him pick up a drunkard and carry him home in his buggy. The acts and character of such benefactors as Judge McGehee are the salt of this world, and are a public blessing which all parts of society share.

When the Poydras Street Church burned it was rebuilt and called the McGehee Church, one square above, in Carondelet street. The insurance was used in part to rebuild it. But three days before this was to be consecrated the roof fell in, costing \$22,000 to repair. At the second dedication Harry Hill gave \$8,000.

Besides this, a united effort of all the Methodists was made to build Felicity Street, Moreau Street, and Dryades Street, and several smaller chapels and parsonages to the churches; also, to pay some interest due on the Carondelet Street, of which Judge McGehee could not be persuaded to accept any amount. He assured us he had never intended to touch any part of that which he had already given. He did more. He subscribed \$10,000 more to the general omnibus scheme, as will

be seen by the list appended, of which this is an explanation.

This list of subscription and payments ran for four years, from January, 1850, to 1851, '52, '53. This was of great advantage to the churches and the membership generally, and was, in fact, largely the result of the revival in Poydras Street in 1849, which continued for eighty-two nights and had 100 conversions.

The first General Conference after the war was held in Carondelet Street Church in 1866. Four Bishops were then elected: Wightman, Doggett, Marvin, and McTyeire.

It is proper to add, in recounting the extent of Judge McGehee's benefactions to Louisiana, that the college at Jackson, now seventy-five years old—the Centenary—is one of the most valuable plants in all the institutions of the South. Its main, central building has two fronts, with columns sixty feet high, and the finest auditorium in all the South. It has two wings with twenty-five columns each, two stories high, with dormitories for 250 students, all of brick, besides a campus of sixty-eight acres, a president's house and professors' inside of the campus; also, a steward's hall in full success; better still, all out of debt. For all of which we are grateful to the benevolence and foresight of Judge McGehee.

J. C. KEENER.

New Orleans, April, 1905.

REPORT OF CENTRAL COMMITTEE FOR CHURCH BUILDING IN NEW ORLEANS.

It will be remembered that in 1849 a large collection was made in notes payable on the first of January, 1850, '51, '52, and '53, and also in cash, to pay the Poydras Street Church debt, to build E. Steele Chapel in Felicity street, to finish the Moreau Street Church, and also to build or buy a parsonage for each church. It was estimated that \$40,000 would do this. Of the whole amount then subscribed, it will be seen that only \$33,006.61 was actually obtained in promissory notes and in cash.

By the generosity of Judge McGehee, to whom the Poydras Church was indebted, the commit-

tee had the use of the whole sum, excepting 3,000, for the benefit of Methodist Churches in the city. They proceeded to build and finish the three churches as proposed, and found that before they had finished, the whole amount was exhausted.

They have not presented a statement before, as a fourth of the notes ran to January, 1853.

The committee feel thankful that they have seen the end of this matter.

J. C. KEENER, P. E.;
THOS. K. PRICE,
W. S. MOUNT,
R. L. ROBERTSON,
D. A. HARRIS.

Statement of collections and dis- bursements of Cen'ral Committee of McGehee, E. Steele and Moreau Street Methodist Churches:

Amount collected in promissory notes, which have been paid, viz.: from

H. R. W. Hill.....	\$ 8,000
James Wright.....	1,000
J. H. Palmer.....	1,000
R. W. Estlin.....	400
J. P. Harrison.....	600
T. K. Price.....	600
R. W. Powell.....	400
J. S. Demeritt.....	400
J. C. Keener.....	400
W. H. Dameron.....	300
Mrs. Theresa Canu.....	400
Joseph Sutton.....	300
Dr. B. H. Moss.....	400
Gideon Stevens.....	300
Capt. John Klein.....	400
John Irvine.....	100
W. Barrett.....	200
J. G. Glover.....	200
J. C. Fulton.....	25
R. Brown.....	75
Thomas H. Jackson.....	100
R. M. Ellis.....	300
J. W. Crockett.....	200
D. A. Harris.....	500
R. E. Redwood.....	100
Charles Waters.....	400
Richard Keene.....	400
W. Deacon.....	200
John Page.....	100
A. J. Phillips.....	50
C. Wilcox.....	25
Dr. W. B. Lindsley.....	100
W. Sherry.....	200
J. Randolph.....	400
Thomas Frankford.....	50
J. J. McLean.....	400
E. W. Hale.....	25
W. G. Kendall.....	500
Joseph H. Hayes.....	150
F. W. C. Cook.....	50
James Morris.....	25
J. B. Valentine.....	150
R. Lowery.....	100
S. T. Goodwyn.....	25
G. W. W. Goodwyn.....	100
W. C. Watkins.....	100
C. G. Watrous.....	100
Young Burke.....	25
S. Henderson.....	100
W. S. Mount.....	300
John Allison.....	50
J. D. Stewart.....	100
H. M. Wright.....	500
Clifton & McNeal.....	100
Capt. R. L. Robertson.....	400
Capt. E. Auld.....	200
Wm. H. Foster.....	200
James A. Lusk.....	400
J. C. Clarke.....	400
W. Garrison.....	50
M. E. Armstead.....	375
Mary E. H. Gwin.....	500
W. Smith.....	50
John Krickard.....	100
J. M. Reed, cash and note.....	50
F. A. Boyle.....	300
	\$24,550

Amount collected in cash subscriptions:

Judge E. McGehee.....	\$1,000 00
McMahon & Piersall.....	50 00
Sampson & Keene.....	100 00
W. P. Converse.....	50 00
R. W. Rayne.....	500 00
May & Vanhook.....	50 00
J. W. Burrows, of Mississippi.....	25 00
Mrs. E. Brewster.....	450 00
Jones & Flint, in furniture.....	100 00
Dr. Lewis.....	100 00
Capt. J. Herriman.....	100 00
Samuel J. Peters.....	100 00
James Robb.....	400 00
G. M. Pinckard.....	50 00
W. S. Buckner.....	50 00
Hugh Wilson.....	50 00
Mr. Peale.....	50 00
Sewall Taylor.....	100 00
Mr. Armfield.....	300 00
Collection at Felicity Street ded-ication.....	456 12
Cash collected of sundry persons in amounts under \$20.....	96 49
Collection at Moreau Street ded-ication, exclusive of notes given.....	154 00
Amount of notes for subscrip-tion, not paid and on hand.....	4,225 00
	\$33,006 61

Amount received of Judge E. McGehee (in subscription notes which had been paid him by Central Committee) as a dona-tion to be disposed of under direction of committee as fol-lows:

For benefit of central fund.....	\$2,000 00
For benefit of No. 1 German Mis-sion in New Orleans.....	3,000 00
For benefit of Soule Chapel.....	1,500 00
For benefit of Winans Chapel.....	300 00
For benefit of Methodist chapel in Algiers.....	1,000 00
	\$7,800 00

Amount received of trustees of E. Steele Church, proceeds of lot sold Christian congregation..... \$2,250 00
Amount of ditto, proceeds of sale of lot corner Euterpe and Coliseum..... 4,000 00

Amount of trustees of Felicity Street Church on their mort-gage note (to complete the church).....	4,000 00
	\$51,056 61

CONTRA.

Amount of cash paid to finish Moreau Street Church..... \$ 7,560 46
Amount of cash paid for build-ing Felicity Street Church..... \$20,139 03
Amount for insurance on ditto..... 495 11
Amount for carpet for ditto..... 133 75

Amount paid Judge E. McGehee in liquidation of debt due him by trustees of Poydras Street Church in subscription notes..... \$9,000 00
Amount of interest on ditto..... 900 00
Amount of his subscription to central fund..... 1,000 00

Amount paid for trustees of E. Steele, church note of R. W. Rayne, due on church lot, with interest..... \$ 910 00
Amount paid for ditto, balance due by them on lot corner of Euterpe and Coliseum streets, 2,595 76

Amount paid Soule Chapel debt..... \$ 625 00
Amount paid McGehee, E. Steele and Moreau Street Churches, in furniture..... 400 00
Amount paid for discounting notes, at 1 to 4 years, to meet cash contracts..... 3,072 50
Balance amount of notes on hand, not paid:

Good.....	700 00
Doubtful.....	750 00
Bad.....	2,775 00
	\$ 4,225 00
	\$51,056 61

Amount still due by Central Committee:

To First German Mission in New Orleans.....	\$3,000 00
To Algiers Methodist Chapel.....	1,000 00
To Soule Chapel, balance.....	875 00
To Winans Chapel.....	300 00
	\$ 5,175 00

The Board of Missions has purchased a valuable piece of property in Nashville, well located and furnished, as a home for our missionaries whenever they may need rest. It will also be used as a home for the students of the Training-school, where they may obtain board and lodging at actual cost during the school term, which at present embraces the whole of February.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

More Time to Think.

In the ADVOCATE, of March 9, appears an article entitled, "Time to Think," in which the writer refers to two tendencies in our Methodism, the first being the extent to which commercial standards obtain in the church, laymen being given official positions on account of wealth rather than religious worth, and preachers estimating the value of appointments by the question, "How much does it pay?" The second tendency mentioned is that of insincerity. A layman will lay extensive plans to secure a favorite preacher, and when the appointment is made, will act as if it were a surprise, and say, "We will take whatever the Bishop sends," while the preacher who pulls wires, will act in the same manner when he gets what he wants.

Granting that some preachers and some laymen do these things, it need not surprise us. "There is about as much human nature in some people as there is in others, if not more." Anyone who reads the Book of James will see that the ecclesiastical toady was flourishing like a green bay tree before the close of the apostolic age. The man who came into the house of God wearing a gold ring and fine clothes was welcomed to the best seat, while the poor either stood, or sat upon the footstool. Jacob had some qualities which commended him to Jehovah, but his two great faults were love of gain and insincerity, and, doubtless, some Jacobs are to be found in the church to-day in pulpit and pew.

However, it might be well for us to discriminate. The state of affairs which our brother deprecates, without offering a solution, is brought about by the fact that there is a material as well as a spiritual side to the work of the church—a body as well as a soul. When a church-house is built, it must be paid for by somebody, the insurance must be kept up, the janitor must have his money; and in a city church the choir and the organist must be remunerated, and if the preacher gives his

whole time to the work, he must live off the revenues of the church.

We Protestants reject the doctrine of the celibacy of the priesthood, and think it best for the preacher and his work that he should be a married man, with the responsibilities of a family. The preacher's duty to his family is the same as that of any other good man, and if he loves his family, is right in asking whether the appointment pays a living salary. Poverty-stricken churches should be supplied with unmarried preachers who can laugh at poverty. Economy is a virtue, poverty has its blessings; but it has been well said that a grindstone is good for an ax, but if the ax is held on the stone too long, there will be no ax left. If the preacher's family is held too long on the poverty grindstone, there will be little life or health or courage left. The tired, discouraged, dispirited, hopeless preacher's wife, in wretched health, is one of the by-products of the itinerancy of which the church ought to be ashamed.

Now, as to this matter of sincerity: I believe that there are some Methodist preachers who never concern themselves about appointments, who accept what is given them without complaint, and some churches do likewise. There are other preachers, just as good, who feel an honest concern, not about the accumulation of a fortune, but about obtaining the necessities of life for their families, who desire to provide for the health, education, and well-being of the children they have brought into the world, and who never pretend that they are willing to go anywhere, regardless of salary.

There is another class of preachers (how numerous, I will not undertake to say; I hope not many) who claim to be willing to go anywhere, take any kind of appointment, but who very shrewdly and often successfully lay their plans for the best thing in sight, and if they fail in getting it, act on the principle that is the aim of art to conceal disappointment. They are wise—in worldly wisdom. Perhaps this will wake up some brother who has not been aware of his own insincerity.

It is a socialistic dream to suppose that where one man has lived on a meagre salary, another man can accomplish the same feat. It has come to pass that one of the main qualifications of a Methodist preacher is the ability to practice economy. The man who can live the cheapest is not necessarily the most useful. It seems to me that the preacher's main object should be the progress and usefulness of his church. The mind

that is always planning economical short-cuts will have little time left to plan great things for Zion. "Ocean into tempest tossed, to waft a feather or to drown a fly." The economic principle that wages tend to the subsistence point is aptly illustrated in the Methodist itinerancy. There has been a constant leakage of good men from our ranks, forced out in order to pay their debts, and the tendency to better salaries which our good brother deprecates is but a common-sense effort to stop that leak. It is absurd to suppose that God will bless a congregation less because they pay their preacher more, and it is equally absurd to suppose that God will withhold his blessing from a preacher simply because he gets a living salary. If the presiding elders are beginning to concern themselves about this matter of ministerial support, it means that they are beginning to concern themselves about a duty which ought to have been on their hearts long ago.

VERITAS.

Oyama's Wife as a Missionary.

DEAR MR. EDITOR: Who has not now heard of Oyama? His name is to-day a household word almost the world over. His defeat of the Russians at Mukden is alone sufficient to render his fame immortal. But let us, for a moment, see something about his noble and Christian wife. Not long since I chanced to see in Collier's Weekly this brief statement about her: "She is a graduate of Vassar College, and was one of the first Japanese girls to be educated in America." Upon reading that statement, I was caused to repeat: "God moves in a mysterious way, his wonders to perform." It was by and through the agency of some good missionary that this little girl was brought to America to be educated and Christianized. After her education had been completed, she was allowed to return to her native country, and there became the wife of Oyama, who seems destined to lead Japan out into full freedom and independence. Later on I read something further about her. True to the teachings she received at her Christian college, she has disseminated the "glad tidings" among her own people. She is to-day a living and active monument to Christianity. She is, like her distinguished husband, at the forefront of the battle now raging. She is not, however, planning the fight, nor wielding the rifle or sword, but she is going about daily and hourly among the sick and the wounded, and rendering them assistance in every way possible. She is an active member of the following societies, viz: The Red Cross Society, The Ladies' Volunteer Nursing Association, The Ladies' Relief Society, and the Ladies' Patriotic Association. Occupying, as she does, so distinguished a position, it is almost impossible to estimate her good influence

among the soldiery. Looking back through it all, it does seem that God has chosen this woman, in his own good way, to be instrumental largely in Christianizing her people. It was little dreamed, when she entered Vassar College in New York, that some day she would be the wife of her nation's greatest general, and be thus placed in a position to exert her wonderful influence for God and for Christianity. She is the mother of two sons and one daughter, who are all now nearly grown. It is said that she has "the good-will and co-operation" of her husband in her work. May God continue to bless the labors and efforts of that little Vassar College girl who was brought to him through the instrumentality of an American missionary!

It might not be amiss to state in this connection that Admiral Togo and Vice-Admiral Uriu, of the Japanese navy, and also Generals Kuroki and Oku, of the land forces, are all Christians. It looks as if God's hand is directing the battle now raging between Japan and Russia. While we are reading about Oyama's great victories, let us not forget to offer a silent prayer for the good being done by his noble wife as she comes in contact with so many of her people.

Respectfully, W. A. BELK.
Holly Springs, Miss.

Kosciusko, Miss.

MR. EDITOR: Your readers have been enjoying the recent issues of your paper unusually well, and we thought it not amiss to say so. The main trouble is, the ADVOCATE has too few subscribers and too limited means to do the work expected of it. The wonder is, that the paper has been able to accomplish so much on so little capital. It is deserving of better things.

I am glad to write you that the good impressions produced by the Conference session abide with us still. It will repay manifold to have the session of a Conference held in any of our towns. Methodism is stronger always because of the coming of these servants of God.

We are gaining ground here all the time. Fifteen have been received into the church since Conference, and there are others to join. Our Sunday-school is doing well, as is also the Junior League. We expect to hold special services within the next few weeks, and confidently look for a large ingathering.

Bro. Lagrone has been in poor health nearly all the Winter, but is now better. He reports the work of the district in good condition. Thirteen changes in the district have increased the preacher's salary. That is a good showing, and is largely the result of Bro. Lagrone's earnest work.

Our District Conference will be held this year in Louisville. We expect to have Bishop Galloway with us. Come up, Mr. Editor, and be with us. Yours truly,

F. S. LEWIS

April 6, 1905.

Millsaps College Notes.

By PROF. J. E. WALMSLEY.

The annual college revival closed last week. The services were conducted under the auspices of the college Y. M. C. A., and were led by the Rev. Mr. Dobbs, of Birmingham. Mr. Dobbs made an excellent impression on the students and the friends of the college. He is an earnest, whole-souled preacher, who looks upon life from the students' point of view, and is wonderfully successful in reading and influencing young men. A large proportion of those who were not already Christians were converted, and the general deepening of religious feeling is noticeable in the whole student body.

Rev. T. L. Mellen, of Hattiesburg, Miss., has recently sent to the college library a large package of magazines and papers to complete files of the publications kept in the library. This contribution is very thankfully received, and if some of the other friends of the college will follow Brother Mellen's example, it will be of great benefit to the library. It is the intention of the librarian to have all the back numbers of the magazines bound this Summer, and, in going over the files, several copies are found to be missing. The request is made that any friend of the college having copies of the following magazines will please send them to Prof. J. E. Walmsley, librarian:

Outlook for Jan. 6, June 2, 16, 23, 30; July 7, 14, 28; Sept. 8, Oct. 13, Dec. 29, 1900. Feb. 2, 23; May 4, June 1, 15; July 27, Oct. 26, 1901. Jan. 11, Aug. 13, Dec. 13, 1902. Jan. 17, July 4, Sept. 5, 12, 26; Oct. 31, Nov. 21, 1903. Feb. 13, March 5, 1904. Jan. 9, Feb. 20, May 8, 15; Aug. 7, 21, 28; Oct. 9, 23; Nov. 6, 20, 1897. Feb. 12, April 16, May 7, 28; July 9, 30; Aug. 6, 13, 20, 27; Sept. 3, Oct. 1, Dec. 31, 1898. Jan. 14, March 18, April 1, June 10, July 1, Sept. 9, 15, 1899. March 7, June 6, 27; July 25, Aug. 8, 15; Sept. 5, 19; Dec. 12, 19, 1896.

Atlantic Monthly for April and June, 1895; March and October, 1896; March, May, June, October and November, 1897; January, February, March, April and July, 1899; July, 1900; April, 1901.

Century for November, 1894; January, February, September and December, 1895; February and October, 1896; June and September, 1897; June, July, August and October, 1898; January, March, May, July, October, November and December, 1899; July and December, 1900; February, March and June, 1901; June, 1902; December, 1903.

Harper's Monthly for February, April, September and October, 1895; January, February and July, 1896; March, June, August and October, 1897; January, February and November, 1898; July, October, November and December, 1899; June and July, 1900; August, 1901; March and September, 1902; October and December, 1903.

Scribner's for March, June, August, October, November and December, 1898; October, 1899; February

and July, 1900; October and November, 1901; May and September, 1902; March and July, 1903.

Educational Review for April and May, 1895; January, February, March, June, September and October, 1897; December, 1898; April and May, 1900; March and October, 1901; June, 1902; January, February, March and April, 1903.

Forum for January, March, May, June, November and December, 1895; February, June, September, October and December, 1896; April, June, August and October, 1897; July, October and November, 1898; February, March, May, June, July, August and November, 1899; April, May, June, July and November, 1900; April, 1901; March and June, 1902; July-September, 1903.

Popular Astronomy for June, July, August and December, 1898; September and October, 1899; all of 1901; October, 1903; March, 1904.

Review of Reviews for March, 1892; March, 1893; all of 1895; July and August, 1896; June, 1897; August and October, 1898; April, June, July, October and December, 1899; July, August, September, October and November, 1901; October, 1902; January, February, March and September, 1903.

Harper's Weekly for Nov. 2, 1901. Jan. 11, Feb. 8, June 14, Aug. 2, Dec. 6, 27, 1902. Jan. 3, 17; Feb. 28, April 25, Aug. 15, 22, 29; Sept. 5, 12, 19; Oct. 24, Dec. 12, 1903.

Literary Digest for July 21, 28; Aug. 18, Nov. 10, 1900; Oct. 26, Nov. 2, 1901; March 8, 1902; all from April 12, 1902, to September 19, 1903; Dec. 19, 26, 1903; Jan. 2, Aug. 20, Sept. 3, 1904.

Millsaps Collegian for February, April and May, 1899; October, November and December, 1899, and January, 1900.

American Methodist Magazine—and after November, 1902.

Jackson, Miss., April 6, 1905.

Church Extension.

THE LOUISIANA CONFERENCE.

Since the organization of the Board of Church Extension by the General Conference of 1882 the Louisiana Conference has contributed to the cause of church extension on the assessments, \$27,462 04, and to specials, \$687 81, and to the loan funds, \$1,146 40, and has received in donations, \$26,010, and in loans, \$11,600. These figures show that nearly all the Conference has paid into the church extension treasury has been given to the work of the Conference, and that far more of the loan fund has been applied in the Conference than was contributed by the Conference. In fact, 113 of the 326 church edifices now owned by our people in the Louisiana Conference have received aid from the church extension funds, and yet there are in the Conference, according to the Minutes of 1904, as many as 71 congregations without a house of worship. The recapitulation on the last page of your Conference Minutes for 1904 shows that your people paid 85 per cent. of your assessment for Conference claimants, and 89 per cent. of the assessment

for foreign missions, and 80 per cent. of the assessment for domestic missions, and 75 per cent. of the assessment for church extension.

Why should your people, who have so great need of church extension money, pay a smaller per cent. of their assessment for that object than for these others? I am thankful that the payment by the Conference was \$123.20 more in 1904 than the preceding year, and that the increase in the whole church was \$7,945 44 over the preceding year, and a little over 80 per cent. of the assessment.

That our good people in the Louisiana Conference may be led to regard the church extension collection as of as great importance as any of the very important collections to which they are called upon to contribute by the authority of the church, I give the following items:

One year ago there were in our church 3,471 congregations without a house of worship, and of these 189 were in our foreign mission fields. It may be said, without any fear of successful contradiction, that in none of these congregations will the church prosper till provided with a church-building, except possibly where there is held out the prospect of a church edifice in the very near future. At the last annual meeting of the Board of Church Extension there were applications for \$137,000 in donations and \$110,000 in loans, when the Board was able to donate only about one third of what was asked, and lend only about one-half of what was asked. We can not tell how many very important undertakings of the church had to be abandoned, because we could not, with the means furnished us, supply them with the necessary aid.

To show our people the great work the church extension organization has, during its brief history, already done, I may say that the last annual report of the whole church shows that of the 15,090 churches belonging to our denomination, 5,569, or over one-third, have been aided with church extension funds. I confidently trust that the presiding elders of the Louisiana Conference will see to it that the subject of church extension be prominently brought before their District and Quarterly Conferences, as the Discipline directs, and that every pastor will see to it that the church extension assessment be paid in full, or if that be impossible, that at least as large a proportion of it be paid as of any other collection.

May I not hope to be put in communication with any of our good people who may be able or willing to contribute to our loan funds, either in the way of a direct and unconditional gift, or a gift on the annuity plan? P. H. WHISNER, Cor. Sec.

April 7, 1905.

Attention.

Let all who come to the Seashore District Conference, at Lumberton, April 26 to 30, get a certificate for each ticket purchased. These will probably be worth two cents per mile on returning home. You will not get the reduction unless you have the certificate.

Kindly notify me when you expect to reach Lumberton, that your host may have a better chance to meet you at the train. We welcome you to our town, and hope that your stay with us may be pleasant.

Cordially,

GEO. H. THOMPSON.

April 8, 1905.

A SUDDEN TWINGE

Of pain is generally the first warning of an attack of rheumatism. It feels as if the disease were in the bones or muscles, but the real cause of rheumatism is found in impure blood. In order to cure rheumatism the blood must be cleansed of the poisonous impurities which are the cause of the disease.



Dr. Pierce's Golden Medical Discovery has been very successful in the cure of rheumatism, because it entirely cleanses the blood from the poisonous uric acid which is the cause of the disease.

"Your 'Golden Medical Discovery' cured me of rheumatism after I had tried a dozen remedies without relief and also gone West in search of health," writes Harry Kitter, of No. 1645 6th Street, Denver, Colo. "Only those who have suffered from this dread malady know the pain and misery I endured for over five years. Whenever the weather was damp or cold my troubles were increased and my joints would be so stiff and sore that I was hardly able to move about, and often unable to dress myself. I used a number of highly recommended medicines, but they had no effect whatever on me, and I came to Colorado hoping to regain my health, but failed to obtain the relief I had hoped for. A gentleman in the house where I lived advised me to use Dr. Pierce's Golden Medical Discovery, and in four months and a half after I began using it I was a well man, and have had no touch of it for the past seven months."

The sole motive for substitution is to permit the dealer to make the little more profit paid by the sale of less meritorious medicines. He gains; you lose. Therefore accept no substitute for "Golden Medical Discovery."

Pierce's Pleasant Pellets. These tiny, sugar-coated antibilious granules regulate and invigorate Stomach, Liver and Bowels. Do not forget the "pill habit," but cure constipation. One or two each day for a laxative and regulator, three or four for an active cathartic. Once tried always in favor. Put up in vials; always fresh and reliable.

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High Up in the Tennessee Mountains, from one to two thousand feet above the sea level, are located many delightful Summer Resorts, with the most picturesque surroundings, mineral waters in abundance, springs that never fail, and pure mountain breezes, insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding-houses vary from the elegantly appointed inn to the humble farm-house, where the charms of country life may be enjoyed to the utmost.

About April 15 the Nashville, Chattanooga and St. Louis Railway will commence distributing a beautifully illustrated folder, giving a list of these resorts, and a brief description of each; also a list of hotels and boarding-houses, with rates, etc.

Write for a copy before making your plans for the Summer. Mailed free upon application to

W. L. DANLEY,
Gen'l Pass. Agent, N. C. and
St. L. Ry., Nashville, Tenn.

An Interesting Sketch.

DEAR DR. BOSWELL: In a late number of our dear old ADVOCATE, I see, in an editorial note, some nice, as well as truthful, things about our branch of the Lewis family. With your permission, I will furnish the readers of the ADVOCATE some facts about our family not generally known, even among some of our near relations.

Our grandfather, Benjamin Lewis, was of Welsh descent; our grandmother, Celia Martin Lewis, was of English descent. Our grandfather served a term of three years in the Revolutionary War. He was in several engagements with the British. He was in the battle of Eutaw Springs, in South Carolina, under General Green. One bullet passed through his temple locks, and another through his clothes between his legs. He often related an incident that occurred, in regard to himself, in that battle. The British retreated, the Americans pursued in double quick. Grandfather, being a small, weakly man, could not keep up with his command, but was wending his way as best he could over the slain when he was halted by some officers on horseback whom he at first thought belonged to the enemy. One of them, in a fierce tone, said, "Who are you for, my little man?" He hesitated a moment, and thought to himself, "If I have to die, I will die with the truth in my mouth;" then said, "I belong to General Green." The officers proved to be Americans. They encouraged him, and showed him how to overtake and join the army by a nearer route. He often told this to his children, perhaps the more to impress upon their minds that it was best always to speak the truth. He had no religious training, belonged to no church; yet he had strict regard for moral honesty. He often repeated the old adage, "Honesty is the best policy." He would ask a blessing at meals something like this, "Lord, bless us and our dinner." Our Grandmother Lewis was a strict, yet liberal Baptist. Our grandparents, on mother's side, were rigid Baptists. Our own dear mother, however, was liberal in her religious views from early childhood. She never belonged to the Baptist Church.

Our parents moved in early life from North Carolina, and settled on Pearl river, in Marion county, near John Ford's, where the second session of the Mississippi Conference was held in November, 1814. Fortunately, shall I say? Yes, fortunately for their children, our parents settled in a strong Methodist community, in a short while were happily converted, and joined the Methodist Church. My father's conversion was a very remarkable one. He had been under deep, pungent conviction for many days. He began praying in his family long before he was converted. It was late one Sabbath afternoon, after having spent the day in praying for deliverance from the bondage of sin and Satan, he found himself in the "valley of decision," where he resolved to stay until he was saved. In a moment—yea, in the twinkling of

an eye—his burden of sin was gone; deliverance had come. If ever one was born again, cleansed from all sin, sanctified wholly, at one and the same time, my father was. He never doubted his conversion. My mother was religious from childhood. She was what some called "a big-mouth, old-time, shouting Methodist." She was able in prayer, in that her faith in God's promises was unshaken. She was often called on to lead in prayer when penitents were at the altar. She would hold on and on until the blessing came; then close with a shout of triumph. So often have I seen and heard her, at the close of one of her triumphant struggles at a throne of grace, sit with her eyes turned heavenward, with an expression of triumph on her face, shouting, "Glory! glory! glory!" When I, her poor, stammering, unlettered boy, was converted on the fifth day of May, 1855, under the ministry of Rev. A. B. Nicholson, late of the Mississippi Conference, she made the welkin ring with a shout of triumph. In a moment I was in her arms, while she continued to shout, "Glory! hallelujah!" Her prayer was answered; her boy was saved.

I was the third one of our branch of the Lewis family to enter the ministry. My father's youngest brother, Rev. W. B. Lewis, Sr., was the first. He died in December, 1857. My cousin, Rev. A. Lewis, was the second to enter the ministry. He died seven or eight years ago. My brother, Rev. W. B. Lewis, of Meridian, Miss., was the fourth. Now there are twenty, or more, of my father's descendants in the ministry, scattered over several different States. Our parents—Uncle Quinea and Aunt Pattie—lived to a ripe old age; then passed triumphantly over death's dark river, and went home to rest. Their works live, and will continue to live while time lasts. Their graves—unmarked, I am sorry to say—are in the old burying ground near Holmesville, in Pike county, Miss. Marked or unmarked, they will be found on the morning of the resurrection. A grander, more noble, more consecrated couple to God and his cause never lived or died in Pike county, Miss. Plain, humble, sweet-spirited, gentle. H. P. LEWIS.

Vicksburg, Miss.

Letter from "Gilderoy."

Bishop W. A. Candler is calling attention to the need for missionary work among the Italians about Tampa, Fla. That is not the only place where missionary work is needed among these people from that sunny land. Hundreds and thousands of Italians are coming into this Delta country. They are taking the place of the negro as section hands on our railroads, and they are spreading out over the country as farm hands. In many places they are the mainstay for labor about these great milling plants. The demand for them is constantly on the increase. These lands are being opened up rapidly, and it is difficult now to get as many laborers as are needed. Ne-

groes are brought here from the hills by the hundreds and thousands every year, and still there is a constant cry for more labor. These farmers tell me that the negroes are becoming too refined to grow families of children, and that the race problem bids fair to solve itself by race suicide. On some farms there are from ten to fifty families, and not a baby or small child among them. If we are not going to grow our laborers here at home, we will have to import them from some foreign land. This we are now doing.

I am here to serve all the people, but my hands are tied so far as these Italians are concerned. I do not know one word of their speech, nor do they know one word of mine; so, when we meet, we have to take it out in smiling pleasantly and shaking hands cordially. This is as far as we can go. I think, from their manners and motions, they have caught the idea that I am a preacher, and have to do with the church. It is impossible for me to preach to them, or to say anything to them about their souls, and yet, in some way, they understand a kindly, Christian spirit. There is pressing need for a preacher in this country who can speak the Italian language. If this hardy and thrifty people keep on coming in here, and continue to multiply as they are now doing, the time will come when they will own all this fine land, and they will turn it into a lovely garden. So far as I can see, they are not given to fine living and extravagant dressing. They are sober, industrious, economical, and they save what they make. It will be easier and cheaper for us to evangelize them in detail, as they come in, than to wait until they are here in mass. Evangelizing men and women is an individual and personal work, anyway. It can not be done in bunches, by dozens, scores and hundreds, at a time. There are few who seem to have any care for the souls of these men, women, and children. They are wanted and sought for for the work they can do. The railroad corporations, the mill-men and the farmers want them to make money out of them; this, and nothing more. Not one employer in a thousand realizes that he is under moral obligation to the labor employed by him. If the church does not look after these souls, they will be uncared for. It will cost us less in cash, in travel, in self-sacrifice, and in human lives, to evangelize them here than in their home-lands. The conditions are more favorable for them here than there. If we do not look after them, and gather them into our churches, they will import their churches and priests, and the time will come when it will be a question whether we or they hold this country for Christ. God has given us this land to hold for our Lord, and we ought to hold it.

GILDEROY.

Lula, Miss., March 29, 1905.

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

1844



1905

The approved "effervescent" relief for

HEADACHES and INDIGESTION

Sold on merit more than 60 years.

In Jesus' Name.

CALL FOR NATIONAL MASS CONFERENCE AT ROCK ISLAND, ILL., MAY 1, 1905.

To all the common people who labor and are heavy laden with unnecessary burdensome tax by false kings and unlawful trusts and systems of government that can not exist without war, and to all who believe in Christ and Christian government by and for the people, you are hereby called to gather in his name in London Hall, at Rock Island, Ill., May 1, 1905, 10 A. M., to counsel and confer with one another for the advancement of His kingdom on earth, and in the interest of more popular Christian government through the system known as the initiative and referendum on a world wide platform that stands for union in His name, for the fulfillment of God's law through direct legislation of the people governed by the golden rule.

The press and all interested are kindly asked to publish and announce this call, with a broad invitation to all who wish to co-operate in this purpose regardless of sex, nationality, creed or previous politics.

WILLIAM RUDOLPH BENKERT,

Nat'l Chairman United Christian Kingdom.

Davenport, Iowa, April 1, 1905.

PARTIAL LIST OF NATIONAL COMMITTEE:

Dr. J. S. Dodds, Pittsburg, Pa.; Judge Thos. B. King, Stephenville, Tex.; J. F. R. Leonard, Ainsworth, La.; D. H. Martin, Pittsburg, Pa.; Geo. L. Cook, Danielson, Conn.; Kitty M. Benkert, Davenport, Ia.; A. F. F. Jensen, Dorchester, Wis.; S. B. Newert, Moline, Ill.; Gen. John Cordingly, Chicago, Ill.; C. H. Thomas, Chicago, Ill.; A. T. Newberry, Helena, Mont.; J. C. Speer, Newark, Mo.; Prof. U. F. Parker, Louisville, Ky.; Ida Caverly, Moline, Ill.; John Frey, Rock Island, Ill.; W. R. Struble, Portland, Ore.; N. P. Tucker, Rock Island, Ill.; A. B. Francisco, Winslow, Ark.; Mrs. A. Anthony, Rock Island, Ill.; Lucy B. Cook, Rock Island, Ill.

In Chillifuge we have a remedy that prevents the development of this Malaria Plasmodium in the blood. When given in proper doses and pushed to the limit, as is necessary to do in some of our Malaria districts, it is a positive cure for this great bane to human existence.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Children's Day.

Programme for Children's Day exercises have been ordered sent to each of the pastors in the Mississippi Conference, and they should receive them before this appears in the Advocate. If any of the pastors should fail to receive them, or if they need more, they will be supplied if they will notify the undersigned.

The Sunday-school Board is very anxious to have every Sunday-school within the Conference to observe the day. The effect on the school is always beneficial, and the receipts of the day is the only revenue the Conference Sunday-school Board has with which to carry on a vigorous Sunday-school campaign.

The Mississippi Conference Board has never yet been able to accomplish what it aims to do, because of a lack of funds. We believe our work is on the up-grade, but so much remains to be accomplished. We appeal to the pastors and superintendents to rally to the support of their Board. It is not our work; it is yours. We are simply your agents in the economy of Methodism. Let us all work together to advance our Sunday school interests. N. A. Mott, Sec.

IS THIS THE PERFECT PAVING?

In the daily papers of the South, and of the country at large as well, the street paving question is being agitated again this spring. The havoc that winter frosts, hard spring rains and traffic have done to city streets makes the query, "Is macadam paving the cheapest after all?" both pertinent and general.

Every city is pretty well convinced, it would seem from their papers, that macadam had proved unsuited for streets in the up town districts and for residential streets where there is much driving. And each municipality is looking to see what its neighbor is doing.

That macadam has good qualities which asphalt, granite blocks and brick do not possess is evidently admitted by the Southern press. So the search has been for some way by which the good footing and pleasant driving properties of the macadam might be secured without its dust and "raveling" propensities.

If macadam could be made waterproof and if the particles of stone could be permanently bound together, the perfect paving would be had. That is the pervading sentiment. Such a paving would not be slippery and uncertain like asphalt, nor would it be noisy and hard on horses like bricks and blocks.

Quite a number of cities are confident that they have found the solution of the street problem in the Bitulithic paving that has been used pretty generally over the east and north and to considerable extent in the south in the past few years. This Bitulithic has been given the most unqualified praise by officials in cities that have put it down. It was awarded the gold medal at the St. Louis Exposition and that city has paved its most fashionable driveways with it. The municipal journals tell of very extensive contracts that have been let for spring and summer work.

WANTED—Industrious man or woman as permanent representative of big manufacturing company, to look after its business in this county and adjoining territory. Business successful and established. Salary, \$20 weekly and expenses. Salary paid weekly from home office. Expense money advanced. Experience not essential. Enclose self-addressed envelope. General Manager. 4000 Block, Chicago.

Buy a Home at Henderson's Point,

(By the Sea Side)

Where Health, Salt Air, Pine Ozone, Fish, Oysters and Aquatic Sports Are Free.

Henderson's Point is 54 miles from New Orleans, 86 miles from Mobile, on Louisville & Nashville R. R., having 15,000 feet frontage on Mississippi Sound and Bay St. Louis, in the County of Harrison, State of Mississippi. The property is owned by the Mexican Gulf Land Company, which has determined to develop it into a modern resort.

This is the only large tract of land on the Mississippi Sound available for such a purpose. Many things could be said as to the beauty and desirability of this famous plat of land, containing more than a thousand acres, with a high, dry sandy beach, where no breakwaters are required to protect it. Every lot sold carries with it bathing, boating and fishing privileges worth \$50.00 per annum. The waters abound with oysters, fish and crabs. With each lot is given a perfect and guaranteed title. The terms are easy. No taxes until payments are made in full.

In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

A LIBERAL PROPOSITION WHICH IS UNPARALLELED.

Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

The land is covered with beautiful shade trees and largely composed of high rolling land.

The owner is the Mexican Gulf Land Company, incorporated under the laws of the state of Mississippi, Capital Stock One Hundred Thousand (\$100,000.00) Dollars fully paid; is officered by well-known and reliable men, and is the owner in fee simple and free from all incumbrance of the famous Henderson's Point property.

Don't lose this opportunity. Write for booklet and map.

General offices: 909 Hibernia Bank & Trust Co. Building, New Orleans, La.

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Manless Land for Landless Man.

And for him whose acreage is limited because he cultivates a high-priced farm. There are vast tracts

IN THE GREAT SOUTHWEST,

Within stone's throw of farms in the highest state of cultivation which are practically manless and can be secured at one-fifth to one-tenth the market price per acre of an "Old State" farm. Write for illustrated literature descriptive of Arkansas, Indian Territory, Oklahoma or Texas.

Very Low Round-Trip Rates

To any Southwestern point every Tuesday in September, and the 1st and 3rd Tuesdays in October and November.



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NEW ORLEANS, LA.



Women's Headaches

542 1-2 Congress Street.
PORTLAND, MAINE, Oct. 17, 1902.

I consider Wine of Cardui superior to any doctor's medicine I ever used and I know whereof I speak. I suffered for nine months with suppressed menstruation which completely prostrated me. Pain would shoot through my back and sides and I would have blinding headaches. My limbs would swell up and I would feel so weak I could not stand up. I naturally felt discouraged for I seemed beyond the help of physicians, but Wine of Cardui came as a God-send to me. I felt a change for the better within a week. After nineteen days treatment I menstruated without suffering again. I usually did and soon became regular and without pain.

Wine of Cardui is simply wonderful and I wish that all suffering women knew of its good qualities.

Mrs. Wilhelmina Snow
Treasurer, Portland Economic League.

Headaches are the danger signals of coming disease. Both men and women suffer headaches, but periodical headache falls only to the lot of women and is the unerring sign of irregular menstruation and bearing down pains. Completely prostrated by nine months of suppressed menses, blinded by headaches and racked with pain Mrs. Snow was made a strong and healthy woman again. Remember with Wine of Cardui no case is hopeless because this great remedy cures permanently nineteen out of every twenty cases and never fails to benefit a case of irregular menses, bearing down pains or any female weakness. If you are discouraged and doctors have failed, try Wine of Cardui, and try it now. Remember that headaches mean female weakness. Secure a bottle of Wine of Cardui today.

All druggists sell \$1.00 bottles of Wine of Cardui.

WINE of CARDUI

HOME CIRCLE.

Two Little Girls.

"O, helloa, Miss Peacock!"

"I'm not Miss Peacock. My name is Arabella Hastings."

"No matter what your name is, Miss Peacock is what you are!" And the small girl in the old oak tree swung one bare foot back and forth, as she looked down saucily into the face of the small girl upon the ground.

Arabella did not know what to say. She had ventured out into the field on purpose to show herself, in her fine clothes, to this small person, whom she had met upon her first day at the farm. After a few minutes' effort to make friends with the vain little girl from town upon that first day, the bright eyed little barefoot gave an expressive "Humph!" turned, and ran away as fast as her small feet could carry her.

The next day and the next Arabella looked for the little girl to come and try again to make friends. She made up her mind to play with her—O, a very little—but to give her to understand that she, Arabella Hastings, was some one altogether better than any country child; and that it was great kindness in her even to let one such speak to her.

Each day Arabella's fond, foolish mother dressed her little girl in spotless clothes, and worried lest a freckle should appear on the small nose, or a shade of tan show itself upon the fair skin. Arabella had been very ill with scarlet

fever, and the doctor said that she must spend the long Summer vacation quietly upon some farm in the country.

"Why don't you put a plain gingham frock on the little girl and turn her loose?" the farmer's wife asked. "She won't get much good of the country this way. There's Mr. Bailey's Betty running by now. See how well and active she is! I never knew a happier child. Her parents are very wealthy; but they have lost two children, and are doing their best to keep Betty. She's the dearest little thing! Everyone loves her. There's no nonsense about Betty."

"Do you mean that barefooted child who was here when we came?"

"Yes; Betty hardly could wait for the wagon to bring your little girl. But I think she saw at once that they couldn't get on together; not unless—" The farmer's wife was wise. She did not want to anger her town boarder.

But Mrs. Hastings cried: "Arabella get on with that child? I should hope not!"

As the days passed they became lonely to Arabella. The farmer's family paid her very little attention after they learned her vanity; and the hours spent upon a farm are long to those who do not love the country. Arabella found no pleasure in being finely dressed, since it did not attract attention to herself. So she made up her mind to go in search of the wild little girl.

Dressed in a spotless gown of

white pique, patent leather shoes, gloves, and a white hat, she set out. It was easy to find the object of her search; for a happy voice was ringing out through the still afternoon. Across the garden, through the orchard, over a fence the town girl went. She made believe to gather wild flowers, and waited for the other to speak. It was rather unpleasant to be "Helload" at and called "Miss Peacock." But it was very lonely at the farmhouse. So Arabella did not run away.

"What a mean time you must have!" the girl in the tree sang out. "O, I wouldn't be you, for—not for a farm!"

"Well, I wouldn't be you!"

The girl in the tree laughed merrily, but said nothing.

"Why wouldn't you be me?" called Arabella. (The girl in the tree used better English.)

"Because—O, because you can only eat and sleep and wear your clothes. You can't run, nor jump, nor climb trees, nor even climb a fence. I saw you getting over that one. Why, old Mrs. Lentz can beat you over a fence. And she is so old that she doesn't know her age.

"Then you wear gloves and shoes all the time. Do you sleep in them? Don't you ever forget to put them on? Or—or get tired of them? Are they part of you?"

"You haven't any nice clothes. You're too poor."

"Am I? Ask the people where you board. O, yes, I have them. And sometimes I have to wear them. But I don't like it—not for long. How do you suppose a robin would like to have his feet shut up in patent leather boxes? Or think of a squirrel with silk stuff all over his dear little paws. Or a butterfly with something tied on top of its pretty head! I feel like the birds and the squirrel and the butterfly now. When I'm dressed like you, I'm nothing but a little girl. The bird and squirrel and butterfly part of me all fly away. O, I know how you feel. And though I don't like you, I'm sorry for you. Because you like to feel that way. Because you don't know how unhappy you are. Because you think you are happy."

Arabella turned and went back to the farmhouse.

All that afternoon she thought and thought. Her gown felt stiff and uncomfortable. And the fear of getting it wrinkled, and the fretting of her mother when a cherry fell upon it from the beautiful branch the farmer's son brought her, made the child more miserable. A robin flew by. Later on a great butterfly poised on the honey-suckle and waved his wings slowly and happily. And up the trunk

of the tall chestnut tree by the gate a tiny red squirrel ran.

That night Arabella dreamed that she was in a prison, whose walls were of white pique; yet she could not break them. The roof was a giant white hat. And her feet were shut into patent leather boxes that were nailed to the floor, so that she could not move a step. Upon her hands lay great bales of silk. O, how miserable she was! And she knew that she was unhappy this time, while all the while outside her prison a merry voice laughed and sang.

Her mother said that it was the after-effects of the scarlet fever that made her little girl cross that next morning. But Arabella knew better. All day long it took her to make up her mind. But the day after she hunted up happy Betty again.

"I want to be like you," she said. And that was the beginning of the loveliest vacation Arabella had ever enjoyed.—Selected.

The Parrot That Preached to the Preacher.

Polly Pico named himself. He was the shabbiest, homeliest, most forlorn-looking bird that I ever came across. I took him in out of pure compassion. As soon as the narcotic, given him by his first owner in order to be able to sell him, was overcome by the strong coffee which I had been warned I must surely give, he manifested a most savage disposition. In fact, he was so desperately afraid of everyone that he did his utmost to make them so afraid of him that they would not dare to hurt him.

Every day during the first two months of my ownership of him he bit my hands so that they bled. Finally I made up my mind that I could not keep him. But as I looked at him—so fierce, horrid, and hateful—a great wave of compassion welled up in my soul, and out of the depths of my pity I deftly managed to drop a kiss between his wings; for I thought of what a life was before him, and who would be kind to the poor creature, or patient with him, as I had been. My kiss was not prompted by love, but purely by compassion; but, to my astonishment, he liked it. So I gave him two more, and they sealed the compact between us. Since then we have been friends.

The next day my pastor called. Pico was on his stand. Not knowing the bird's disposition, the genial old gentleman held out his hand, saying, "Halloo, Polly." To my horror the bird stepped on his finger. I expected the next thing I should have to bind it up, but to my astonishment Pico looked confidently up into the kind old face,

as though he thought, "Here is another whom I dare trust." The bandage was not needed.

The next day he talked for the first time. I was in the other room, and heard him say softly to himself, over and over again, "Hal-loc, Polly." Going toward him, I said: "What shall I call you, birdie: Pico or Polly, Polly-Pico, or Pico-Polly?"

Loudly and distinctly he answered, "Polly!"

"But I don't like Polly," I replied. "What shall it be?"

"Polly-Pico?" he queried diffidently.

"All right," I said, "we'll com promise on that; Polly-Pico it shall be." But I usually call him Pico, as he came from Tampico.

Queenie recently had a little rub with my old pastor. I have a tumble down old fence around my premises, which I am trying to keep up, as it keeps the lot from becoming a general short cut. So one day, when the old gentleman leaned his bicycle against a post, held in place by a board, I remonstrated. But, of course, he knew more than a woman about such things, and he soothingly replied: "My bicycle only weighs a few pounds, and this post is good and strong."

"All right," I rejoined, with a smile, "have it your own way, but it is so hard to keep the boys off, and I had hoped you would set them a good example."

Queenie, in the back room, hearing the conversation between my pastor on the sidewalk, and me at the front door, cried, emphatically: "I should think you would!"

And he did! The bicycle was removed instantaneously, and made to lean against the telephone pole. However, I am sure he thought it was some neighbor inside who made the remark instead of her majesty.—Helen A. Steinhauer, in the Pilgrim for March.

"There Must Be Some Hidden Explanation."

While on a preaching tour in the neighborhood of Muzaffarpur, India, I heard of several lepers living in and near Sherufudinpur, so I sought them out and gave them a cordial invitation to come to our asylum in Muzaffarpur. They were interested, and came to our camp to make further inquiries, and one of them in particular sat for a long time near my tent, and listened very attentively to my words. He seemed to be so far pleased with what he heard, and declared his willingness to come to us, and yet all was not clear in his mind. "Why did the sahib take so much trouble over the lepers? There must be some hidden explanation! No one

would do such a thing unless for gain. How much money does he get for each leper? Ah, the lepers must bring him in quite a little fortune!" Such were the thoughts revolving in his brain, and not in his alone, but in many another mind round about us in the heathen world. "Or, perhaps—O yes, that must be his reason! We shall ask him." No sooner said than done. He put his maimed hands together, and raised them thus to his brow to show his humility and respect; then he shyly brought out the words, "But you will not send me to work on the plantations?"

We thought the best reply to give to this trembling question was a hearty laugh. What? Send a man without hands or feet to labor on a plantation!—Without the Camp.

Notice.

The Natchez District Conference will be held at Centreville, April 27-30, inclusive. Thursday, the twenty-seventh, will be given to the Missionary Institute, for which a full programme has been prepared.

Let us have a full attendance of preachers and laymen, and let daily prayer be offered for the presence of the Divine Spirit throughout the entire session.

The pastors will please arrange to remain through the Sabbath. All local preachers are expected to be present with written reports.

B. F. JONES, P. E.

Notice.

Pastors desiring my help in their revivals should correspond with me in time to make the proper dates and arrangements. I want to give ten weeks to revivals on country circuits in Summer. All of my time has not yet been promised. W. D. BASS.

Corinth, Miss., March 23, 1905.

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ANTISEPTIC

To Prevent or Cure

Sore Throat and Hoarseness.

Pleasant to the taste and perfectly harmless. Heals Wounds and Burns almost like magic, and will

Cure Colic in Man or Beast.

Price: 10 and 50 Cents.

Peeps into Life.

The Autobiography of Dr. John Mathews,

A Member of the Gospel for Sixty Years.

The printed page talks very much like Dr. Mathews talks in the social circle. People do not go to sleep when the Doctor talks.

It is a record of a long, eventful, and successful life—a life wholly consecrated to God. Dr. Mathews spent ten years, or more, of his ministry in New Orleans. Six chapters are devoted to these years. They read like a romance; they are thrilling. Every Methodist would be profited by a careful perusal of this remarkable, absorbing book.

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Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, April 20, 1905.

THE HOME, THE STRENGTH OF THE NATION.

Homes are not found in hired flats, nor in boarding-houses. The atmosphere of such lodgings is not at all adapted to make a home. Nor are homes always found in stately mansions, even though the occupants are the owners, for mansions are sometimes the abode of husbands and wives between whom there is no congeniality, and who are utterly incapable of rearing a happy family. Somehow we invariably associate home and happiness together—a home made up of the dear mother, and loving father, and a growing group of romping, happy children.

There is hardly any danger of such homes becoming extinct—too many men and women are left who cherish the family instinct, and who fear God—but they are not as numerous as they once were, and the number grows less and less. As many partnerships between men and women are formed now as ever, but they are not all life-partnerships. There are too many quick marriages, followed by easy divorce. "These," said President Roosevelt, in an address before the recent Convention of Mothers, "are a bane to any nation, a curse to society; a menace to the home, an incitement to married unhappiness and to immorality, an evil thing for men, and a still more hideous evil for women." Every divorce destroys a home, and to that extent weakens the nation.

In the divorce business the State is quite as guilty as the parties who seek separation. The State opens the way and tempts to divorce those who might otherwise make up their difficulties and live happily. As great as is the crime of easy divorce, men and women who profess to love each other are no less criminal when they deliberately consent to thwart the purpose of God in instituting marriage. If a man and wife live and die childless through no fault

of their own, they are to be pitied. If of choice, and by their own devices, they are sinners, and are to be blamed. They sin against both God and the nation. Their station in life, and their surroundings, popularity, social standing, wealth, all, is poor compensation to the State for failure to rear sons and daughters for future fathers and mothers.

God's best gift to man—save the gift of his Son—is a home, be it ever so humble. But home is lacking in the chief element of happiness if it is destitute of children. And God promises his care and protection to the home. It is a cowardly distrust of his providence for men and women to decline to be fathers and mothers for fear their children will be weak and sickly. It is a cool, calculating, mercenary spirit, unchristian and unhuman, that regulates the number of children in a household, in order to give the few that are allowed to come luxurious lives, and easy access to high places in society. Such family economy, or "racesuicide," generally practiced, would ruin any nation on earth. God designs men and women to marry and multiply the race. To despise that purpose is to diminish homes and weaken the nation.

Pure homes of godly parents and obedient children—the more the better—make and maintain a nation's strength.

TWO LETTERS.

A good brother has written us a letter, in which he expresses appreciation of the ADVOCATE. He also tells us that he would be better pleased if the ADVOCATE were a "holy paper." We thank him for his kind words in commendation of what he regards as good qualities, and we beg to say that though, personally, we make no great pretension in the matter of holiness, we are not aware that the ADVOCATE is an unholy paper. As a Methodist, we believe in holiness, and preach it. We do not accept some men's interpretation of the doctrine, but we accept Bible holiness as interpreted by Mr. Wesley in his "Plain Account of Christian Perfection." If we have ever written a line at all adapted to produce the impression that we do not believe in holiness, both of heart and life, we feel sorry for it.

Another brother has written us a protest against an article by a correspondent, which he characterizes as an attack on holiness. We did not so understand the correspondent. We would not knowingly allow any man to attack the doctrine of holiness in the columns of this ADVOCATE. That our correspondent does not believe in the

necessity for a distinct, second work of grace, subsequent to regeneration, in order to holiness, is true; that he was allowed to express his view, is also true; but it should not be understood that the rejection of the second-blessing theory of sanctification, as taught by Carradine, Morrison, and a few other modern leaders, and preaching the doctrine of growth in grace unto perfection, is an attack on holiness itself. It is no such thing. Possibly, our correspondent used unfortunate language—most of us do at times—but can we not, as brethren, overlook such an infirmity, especially when nothing vicious is intended? Surely we can. Otherwise, we are lacking in an essential element of grace that belongs to and is inseparable from the regenerated soul. It should be much more distinctly developed in one who has gone many bowshots beyond initial Christian life.

Let us bear and forbear, and if a brother writes what some of us do not believe, let him be answered kindly. Do not intimate that sin remains in him, and that, under the power of a carnal mind, he is attacking a cherished doctrine of Methodism.

THE OBSERVANCE OF DAYS.

Nothing is bound on the consciences of men in regard to the observance of holidays. St. Paul gave the brethren all the latitude they could reasonably ask. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." If Romanists and Episcopalians observe the forty days of Lent, it is their business, not ours. We do not object. If religiously observed, we have no doubt the keeping is profitable to the soul. But if kept only as a period of rest from fashionable and social diversions—the world danced off at the end of Carnival week, and danced on again the day after Easter—the keeping amounts to nothing. It is religious mockery. The same may be said of other days which, in the beginning, were intended to be observed for spiritual profit.

It is for religious benefits, as well as for the rest of body and mind, that Christians observe the Sabbath. But the holiness of the day, and the religious uses for which it was designed, are fast being forgotten, and men generally, including many professed Christians of all orders, use its sacred hours for recreation, or spend them in idleness. Christmas Day, celebrated as the anniversary of our Lord, has become a day of revelry and worldly dissipation of every character. Al-

though there is no law, human or divine, binding the observance of Christmas, it is a shame that men and women seem to think that on this day they have special license to indulge in all kinds of frivolity.

And it is coming to pass that days set apart by the State as holidays, or memorial days, are more carefully guarded than the day for rest and worship set apart by the Almighty. The Legislature of Nebraska has just passed a bill "to preserve the sanctity of Memorial Day." In this law it is expressly provided that "the day shall not be desecrated by sports, including base-ball and horse-racing." Thus a sovereign State would go beyond St. Paul in requiring men, if not to esteem a day, at least to abstain from its desecration.

Could Louisiana law makers be persuaded to throw around our holy Sabbath such a wholesome restriction, untold good would come to our State, and nobody would receive any injury.

The occupations in which people of our country engage for a living are numbered up to three hundred and three. In all these occupations women are engaged except two. There are no women soldiers, nor telegraphic linemen. In a few occupations women outnumber men, as teaching—literary and musical. In some they almost equally divide. In every department they are steadily gaining. They are in occupations where we would least expect to find them, doing work that requires muscle and physical endurance. There are women blacksmiths, machinists, stone cutters, brick masons, butchers, etc. There are lawyers, doctors, and all sorts of professors, and women preachers, who are on the increase in the ratio of nearly 300 per cent. in ten years. In 1890 they numbered 1,143; in 1900 they had increased to 3,373. The census also reported in 1900 275 women brewers, and thirty engaged in distilling whisky; 2,086 saloon-keepers, and 440 bar maids. Years ago we read of English barmaids, and confidently believed that such a creature could not live in the United States. But she is here, and as she has not been frowned down and out, she is likely to stay, and to increase in number.

Notice.

Will all the pastors in the Natchez district please send me the names of all delegates and visitors expecting to attend the District Conference, which will convene at Centerville on the twenty-seventh of this month? Please send all names in by the twentieth, if possible.

W. H. SAUNDERS.

Centerville, Miss.

PERSONAL.

Bishop Morrison preached at McDonoghville, across the river from New Orleans, on Sunday last, and greatly pleased the little mission congregation.

Bishop Walden, of the M. E. Church, has been in the city several days, laboring in the interest of education among the colored people of his Church. He preached for one of the Churches on Sunday last.

Rev. J. T. Abney, writing from Vancleave, Miss., says: "Since Spring our congregations on Vancleave charge are increasing, and the prospects are good for a great revival at several places on the work."

Dr. S. A. Steel for a few weeks past has been itinerating and preaching in Chicago. He is now somewhere in Georgia—in Savannah, we believe. He has engagements for almost the entire Summer and Fall.

We very much appreciate the kind words of Rev. E. S. Lewis in this issue of the ADVOCATE. Could his words be read by five hundred, or more, Methodists of Mississippi and Louisiana who are not subscribers, they would be of material benefit to the paper.

Rev. J. A. Bowen is happy. He is blessed with a great revival at Winona. The old time power is upon the people, and the Church wonderfully revived. Brother Bachman, who has shared in the blessing of the work, has sent us an account of the meeting. It will be found in another column.

We thank Hon. W. P. Brownlow, Congressman from Tennessee, for a leaflet on "Good Roads, Christianity, and Education." It is an earnest plea for good roads, on the ground that they promote both religion and education. The subject now is attracting attention in Louisiana, in the interest of which a convention will be held this week at Baton Rouge. We are under obligation to those having the matter of entertainment in charge for a cordial invitation to be present.

Meridian District.

To the Pastors of the Meridian District—

DEAR BRETHREN: We are now well into the second round of Quarterly Conferences, and but little has been done so far on Conference collections. Please look after this matter at once.

The District Conference will convene the last of June, or the first of July. By that time I trust you will have in hand all your missionary assessments, and the Conference claimants' Fund; the balance, at least, in good subscriptions. We will have three young men up for license to preach, and, perhaps, two, or more, for recommendation to the Annual Conference for admission on trial. Let the stewards see to it that the preachers are paid. It is distressing in some places. There is no reason why assessment in the district should not be paid.

We are working and praying for a revival of pure religion over the dis-

trict. We must meet the conditions, if we expect it. The Munhall meeting, which is to begin in Meridian the tenth of May, promises to be a success. We sometimes have as many as three hundred at our weekly union prayer meetings. We will be glad to have you attend the services. Let us work and pray for the outpouring of God's Spirit.

W. M. SULLIVAN, P. E.

Great Revival in Winona.

DEAR BROTHER BOSWELL: We are enjoying a great meeting here, which has been in progress two weeks. Visible results to date: Thirty-two accessions to the church—twenty on profession and twelve by letter; a promising Epworth League (Senior) organized, and the church membership spiritually revived and uplifted as it has not been for years past, if ever before. In this revival the pastors and members of the several other denominations have participated and been blessed.

Rev. E. B. Ramsey has done most of the preaching until yesterday, when he returned to his charge in Memphis, Tenn. For eleven days he preached from two to three times a day with great power and effectiveness. He endeared himself very much to the people here.

Rev. R. P. Neblett rendered much-appreciated service in leading in the song services.

Brother Bowen, the consecrated and faithful pastor, is rejoicing with his church in the fruits of their "work of faith and labor of love" for the salvation of souls. He is a diligent and painstaking pastor, and is in great favor with all the people of the town.

The meeting still continues, and there will, doubtless, be other results.
G. W. BACHMAN.

April 15, 1905.

North Mississippi Conference Epworth League.

This body will convene in the city of Starkville, Miss., June 13 15. First session at 8 P. M. All the preachers of the Conference, members of the Epworth League Board, presidents of Leagues, and one delegate for each ten members of the League, I suggest, shall be eligible to seats in the Conference. Special attention of the preachers is called to "Young People's Day," with the earnest request that a collection be taken at that time for League purposes, and that half of the collection be sent to B. P. Jacob, Grenada, Miss., for the benefit of the Conference work.

Please, brethren, let us make this occasion a great blessing to our young people in North Mississippi.

T. W. LEWIS, Pres.

BEN P. JACO, Sec. and Treas.

Church Dedication.

Bishop Galloway will dedicate the church at Minter City, May 14. It will be clear of debt when he comes. Former pastors are invited to be present.
JNO. W. BELL, Pastor.

Flour, Butter and Eggs

Do not be deluded by the deceptive claim of economy for the cheap baking powders. Instead of saving, their use results in a wastefulness of the most serious kind.

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In the second place, the adulterants which are used to cheapen the cost of many baking powders have a harmful effect upon the health. No prudent person will risk an attack of indigestion to save a few cents on baking powder. Royal Baking Powder is absolutely pure and wholesome, actually adding anti-dyspeptic qualities to the food.

Thus the use of the Royal is doubly economical.

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Aberdeen Sad.

DEAR DOCTOR: This has been a sad day. We have just buried Brother F. P. Jenkins. He attended all of the services Sunday; spent Monday in his office. Late in the afternoon he was at work in his garden, and fell. His wife went to him, and found him dead.

The town loses a leading citizen. He was a business success, having been president of the First National Bank for sixteen years. He loved the church; his ear, his heart, his hand were open to her needs. For some years he was treasurer of our Conference Board of Missions. He leaves a widow and five daughters, one of whom is Mrs. Austin Miller, of Jackson, Miss.

Funeral services were held in the old church he loved so much. The pastor was assisted by the presiding elder, Rev. J. H. Mitchell, and Revs. A. Kendall and T. W. Lewis.

Yesterday we buried Sister Walker, the wife of Mr. Jas. Walker. All of us are sad.
J. E. CUNNINGHAM.

Aberdeen, Miss., April 12, 1905.

Notice.

NORTH MISSISSIPPI CONFERENCE.

We are glad to welcome the Mid Year Missionary Meeting to Winona, May 24.

1. Those who expect to attend must be sure to send me their names not later than three days before May 2.

2. We must know the day and train on which you arrive, so we can meet you.

3. No night trains will be met after 9 o'clock. The Methodists of Winona will do all in our power to make the meeting a good success. Command us, and we will do our best.

J. A. BOWEN.

Winona, Miss.

Death of Rev. A. D. McVoy.

Rev. A. D. McVoy, well known in the Church and educational circles, and who has been in feeble health for some time past, died at San Antonio, Texas, on Tuesday, April 11. He was buried at Mansfield, La., last Friday, at 10 A. M. Brother McVoy was an accomplished Christian gentleman, and a successful educator of young ladies. He leaves three daughters and two sons, who have the sympathy of a host of friends.

Winona District Conference.

We are deeply concerned that all delegates, who can do so, shall attend the Winona District Conference at Maben, April 27 30. A cordial hospitality will be accorded, and the conditions will justify a special effort to be present. Our "Renovating Committee" assure that this house of worship will be in good condition, and a benediction is anticipated for the Maben people and for the district delegation.
A. H. WILLIAMS

The Eighth Conference for Education in the South will meet in Columbia, S. C., on the twenty sixth of this month. This Conference is composed of distinguished educators, and others prominent in public life, from all sections of the country, the majority of them living in the South. We have in hand the programme for the occasion, which, though it does not set forth specifically the purpose of the Conference, indicates that its object is the betterment of the public schools of the country. This object alone, if it has nothing else in view, commends the Conference to the attention of the people.


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Howard Ave. and Rampart St., Daily.

	Leave.	Arrive.
Memphis Express.....	1:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	5:50 p.m.
Baron Sara Accommodation...	9:40 a.m.	4:00 p.m.

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Mid Year Meeting.

The Board of Missions of the North Mississippi Conference will hold the mid year meeting at Winona, May 2, 3, and 4. The presiding elders, and those serving the mission charges, are most cordially and earnestly invited to attend the meeting. Every member of the Board is, of course, expected to be present.

The following programme will be considered, and the brethren to whom topics are assigned will please make special preparation in well digested, written papers, or addresses, as they may prefer:

Missionary sermon, 7:45 P. M.,
May 2. J. R. Countess.

WEDNESDAY MORNING, MAY 3.

9 A. M.—The president will call the meeting to order, and will conduct the opening religious exercises.

9:30—The Relation of the Presid-
ing Elder to the Conference Board of
Missions, and the Domestic Mission
Charges. W. C. Harris, W. L. Graves.

10:15—A Review of Our Home
Mission Work, and Future Prospects.
T. H. Dorsey, J. J. Brooks.

11—A Review of Our Foreign Mis-
sion Work, and Future Outlook. J.
M. Bradley, Dr. W. R. Lambuth.

2:30 P. M.—Opening religious
services.

3—The Relation of the Domestic
Missionary to the Conference Board
of Missions, and the Charge He
Serves. I. W. Borders, J. G. Mc-
Gowan.

3:45—The Necessity of Increased
Liberality on the Part of Our People;
the Assessments the Minimum of
Collections. J. C. Park, J. H. Mit-
chell.

4:45—Executive meeting of the
Board.

7:45—Address by Bishop Gallo
way.

THURSDAY MORNING, MAY 4.

8:45 A. M.—Opening religious serv-
ices.

9:15—The Best Missionary Litera-
ture for the Preachers and People.
J. W. Dorman, G. W. Bachman.

9:45—What Is the Greatest Diffi-
culty to the Progress of the Church
in Missionary Work? T. W. Lewis,
H. C. Morehead.

10:30—Is the Missionary Con-
science of the Church What It Ought
to Be? If Not, Why? W. W. Wool-
lard, Dr. W. R. Lambuth.

2:30 P. M.—Opening religious serv-
ices.

3—The Woman's Foreign Mission-
ary Work. Mrs. C. H. Gibbs.

3:45—The Parsonage and Home
Mission Work. Mrs. E. W. Foote.

4:45—Executive session of the
Board.

7:45—Address by Bishop Gallo
way.

Adjournment with the benediction.
W. S. LAGBONE, Pres.

H. C. MOREHEAD, Vice Pres.
and Sec pro tem.

Friends are requested to make remit-
tances to this office payable to the New
ORLEANS CHRISTIAN ADVOCATE

Seashore District.

To the Preachers-in-Charge and Their Assist-
ants—

DEAR BRETHREN: Our District Con-
ference is to be held April 28-30.
Urge the delegates and local preach-
ers to attend. The presence of all is
desired. Do not fail to report all
Conference collections in full.

Programmes are being carefully ar-
ranged. "Prominence shall be given
to religious exercises, such as preach-
ing, prayer meetings, love-feasts, and
the administration of the sacra-
ments." Let us pray for the mani-
fest presence and power of the Holy
Spirit. T. L. MELLE, P. E.

March 29, 1906.

Home Mission Society.

The Home Mission Society of the
Mississippi Conference will hold the
eleventh annual meeting in First
Church, Jackson, April 27-30. Mrs.
R. W. McDonell, General Secretary,
will be with us.

Names of Conference officers, dele-
gates and visitors should be sent at
once to Mrs. J. C. Cavett, North
Congress street, Jackson, Miss.

Mrs. T. B. HOLLOMAN, Pres.
Mrs. C. R. MQUEEN, Rec. Sec.

Notice.

The Woman's Home Mission So-
ciety of the North Mississippi Con-
ference will hold its Annual Meeting in
Cleveland, May 7-10. Delegates will
please send their names promptly to
Mrs. R. P. Walt, Cleveland, Miss.
They must also be careful to provide
themselves at starting-point with cer-
tificates that they have paid full fare.

Mrs. E. W. FOOTE, Pres.

Mrs. A. C. YEAGER, Cor. Sec.

Home Mission Call.

The thirteenth annual meeting of
the Woman's Home Mission Society
of Louisiana will be held in Shreve-
port, May 4-7.

Reduced railroad rates (one and
one-third) have been secured on the
certificate plan. All ministers are
invited to be present.

Names of officers, delegates and
visitors should be sent to Mrs. J. B.
Foster, 1636 Fairfield Ave., Shreve-
port. Mrs. F. A. LYONS, Pres.
Mrs. E. R. KENNEDY,
Cor. Sec.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.

New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.

McDonoghville, Rev. G. S. Roberts, McDonogh-
ville, La.

Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5530 Prytanis street;
Phone 329 (uptown).

Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.

Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. O. G. Halliburton, pastor; resi-
dence, 3125 Camp street.

Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1422
Harmony street.

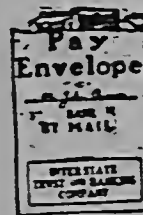
Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).

Algiers, Laverne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.

Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Euterpe and
Felicity; Rev. E. P. Craddock, pastor; residence,
725 Dryades street.

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My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference, I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,

(REV.) JAMES M. CLINE.

Benton, Ark.

Preachers' Institute and Sunday-School Institute for Forest District.

The Preachers' Institute for Forest district will be held at Newton, Miss., May 31, 1905. The opening sermon will be preached by Rev. W. W. Graves at 7:30 P. M., May 30.

SUBJECTS FOR THE INSTITUTE.

1. The Ideal Sermon—Its Preparation and Delivery. Paper by W. J. Dawson; discussed by J. M. Massey and T. H. King.

2. Pastoral Work—Its Importance and Best Methods. Paper by R. S. Gate; discussed by F. A. Lane and C. C. Griffin.

3. The Need and Best Methods of Enlisting the Entire Membership of the Church into Active Service. D. P. Bradford, J. S. Parker, W. W. Moore.

4. How Can We Best Promote the Interest and Usefulness of the Prayer Meeting? W. W. Graves, J. M. Lewis, J. J. Golden.

5. How Can We Best Instruct the People in the Doctrines and Usages of Our Church, and Cultivate Their Loyalty Thereto? M. L. White, G. R. Ellis, T. J. O'Neil, and others.

6. The Best Methods of Dealing with Indifferent and Disorderly Church Members. J. S. Parker. General discussion.

The Sunday school Institute will be held at Newton, Thursday, June 1, 1905. Opening sermon at 7:30, May 31, by Rev. D. P. Bradford.

PROGRAMME.

11 A. M.—H. Mellard.

1. What Are the Qualifications of a Successful Sunday-school Superintendent? Paper by P. D. Hardin; discussed by A. J. Brown and C. C. Griffin.

2. The Sunday-school with Reference to Teachers and Teaching. Paper by T. H. King and W. W. Graves, followed by general discussion.

3. The Teachers' Study Circle—Its Importance. Paper by T. J. O'Neil; discussed by Dr. I. Miller, W. H. Lane, and Jos. W. Thompson.

4. The Teachers' Meeting—How to Conduct it; Its Place in the Sunday school. Paper by W. W. Moore; discussed by J. L. Red and J. O. Long.

5. The Doctrines and Polity of the M. E. Church, South, in the Sunday-school. Paper by G. R. Ellis; discussed by T. B. Cottrell and J. M. Lewis.

6. The Sunday school as to Missions and the Sunday-school Missionary Society. J. J. Golden, R. S. Gale, and T. H. Harrod.

7. Decision Day—What Is It? How to Prepare for It, and How to Make It a Success. H. Mellard, J. V. Bennett, and W. W. Morse.

8. The Use of Maps and Black-board Drills in the Sunday-school—Practical Illustration. Mrs. J. S. Parker, Mrs. T. H. Harrod, and Mrs. W. B. Richardson.

9. How to Use the Various Lesson Helps in the Sunday-school to the Best Advantage. T. B. Cottrell, S. D. Miller, and T. H. Selby.

10. The Relation of the Pastor to the Sunday-school. J. W. Thompson, H. C. Henig, and John Randle.

11. The Relation of the Sunday-school to the Church. W. W. Morse, A. A. Breckinridge, and F. A. Macheson.

12. The Sunday-school and the Quarterly Conference. W. H. Lane and J. C. Long.

Sermon at 7:30 P. M. by J. S. Parker.

The Brookhaven District Conference.

The Brookhaven District Conference will meet in the Methodist Church at Monticello, Miss., Wednesday, May 10, at 9:30 A. M. The opening sermon will be preached by Rev. R. Bradley at 11 o'clock, Wednesday morning, followed by the sacrament of the Lord's Supper, conducted by Rev. J. W. Sandell.

Wednesday evening will be devoted to Epworth League interests. Let every League in the district be represented. Dr. H. M. DuBose will be with us. He will deliver an address on the Epworth League work in the afternoon, and preach in the evening of Wednesday.

The following are the committees: Public Worship—J. N. Ware, B. A. Summer, J. H. Arrington.

License to Preach—C. F. Emery, W. W. Simmons, L. Carley.

Admission on Trial—H. W. Featherston, H. P. Lewis, M. L. Burton.

Deacon's Orders—I. W. Cooper, R. F. Witt, P. H. Howse.

Elder's Orders—W. C. Black, J. A. B. Jones, L. E. Alford.

Quarterly Conference Record—N. B. Harmon, B. F. Catchings, J. E. Carruth.

The Missionary Institute will not be held in connection with the District Conference. It will be held later, T. W. Adams, P. E.

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Holly Springs District Conference.

Programme for the Holly Springs District Conference, to be held at Olive Branch, May 9-11:

TUESDAY MORNING.

Education. R. H. B. Gladney, M. Franklin, A. A. Martin, J. J. Miller.

AFTERNOON.

Sunday-schools. Lester Fant, C. M. Davis, C. M. Henry, C. H. Ourd.

Epworth Leagues. R. A. Clark, H. W. Mannon, Tom Banks, J. W. Strickland.

WEDNESDAY MORNING.

Foreign Missions. R. H. B. Gladney, B. C. Grey, James Porter. Relation of the American Bible Society to Foreign Missions. R. M. Davis.

Domestic Missions. W. R. Williams, J. H. Ingram, W. G. Mosier, A. W. Langley.

AFTERNOON.

Spiritual State of the Church. A Revival of Religion. What Is It? Why Needed? How Promoted? J. R. Roberson, J. W. Roberson, J. E. Gant, D. M. Floyd, J. W. Poston.

THURSDAY MORNING.

Finances: The Best System for Securing the Most Liberal Contributions to Church Purposes. T. J. Wilson, L. A. Rather, H. W. Whitnell, W. A. Boone, J. J. Stevenson, J. R. Roberson.

AFTERNOON.

Passage of character of local preachers, report of Examining Committee, election of delegates to Annual Conference, selecting the place of holding the next District Conference.

EXAMINING COMMITTEES.

For License and Recommendation—James Porter, T. J. Wilson, H. W. Whitnell.

For Orders—R. M. Davis, W. R. Williams, R. H. B. Gladney.

EUGENE JOHNSON, P. E.

Marriages.

March 27, 1905, at the residence of the officiating minister, Rev. H. Armstrong, Bon Ami, La., Mr. C. F. Jones and Miss Minnie Jones, both of DeRidder.

April 2, 1905, at the residence of the bride's mother, Jefferson county, Miss., by Rev. R. Bradley, Mr. Eli Cupit to Miss Lula Lewis.

April 12, 1905, at the home of the bride's father, Hamburg, Miss., by Rev. R. E. Rutledge, Mr. Zebb Dennis Clark, of Lawrence, Miss., to Miss Willie Velia Levi.

April 12, 1905, at the residence of Mr. Wm. A. Moore, near Fannin, Miss., by Rev. D. P. Bradford, Mr. Walter B. Smith to Mrs. Mary Ella Alford.

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Low ordinary	4 9-16
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Middling	7 1-2
Good middling	7 7-8
Middling fair	8 5-16
Fair	9

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Prime refined oil, in bbls. per gal.	25 1-2c
Off refined oil, in bbls. per gal.	24 1-2c
Prime crude oil, loose, per gal.	20 c
Prime C. S. cake, per ton, 2240 lbs.	\$25 00
Prime C. S. meal, per ton, 2000 lbs.	\$25 00
Soap stock, per lb.	75c

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neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of the NEW ORLEANS CHRISTIAN ADVOCATE can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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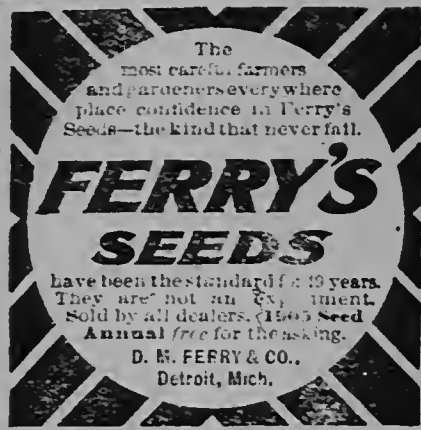
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EPWORTH LEAGUE.

Address all communications intended for this department to HENRY G. HAWKINS, Editor, Brookhaven, Miss.

There is a successful Junior League at Port Gibson, Miss.; Rev. W. H. Lewis, pastor.

The Mississippi Conference Epworth League Cabinet held a meeting Tuesday, of this week, in Jackson, Miss.

Every three years a Conference composed of delegates from the four associations of colleges and preparatory schools in New England, the Middle States, the North Central States, and the South, meets and frames uniform entrance requirements in English. In February, of this year, this Conference met at Columbia University. The question of adding to the requirement selections from the Bible was fully discussed, and a committee appointed to consider the whole matter, and report at the next meeting of the Conference.

The material development all over our territory is marvelous. Every week there is a record of something in this direction, not only in our cities, but in the towns. It is street-paving, sewerage, water-works, electric lighting, electric tramways, railroads, trucking, better farming, stock-raising, new hotels, enlarged commerce, or factories. The kingdom of God is not material, but its manifestations are in the activities of the church. Commodious and comfortable parsonages and houses of worship, heart-moving sermons, stirring songs, large, well equipped Sunday-schools, with conscientious, working superintendents and teachers; successful religious journals, active missionary societies, busy young people, reading circles, prosperous church schools, student spiritual movements, revivals, communions, baptisms—these manifest the growth of the kingdom of God. Unless the prophet of our times and our country can see these, he may bewail the woe which will surely befall a people that are becoming rich, but not good.

Rev. Ben P. Jacob is secretary and treasurer of the Epworth League Board of the North Mississippi Conference. We give be-

low a copy of the programme, \$8,000 of which he has sent to the pastors in his Conference. It is a splendid idea, as this programme and Young People's Day gives to the well organized Epworth League the opportunity to magnify its work, and as it offers to the church that is without a permanent League the privilege of having at least one League service.

Programme of Easter service and Young People's Day in the North Mississippi Conference, Sunday, April 23, 1905:

Central thought: New Life. "Because I live, ye shall live also." (John xiv, 19)

ORDER OF SERVICE.

1. Voluntary (organ).
2. Rally song. No. 177.
3. Apostles' Creed in concert.
4. Prayer (by pastor or leader), closing with the Lord's Prayer.
5. Song, On to Victory. No. 169.
6. Psalm No. xvi (responsively).
7. Gloria Patri.
8. New Testament lesson (Luke xxiv, 13-35.)
9. Notices.
10. Song, He Is Risen To-day. No. 162.
11. Address. Subject: New Life. By pastor or leader.
12. Solo, My Mother's Prayer. No. 151.
13. A paper or talk. Subject: Esther, the Rescued Orphan and Benefactress.
14. Duet, Dear to the Heart of the Shepherd. No. 46.
15. Paper or talk. Subject: A Refuge from the Perils of Sin for Our Young People—the Epworth League.
16. Solo and choral, Some Time. No. 106.
17. Collection.
18. Doxology. Benediction.

Epworth League Conference.

DEAR DOCTOR: On May 10-14, at Crowley, La., the best League Conference in Southern Methodism will convene. The gathering is not to be the old time League Rally of momentary zeal and enthusiasm, but it is to be a meeting of Leaguers for the purpose of discussing the "how" of League work. Each department will be in charge of an expert, of a person who really knows the "how" of the department under discussion.

The gathering is to be a working force for the good of the young people of Methodism in the State of Louisiana, and everyone interested in the work of young people will be welcomed. All we ask is that they send their name, stating whether lady or gentleman, to Joe W. Wynn, Crowley, La., not later than May 5.

The programme will be an-

MEDICAL OPINIONS OF BUFFALO LITHIA WATER

Strong Testimony From the University of Virginia.

"IT SHOULD BE RECOGNIZED AS AN ARTICLE OF MATERIA MEDICA."

James L. Cabell, M.D., A.M., LL.D., former Prof. Physiology and Surgery in the Medical Department of the University of Virginia, and Pres. of the National Board of Health: "BUFFALO LITHIA WATER is a well-known therapeutic resource. It should be recognized by the profession as an article of Materia Medica."

"NOTHING TO COMPARE WITH IT IN PREVENTING URIC ACID DEPOSITS IN THE BODY."

Dr. P. B. Barringer, Chairman of Faculty and Professor of Physiology, University of Virginia, Charlottesville, Va.: "After twenty years' practice I have no hesitation in stating that for prompt results I have found nothing to compare with in preventing Uric Acid Deposits in the body."

"I KNOW OF NO REMEDY COMPARABLE TO IT."

Wm. B. Towles, M.D., late Prof. of Anatomy and Materia Medica, University of Va.: "In Uric Acid Diathesis, Gout, Rheumatism, Rheumatic Gout, Renal Calculi and Stone in the Bladder, I know of no remedy comparable to BUFFALO LITHIA WATER."

Voluminous medical testimony sent on request. For sale by the general drug and mineral water trade. Hotel at Springs opens June 15th.

PROPRIETOR. BUFFALO LITHIA SPRINGS, VA.

nounced in detail later, but with such men as Dr. F. S. Parker, Dr. O. W. Carter, Revs. W. W. Drake, W. W. Holmes, and others, in charge of the work of the Conference, anyone can readily see that the gathering will be really worth while, and we insist that those who attend bring books for notes, as we want the delegates to take home with them ideas which, put into practice, will awaken the Leagues to the realization that they must be up and doing; that they must be a working force for the betterment of the world.

We have planned big things for this Conference, and we are expecting big things from the Conference; so, then, all that are able to come should do so, in order to share in the great things that are to be had for the listening and working.

J. V. CARTER,
State President.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for \$2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Ring Worm Cured.

After a month of torment, perfect peace comes to a poor sufferer from tetter, ring worm or other severe itching skin diseases, using a box of Tetterine, the infallible cure for all skin diseases; fragrant, harmless, effective; used by physicians in their practice. Endorsed by druggists.

Only 50 cents a box at druggists, or by mail postpaid from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

HORSE ANSWERED CALL.

On the bank of the Mohawk river, midway between Amsterdam and Tribes Hill, New York, is the farm of Aaron Pepper. The proprietor is the possessor of several horses, and among them one that is blind, of which Our Dumb Animals tells this story: The horses frequently resort to the islands in the river for pasturage. They ford the stream at a point near the dwelling, and the blind mare usually follows the others. During a recent freshet the horses attempted to return, while Mr. Pepper, anxious as to the result, stood watching them from the north shore. The horses and colts had entered the stream; then their blind companion followed.

In a few minutes all were struggling against the rapid current and failing to make any headway, the leaders sought the large island, while the blind beast became separated from them and drifted a considerable distance below until she gained a foothold.

Then, discovering the loss of her mates and realizing her helpless condition, she gave a plaintive whinny. One of the animals, upon hearing it, reentered the stream, and swimming to its unfortunate companion, touched it with its nose and directed it toward the island, which both reached in safety.

Animosity in the Suburbs.

Citiman—How's your friend, Backlotz?

Subbubs (haughtily)—Pardon me, but you've made a mistake.

Citiman—Don't be silly! Why, you were telling me only last week how you coaxed a servant girl away from him.

"Yes, but he's got her now."—Philadelphia Press.

SECRET OF YANKEE SUCCESS

The London Express says: In that place called Monte Carlo every time the wheel turns and the ball rolls into its place, it marks a fresh condition of the game, an absolutely new chance which has nothing whatever to do with anything that has gone before or is to appear in the future. Each spin is the year one of the bank. Therefore the bank wins. America has appreciated the year one, and that fact has not been uncommon with Yankee success. You will find that a man loses money as a farmer, a mechanic, a book canvasser, and suddenly rises to wealth as a builder. The peg has found the hole at last.

An Englishman, unappreciative of the year one, would have been chained to failure by the precedent of centuries. He would have argued that he had always been a farmer, that his father was a farmer and his uncle a dairyman. Therefore it was plainly impossible that he could ever make money as a builder. In conclusion, he would have quoted you that falsest of false proverbs: "A rolling stone gathers no moss."

I say "false" only in the English application of the ancient proverb. For otherwise it is an up-to-date motto enough. The rolling-stone of to-day remains polished, and fit for business. The stationary stone is liable to accumulate such a quantity of moss that it is only fit for a cushion—to be sat on by all and sundry.

There is in America to-day an exemplification of the principle of the year one in a newspaper proprietor, with some £80,000 a year to his credit. Until he was over 50 years of age he was a farmer, and not a very efficient farmer at that. Then he started his paper, and away he went on the road to success. How many of our farmers would change their trade after 50?

TWO ANIMALS UNKNOWN.

There are two animals practically unknown to the outside world, says Outing. These are the pigmy, or Liberian, hippopotamus, and the Derbian eland. The first named is just what its name implies, a pigmy hippopotamus, differing from the larger and common variety in three respects only. In the first place it is much smaller than the common hippopotamus amphibius, being no larger than an ordinary fair-sized hog; in the second place it differs somewhat from the common-hippo in the character of its teeth, and in the third place, instead of spending its time in the rivers and lakes in large herds, it wanders about through the jungles singly or in pairs, much after the manner of swine in search of mast. Owing to the fact that it does not go in herds, and is hard to distinguish against the dark background of jungle thickets, it is an exceedingly difficult animal to hunt or find. If anything, the legs of the dwarf Liberian hippopota-

mus are a trifle longer, in proportion, than are those of the common river hippopotamus.

Next to the Liberian hippopotamus, the Derbian eland of West Africa, which the Mandingoes call "Jinke janko," is to-day the least known of all rare and strange animals.

Even though Great Britain, France and Liberia own practically the whole of the northwest African coast, no specimen of the Derbian eland has thus far reached Europe or this country, and next to the okapi it is indeed the least known of all game animals.

PROFITS OF A DUMP BOSS.

"I get," said a Philadelphia dump boss to a Press reporter, "\$4 a week, free rent and the disposal of any dump of value.

"Tin cans, for instance, belong to me if they are dumped here, and I make a pretty penny out of them. They are turned, you know, into tin soldiers and so forth.

"Corks are another perquisite of mine. Many and many a broken bottle on this dump has a good big cork in it. I get eight cents a pound for all the corks I find.

"Old shoes are never too old to be sold. They have always one good piece—the piece over the instep—that can be sold again. The smaller pieces of good leather cut out of them are made into purses and wristlets.

"Egg shells also have a value. Something like 1,000,000 pounds of egg shells are used every year in the manufacture of kid gloves and print calicoes.

"Do you see those 18 barrels behind there? Well, each of those barrels contains its own variety of assorted marketable dumpage. Each will sell, when filled, at a good price. There are, I believe, 57 varieties of marketable dumpage, and some dumps yield all the varieties. Mine yields 29."

The Magic of Wealth.

"That fellow is a perfect boor." "S-s-h. He's worth four million dollars."

"That so? Well, as I was saying, he's a man of marked individuality."—Louisville Courier-Journal.

Days of Italics.

The great days of italics were in the '30s of last century, when the London Figaro began its criticisms of politics, the drama and society. Then every other word was italicized, and the effect to-day is as though every other word were a shriek. Until the '80s women retained the habit of underlining all but the prepositions and conjunctions in their letters, and there are still many women journalists who cannot get along without the stimulus of italics.

Washington Not the Only One.

Bilks—Washington was a great man. He made the Hessian fly.

Jilks—That's nothing. I know a fellow who's continually making Irish bulls.—Pittsburg Post.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit.....	Mar. 18, 19
Columbus, Second Church.....	19, 20
Columbus, First Church.....	25, 26
Hebron.....	Apr. 2, 3
West Point.....	9, 10
Winstonville, at Hashuqua.....	15, 16
Crawford.....	22, 23
Starkville circuit.....	29, 30
Starkville.....	30, May 1
Shuqualak circuit.....	6, 7
Macon.....	7, 8
Brooksville circuit.....	13, 14
Cedar Bluff circuit.....	20, 21
Mathiston circuit.....	27, 28
Mayhew circuit.....	June 3, 4

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley, Main Street.....	Mar. 11, 12
Water Valley circuit, at Wyatt's Chapel.....	18, 19
Grenada station.....	25, 26
Pine Valley circuit.....	Apr. 1, 2
Paris circuit, at Tula.....	8, 9
Oxford station.....	12
Coffeetown.....	15, 16
Water Valley, Wood Street.....	21
Charleston.....	22, 23
Harrison circuit, at Bethel.....	29, 30
Tocopolia, at Lafayette Springs.....	May 6, 7
Grenada circuit, at Sparta.....	13, 14
Pittsboro circuit.....	20, 21
Slate Springs, at Bently.....	27, 28
Minter City, at Minter City.....	27, 28

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station.....	Mar. 26, 27
Olive Branch.....	Apr. 1, 2
Holly Springs circuit.....	8, 9
Red Banks.....	15, 16
Byhalia.....	22, 23
Shawnee.....	26
Waterford.....	29, 30
Potters Camp.....	May 6, 7
Myrtle.....	13, 14
Abbeville.....	20, 21
Bethel.....	27, 28
Ashland.....	June 3, 4
Randolph.....	10, 11
Pontotoc.....	17, 18
Mt. Pleasant.....	24, 25

District Conference at Olive Branch, May 9-11.
EUGENE JOHNSON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis.....	Mar. 12, 13
Berriando and Hines, at Hines.....	18, 19
Senobia.....	25, 26
Coldwater, at Love.....	Apr. 1, 2
District Conference at Como.....	6-9
Como (Quarterly Conference).....	10-13
Cockrum, at Palestine.....	15, 16
Pleasant Hill, at Pleasant Hill.....	22, 23
Wall Hill, at Grub Hill.....	29, 30
Arkabutla, at Harmony.....	Fri. May 3
Lontown, at Davis Chapel.....	6, 7
Batesville.....	12
Courtland, at Shiloh.....	19, 20
Tyro, at Emery.....	26, 27
Eureka, at Lovejoy.....	27, 28

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona.....	Mar. 11, 12
Aberdeen.....	19, 20
Amory and Nettleton, at Nettleton.....	26, 27
Shannon, at Center Grove.....	31
Verona, at Palmetto.....	Apr. 1, 2
Prairie, at Paice Chapel.....	8, 9
Buena Vista, at Buena Vista.....	15, 16
Hulkey and Wesley, at Union.....	22, 23
Tupelo.....	30, May 1
Montpelier, at Palestine.....	5
Elzey, at Roads Chapel.....	6, 7
Houston, at Houston.....	7, 8
Smithville, at Antioch.....	12
Fulton, at Fulton.....	13, 14
Aberdeen circuit, at Pleasant Grove.....	18
Okolona circuit, at Thompson Memorial.....	20, 21
Nettleton circuit, at Shiloh.....	27, 28

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Harmony.....	Mar. 11, 12
Booneville station.....	18, 19
Iuka station.....	25, 26
Corinth circuit, at Box Chapel.....	Apr. 1, 2
Corinth station.....	2, 3
New Albany circuit, at Mt. Olivet.....	8, 9
New Albany, at Glenfield.....	9, 10
Kossuth circuit, at Bethel.....	15, 16
Ripley and New Hope, at Ripley.....	22, 23
Jonesboro circuit, at Ebenezer.....	25
Booneville circuit, at Oak Grove.....	29, 30
Guntown and Baldwin, at Pleasant Valley.....	May 4
Blue Springs circuit, at Belden.....	6, 7
Marietta circuit, at Marietta.....	13, 14
Mooreville and Sallito, at Mooreville.....	20, 21
Mantachic circuit, at Friendship.....	23
Belmont circuit, at New Valley.....	25
Burnt Mills circuit, at Forest Grove.....	27, 28

W. C. HARRIS, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood.....	Apr. 15, 16
Black Hawk and Acona, at Acona.....	20
Carrollton, at Coila.....	21
North Carrollton, at Longview.....	22, 23
Eupora and Mahan, at Mahan.....	29, 30
Vaiden, at Vaiden.....	May 4
Webb and Cherry Hill, at Webb.....	6, 7
Itta Bena and Sison, at Sison.....	13, 14
Itta Bena circuit, at Bi-Aere.....	14, 15
McNutt, at Sunnyside.....	18
Indianola, at Fairview.....	20, 21
Ruleville, at Ruleville.....	25
Vance, at Lambert.....	27, 28
Winona station.....	June 3, 4
Crenshaw, at Crenshaw.....	10, 11
Winona circuit.....	17, 18
Tom Nolen, at Lebanon.....	21
Moorhead, at Sunflower.....	24, 25
Mars Hill, at Hopewell.....	29

THOS. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

Shiloh, at Johns.....	Mar. 11, 12
Scott, at Lindsey Chapel.....	18, 19
Morton and Pelahatchie, at Pelahatchie.....	25, 26
Raleigh, at Trinity.....	Fri. 31
Trenton, at Gasque.....	Apr. 1, 2
Rose Hill, at Hopewell.....	Sat. and Sun. 8, 9
Lake, at High Hill.....	Wed. 12
Montrose, at Bay Springs.....	Quar. Conf. 13
2 p. m. preaching, 7 p. m., Thurs.....	
Laurel, Fifth Avenue and Kingston.....	Fri. 14
Eastabuchie, at Mosels.....	Sat. and Sun. 15, 16
Ellisville.....	Sun. and Mon. 16, 17
Ellisville circuit, at Hebron.....	Tues. 18
Taylorville circuit, at Bay Springs.....	Wed. 19
Laurel, Main Street.....	Thurs. 20
Eucutta, at Boyles Chapel.....	Sat. 22
Vossburg and Heidelberg, at Sandersville.....	Quar. Conf. Mon. 10 a. m. 23, 24
Newton and Hickory.....	Sat. and Mon. 29, 30
Harperville, at New Prospect.....	May 3
Walnut Grove.....	4
Forest, at Pulaski.....	Sat. and Sun. 6, 7
Carthage, at	Wed. 10
Edinburg, at	Sat. and Sun. 13, 14
Indian Mission, at Tom Waiters.....	Mon. 15
Philadelphia, at Waldo.....	Tues. 16
Decatur, at	Sat. and Sun. 20, 21
Neshoba, at Cook's Chapel.....	27, 28

Preachers' Institute and Sunday-school Institute will meet Wednesday and Thursday, May 31 and June 1.

District Conference at Newton, June 2-4.

J. M. MORSE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian, Central.....	11 a. m. Mar. 12
Meridian, East End.....	7:30 p. m. 12
Meridian, Fifth Street.....	11 a. m. 19
Meridian, South Side.....	7:30 p. m. 19
Middleton, at State Line.....	25, 26
Enterprise, at Stonewall.....	Apr. 1, 2
Shubuta, at Shubuta.....	8, 9
Warnersboro, at Chicora.....	15, 16
Leaksville, at Leaksville.....	22, 23
Matherville, at Winifred.....	29, 30
Vinville, at Pleasant Hill.....	Wed. May 3
Daleville, at Bethel.....	6, 7
Lauderdale, at Lockhart.....	13, 14
Meridian, Seventh Avenue.....	Sun. p. m. 14
Chunkey, at Lost Gap.....	Tues. 16
Buckatunna, at State Line.....	20, 21
North Kemper, at Hopewell.....	27, 28
Pachuta, at Adams.....	Wed. 31
Binnsville, at Binnsville.....	June 3, 4
Porterville, at Chapel Hill.....	Tues. 6
DeKalb, at New Hope.....	10, 11
Wayne mission, at Cochran.....	17, 18

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—SECOND ROUND.

Tallulah.....	Mar. 19
West Monroe.....	26
Lake Providence.....	Apr. 2
Winnboro.....	9
Harrisonburg.....	16
Waterproof.....	23
Floyd.....	30
Brookland.....	May 7
Gilbert.....	14
Rayville.....	21
Bonita.....	27, 28
Mer Rouge.....	28, 29
Monroe.....	June 4
Bastrop.....	11

J. M. HENRY, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston.....	Mar. 12, 13
Homer.....	19, 20
Downsville, at Ebenezer.....	25, 26
Gibbs, at Oak Grove.....	Apr. 1, 2
Ringgold, at Alberta.....	8, 9
Lanesville, at Lanesville.....	15, 16
Vienna, at Salem.....	22, 23
Farmerville, at Marion.....	29, 30
Bienville, at Mill Creek.....	May 3
Vernon, at Longstraw.....	6
Minden.....	7
Winfield.....	13, 14
Jonesboro, at Dodson.....	16
Antioch.....	21, 22
Valley.....	23
Arcadia.....	25
Lisbon.....	27, 28
Haynesville.....	29, 30

The District Conference will meet at Athens, July 26-30. Preachers will have no other appointment for the fifth Sunday in July.

BRIECOR CARTER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Manfield station.....	Mar. 19
Bon Ami station.....	26
Provençal, at Shady Grove.....	25, 26
Pleasant Hill, at Rocky Mt.....	11 a. m. 27
DeSoto, at Curtley's.....	Apr. 1, 2
First Church, Shreveport.....	9
Grand Canal, at Keithville.....	9, 10
Mooringport and Greenwood, at M.....	11
Valley.....	15, 16
Texas Avenue, Shreveport.....	16, 17
Pelican, at Benson.....	17
Pt. Jesup, at Ft. J.....	8 p. m. 22, 23
Leesville station.....	23, 24
Hornbeck, at Holly Grove.....	29, 30
South Bossier, at Loxley.....	May 2
Spanish mission, at East Point.....	6, 7
DeRidder station.....	7, 8
Carson station.....	8
Many, at Fisher.....	8 p. m. 13, 14
North Bossier, at Emma.....	16
Benton, at Alden.....	20, 21
La Clute and Lake End, at Campobello.....	21, 22
Coushatta, at	23
Wesley, at	11 a. m. 24
Keatchie, at	11 a. m. 27, 28
Gilliam, at	29, 30
Zwolle, at	6 p. m. June 1, 12

Preachers' Meeting at Shreveport, April 3-7.
District Conference at Coushatta, July 6-9.

J. L. MOORE, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

HENRY WINANS PIPKIN, the subject of this sketch, was born in St. Helena parish, La., Nov. 20, 1831, and died at his residence near Lookout, La., Feb. 13, 1905. Deceased was the eldest son of the late Rev. Barnabas Pipkin, one of the pioneer Methodist preachers of South Mississippi and East Louisiana. He leaves a wife, a sister, and two brothers—B. H. and Judge Louis M. Pipkin—and numerous friends, to mourn his death. Bro. Pipkin was reared, educated, and passed his long and useful life within a few miles of the place of his birth, but the sphere of his influence and helpfulness was by no means circumscribed. He readily took his place as one of the prominent men of his parish and State. He had superb natural endowments, was a voracious reader of a grasping and retentive memory, and was well versed in the ancient and modern classics. He kept in touch with the current events of the times, and had rare gifts of conversational powers. Brother Pipkin was also a successful business man, and one of the largest cotton planters of Southeastern Louisiana. His fine business qualities, logical mind, and goodness of heart, made him the safe counselor and adviser of all in his community. He was truly patriotic, and served his parish most efficiently as president of the police jury, and always took an active part in the public affairs of the parish. He was a member of Darlington Masonic Lodge, and was a Master Mason in the highest sense of the term. He was also a consistent member of the M. E. Church, South, and contributed liberally to the cause of Christ. During the last year of his life he was in feeble health, and suffered greatly, which period was marked by a quickening and deepening of his spiritual life. His end came suddenly, but he was ready for the summons. It can truly be said that a noble man, a good and worthy citizen, has been called to his eternal reward.

H. B. THOMASON.

On the night of Jan. 11, 1905, a convoy of angels came to the home of Bro H. M. Smith, and bore away on their snowy wings the spirit of his sainted mother to the mansions in the skies—that home prepared for the people of God. Sister **ELIZABETH JANE SMITH** was the daughter of John and Mariani Graves, and was born Feb. 24, 1824; joined the church about 1856-7, and lived a faithful, consecrated Christian life for fifty years. She was married to W. G. W. Smith, Jan. 8, 1847. Ten children blessed this union, eight of whom survive her. After several weeks of suffering she went to her reward on Jan. 11, 1905, at the ripe old age of more than fourscore years. Up to the beginning of her last illness, though old in years, she was young in spirit and active in body, and always happy in the Lord. Her home was one of gladness and sunshine. She put her light on a candlestick, and carried it, not only in her own home, but into the homes of others, until she became like a "city set on a hill." All knew her and loved her as one of God's purest and most devoted children. May God sustain and guide the sorrowing loved ones, and may they all meet in the happy home above!

W. W. GRAVES.

Mrs. HENRIETTA WHITE was born at Evergreen, La., Sept. 25, 1839, and died at her home at Milburn, La., Jan. 27, 1905. She was the daughter of Robert L. and Providence Taliaferro. Oct. 30, 1856, she was married to Rev. Fred White, a member of the Louisiana Conference of the M. E. Church, South, and for many years a prominent factor in the work of our church in Central Louisiana. This union was blessed with seven children, three of whom preceded their parents to the other shore. Four children and seventeen grandchildren are left to mourn the loss and cherish the memory of the subject of this sketch. Sister White united with the M. E. Church, South, early in life. Her piety was not demonstrative, but pervaded her life like the fragrance of a hidden flower. A glance at the dates given above will show that the married life of Sister White covered the stormy period of war and reconstruction in our Southland. To have reared a family in these perilous times, and that in a home from which the father was so frequently absent on his ministerial duties, called for character-material out of which the world's greatest heroes are made. Here was scope for the exercise of the fullest measure of grace. Here in the sacred precinct of the home Sister White went about through these years, modestly and patiently meeting the responsibilities, and discharging the high duties of mother and wife, and now she, being dead, yet speaketh in the strong fibres of Christian character seen in her children. Sadly we bore the body of the mother and grandmother back to Evergreen, the scene of her girlhood and early married life, and laid it beside that of her sainted husband to await the resurrection morn.

P. M. BROWN.

WILLIE F. SHOFFNER, son of Dr. J. H. and S. E. Shoffner, was born in Mt. Pleasant, Miss., July 3, 1865. He was married to Willie Douglass, of Water Valley, Miss., Dec. 2, 1888. After an illness of six weeks, he went home to our Father's house of many mansions, Feb. 6, 1905. Through all these weeks of suffering he was ever brave, patient, and uncomplaining. Two days before his death, feeling that the end might be near, he turned to his father and said: "Papa, I may not get well, but, remember, my way is perfectly clear. There is not even a mist between me and heaven." He had been a consistent member of the Methodist Church for several years, serving as steward the last two years of his life. He was quietly, yet positively, identified with the right side of every question. He was faithful at every post of duty, and in all the relations of life. A truer and more devoted son and husband I have never known. A loving wife, two children, many relatives, and a host of friends, survive to mourn their loss. His body was laid to rest in the Water Valley Cemetery, Feb. 9, 1905, there to await the resurrection morn. May God bless and comfort the sorely bereaved ones in their loneliness!

O. L. SAVAGE.

HARRIET AUGUSTA WATERS, daughter of Captain William Waters, of Rapides parish, La., was born Sept. 9, 1837, in that beautiful old "ante-bellum" home where the frisky squirrel and the spotted fawn had merry sport among the spreading oak and daisy-dotted lawn, near the Vermilion valley, above the city of Alexandria, La. In early girlhood she was sent to that ideal home training-school of Mrs. Mary Reed in Baton Rouge, La., where she met Dr.

S. P. Ward, whose measureless eloquence of eyes and means captured her young heart, and to whom she was married June 19, 1856, at the age of eighteen years and nine months, and with whom she lived forty-nine years to the time of her departure, March 22, 1905. She was the mother of six children, three of whom survive: Mrs. Eula Cason, of Melville, La.; Hon. C. W. Ward, of Pineville, La.; E. P. Ward, of West Alexandria, La. Clara, Cora and Carol were suddenly taken when the parents' hopes seemed to be realized in the full womanhood and manhood of these children. Only the grace of God sustained in these trying hours. It was the writer's privilege to look upon the placid face of this wife and mother as she lay cradled in her casket asleep in Jesus. The soul left no mark of hasty flight, but glowing in the embers was a heavenly light. Sister Ward was the preacher's friend—in fact, the friend of all. Her life was an act of devotion. After a loving service at the home, where neighbors, friends and loved ones sang in subdued voice, "Nearer, my God, to thee," the remains were carried to Pineville, La., where, in one of those beautiful cemeteries, she awaits the resurrection.

S. H. WHATLEY.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL.) A. W. GLEASON,

NOTARY PUBLIC.

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Keep the Day—Present the Claim.

To the Members of the Louisiana Annual Conference:

Brethren, read page 40 in our Conference Minutes. Let us prepare to carry out the resolutions of our Conference on Easter Sunday. That should be made Veterans' Day. Keep the day—present the cause! Give your congregation an opportunity to increase our Endowment Fund on that day. Send donations forward to S. S. KEENER, Pres.

Legal Conference, Jackson, La.

April 11, 1905.

For Over Sixty Years

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Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

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I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass; people come and send to me for the perfume. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business.

MARTHA FRANCIS,

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Magic Soap.

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Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

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MINDS WRECKED BY WEEDS

Marihuana is a weed used by Mexicans of the lower classes, and sometimes by the soldiers, but those who make larger use of it are prisoners sentenced to long terms. The use of the weed and its sale, especially in barracks and prisons, is severely punished, yet it has many adepts, and Indian women cultivate it because they can sell it at rather high prices.

The dry leaves of marihuana, alone or mixed with tobacco, make the smoker wilder than a wild beast. It is said that immediately after the first three or four draughts of smoke smokers begin to feel a slight headache, then they see everything moving, and finally they lose control of their mental faculties. Everything, the smokers say, takes the form of a monster, and men look like devils. They begin to fight, and, of course, everything smashed is a "monster" killed. But there are imaginary beings whom the wild man cannot kill, and these inspire fear, until the man is panic-stricken and runs.

Not long ago a man who had smoked a marihuana cigarette attacked and killed a policeman and badly wounded three others; six policemen were needed to disarm him and march him to the police station, where he had to be put into a straitjacket. Such occurrences are frequent.

There are other plants equally dangerous, among them the "tolvache," a kind of loco weed. The seeds of this plant, boiled and drunk as tea, will make a person insane. Among some classes of Mexico a report is current that Carlotta, the empress of Mexico, lost her mind because she was given tolvache in a refreshment.

There is in the state of Michoacan another plant the effects of which upon the human organism are curious. The plant grows wild in some parts of Michoacan, and natives have observed that whenever a man traverses a field where there are many such plants, he forgets where he is going to, where the place is, and even where he is and what he is doing there. It takes from three to four hours for a person affected by the smell of the plant to recover the full control of his mental faculties.

Another curious plant is the one called "de las Carreras" in some places where it grows. When a person drinks a brew of the leaves or seeds of the plant he feels an impulse to run, and will run until he drops, dead or exhausted.

FLEXION MARCH OF FRENCH

"French army officers entertain a firm belief in the efficiency of the flexion march," remarked a military man to a representative of the Washington Star. "It is declared that the flexion march is really something new, and will eventually be adopted in all the leading armies of the world."

"A general idea of the body movements is that the knees must be always bent and the feet lifted no higher than necessary to clear the inequalities of the ground, the step being made neither by the toe nor by the heel. The footfall should be noiseless, and the steps at first short and frequent. The body must lean well forward, the back must be straight and the head erect, the chest open and the shoulders low. It is recommended that when at drill a short stick be held with both hands in front of the chest. The lessons should not be more frequent than two or three times a week.

"Medical comments on the flexion march, however, are somewhat sarcastic, being to the effect that there is nothing new in this discovery by the French army. This style of marching, it is declared, has been in vogue among the American Indians since they have been known to the white man. The forward stoop of the Indian in walking, it is pointed out, is favored by his peculiar foot covering."

While British troops and the recollection of British prowess are potent factors in the subjugation of India, it is a strange fact—and one not generally known—that Hindu fatalism and a jeweled bird have much to do with holding the millions of the Indus.

The bird, says the New York American, is one of the treasured treasures of Windsor Castle, and there are many legends woven about it. The Hindus call it "Uma," and they say that whoever owns the Uma must reign over India. It is supposed to have the gift of locomotion, and it alights, they say, upon the head of whomsoever it endows with royal power.

The truth is that the bird was taken from the canopy above the throne of Tippoo Sahib and presented by the directors of the East India company to George III. It is about 12 inches long and is shaped like a pigeon, with an exaggerated tail. Rubies, brilliant emeralds and pearls are sown about the quivering feathers of fligree golden work; it holds a priceless ruby in its beak and an emerald of great size and luster hangs from its breast.

The bird shares with the Koh-i-Noor the superstitious regard of the Hindus. The fact that both the Uma and the great diamond are owned by King Edward makes it almost a matter of course for the native princes to acknowledge him as their liege lord. It may be a bitter and bewildering thing, this rule of an alien from the west, but the powers above have willed it so, and pious souls must bow in submission to the fiat of fate. While the Uma folds its wings in the castle of the Thames, and while the Koh-i-Noor blazes in the English crown, there is nothing else to do but be as good subjects of Emperor Edward as may be.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Durant, at Durant	Mar. 25, 26
Pickens, at Goodman	26, 27
Sallis, at Bethel	Apr. 1, 2
McCool, at Tabernacle	8, 9
Ackerman, at Wier	9, 10
Ebenezer, at Bethany	15, 16
Lexington, at Lexington	16, 17
Chester, at Nebo	22, 23
Sturgis, at Sturgis	29, 30
Kosciusko circuit	May 6, 7
Kosciusko, at Kosciusko	7, 8
Poplar Creek, at Poplar Creek	12
West, at Emory	13, 14
Rural Hill, at Rural Hill	18, 19
Louisville, at Louisville	20, 21
Inverness, at Inverness	28, 29
Belzoni, at Belzoni	June 3, 4

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Austin	Apr. 23, 24
Hollandale	30, May 1
Leland	1, 2
Boyle, at New Salem	6, 7
Shelby	8, 9
Gunnison	14, 15
Rosedale	15, 16
Friar's Point	21, 22
Hill House	24
Alligator Lake	28, 29
Cleveland	June 4, 5
Shipman's	11, 12
Benoit	18, 19

T. W. DYE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	Apr. 2, 3
Brookhaven	Tues. 4
Osyka, at Muddy Springs	8, 9
Magnolia	9, 10
Adams, at Ebenezer	15, 16
McComb, LaBranch	22, 23
McComb, Centenary	23, 24
Summit, at Norfield	29, 30
Hazlehurst	May 6, 7
Providence, at Monticello	13, 14
Pleasant Grove, at P. G.	20, 21
Pearlhaven and B. C., at B. C.	27, 28
Beauregard, at N. Wesson	June 3, 4
Wesson	4, 5
Topisaw, at Holmesville	Thurs. 8
Tylertown, at Summer's	10, 11
Gallman, at Mt. Pleasant	17, 18
Terry, at Byram	20
Fernwood, at Whitestown	24, 25
Rayou Pierre, at Pleasant Ridge	July 1, 2
Caseville, at New Hope	8, 9

The District Conference will be held at Monticello, May 10-14. Local preachers will please remember that their reports are required to be in writing.

T. W. ADAMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia	Sun. p. m. and Mon. a. m. Mar. 5, 6
Lumberton	Mon. p. m. 6
Mt. Olive, at Mish	Thurs. 9
C. and Marce, at Collins	Fri. 10
Williamsburg, at Bethel	Sat. and Sun. 11, 12
Poplarville and P., at Purvis	Fri. 17
Carriere, at McNeill	Sat. and Sun. 18, 19
Biloxi: Main Street	Sun. and Mon. 26, 27
Biloxi: Oak Street	Sun. and Mon. 25, 26
Escatawpa, at Orange Grove	Tues. 28
Pascagoula	Wed. 29
Moss Point	Thurs. 30
O. Springs and mission, at O. Springs	Sat. and Sun. Apr. 1, 2
Pearlington and L., at Logtown	Mon. 3
Bay St. L. and mission, at Bay St. L.	Tues. 4
Gulfport: 28th Street	Wed. p. m. 5
Gulfport: 25th Avenue	Thurs. p. m. 6
L. B. and Pass Christian, at Long Beach	Sat. and Sun. 8, 9
Van Cleave, at Pine Grove	Sat. and Sun. 15, 16
Oralville, at Poplar Head	Sat. and Sun. 22, 23
Dist. Conf. at Lumberton	Wed. Sun. 26-30
Hattiesburg: Main Street and mission, at Red Street	Sun. and Mon. May 14, 15
Hattiesburg: Court Street	Tues. p. m. 16
McHenry and Wiggins, at Lyman	Fri. 19
Brooklyn, at Bond	Sat. and Sun. 20, 21
Sumrall, at Bossfield	Sat. and Sun. 27, 28
Mt. C. and Silver Creek, at Santee	Mon. 29
Olob, at Branton	Sat. and Sun. June 3, 4
Hub, at Myrtle Grove	Mon. 5
Lucedale and A., at Rosedale	Sat. and Sun. 10, 11
New Augusta, at Beaumont	Mon. 12

T. L. MELLE, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson, Rankin Street	Apr. 2, 3
Fannin, at Oakdale	8, 9
Jackson, Capitol Street	12
Braxton, at D'Lo	15, 16
Yazoo City	19
Lintonia, at Thornton	23, 24
Jackson, First Church	26
Pinola, at Rials Creek	29, 30
Florence, at Harrisville	May 6, 7
Madison, at Pocatotas	9
Tranquil, at Bethany	13, 14
Silver City, at Midnight	16
Sharon, at Lone Pine	20, 21
Deasonville, at Union	23
Flora, at Livingston	27, 28
Canton	June 10, 11
Benton, at Zeiglerville	17, 18
Lake City, at Phillips	20
Thomasville, at Wesleyana	24, 25
Brandon	28

The Jackson District Conference will be held at Flora, May 10, 11, and 12. Bishop Galloway will preside. The pastors will use the official blanks in preparing their reports. The local preachers will please remember that written reports are expected from them.

A. F. WATKINS, P. E.

NATCHEZ DIST.—SECOND ROUND.

Glester	Apr. 1, 2
Pearl Street, Natchez	3, 4
Jefferson Street, Natchez	5, 6
Centerville, at Whitaker	13, 14
Hamburg, at Ebenezer	22, 23
District Conference at Centerville	27, 28
Fayette, at Fayette	May 6, 7
Hemochitto, at Cedar Grove	13, 14
Washington, at Kingston	20, 21
Meadville, at Cool Springs	27, 28
Percy Creek	June 3
Woolville	4, 5
Barlow, at Lebanon	10, 11
Wilkinson, at Friendship	17, 18
Liberty, at Salem	24, 25
Harrison, at Harrison	July 1, 2

B. F. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Satartia, at Satartia	Apr. 1, 2
Port Gibson	3, 4
Mayersville, at Beulah	13, 14
Anguilla, at Grace	22, 23
Hermanville, at Burtonton	29, 30
Utica, at Bear Creek	May 6, 7
Oak Ridge, at Flower Hill	13, 14
Rocky Springs, at Carpenter	20, 21
Vicksburg, Crawford Street	28, 29
Vicksburg, Washington Street	29, 30
Rolling Fork, at Cary	June 3, 4
Vicksburg circuit, at Asbury	10, 11
Edwards, at Learned	17, 18
Bolton, at Raymond	24, 25

District Conference at Utica, May 3-7. All pastors will please arrange to remain over for Sunday, the seventh. Mission collections to be in hand.

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue	Apr. 9
Dryades	16
Burgundy	a. m. 22
Parker Memorial	p. m. 23
Carrollton	30
Algiers	May 7
Felicity	a. m. 14
Gretna	p. m. 14
Carondelet	21
White Castle	22
Rayne Memorial	June 4
Madisonville	a. m. 11
Covington	p. m. 11
Slidell	18
Donaldsonville	25
Melville	July 2

H. G. DAVIS, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baker, at Deerford	Apr. 8, 9
Zachary, at Zachary	9, 10
Wilson, at Pine Grove	15, 16
Clinton	16, 17
Ethel, at Ethel	22, 23
Jackson	23, 24
St. Francisville, at Star Hill	23, 24
Live Oak, at Friendship	May 6, 7
Pine Grove, at Killian	12
Amite City	14, 15
Franklinton, at Fisher's	17, 18
Kentwood, at Tangipahoa	20, 21
Ponehatoula, at Springfield	27, 28
Port Vincent, at Meadows	June 3, 4
East Feliciana, at Clear Creek	10, 11
St. Helena, at Darlington	17, 18
Baton Rouge, First Church	23, 24
Baton Rouge, Second Church	25, 26

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Lecompte, at Chanaville	Apr. 1, 2
Whites Chapel	3
Opelousas	4
Simsport, at Riverside	8, 9
West Alexandria	15, 16
Third Street, Alexandria	16, 17
Pineville, as Fellowship	19
Colfax	22, 23
Bunkie	23, 24
Montgomery, at Clarence	May 6, 7
Pollock, at Tiogo	12, 13
Jena, at Jena	13
Columbia, at Masters Ch.	20, 21
Jonesville, at Tensas	22
Boyce, at Hemp Hill	27, 28
Glenmora	29
Natchitoches	June 3, 4

The Preachers' Meeting will be held at Bunkie, beginning April 26, at 9 a. m. It is expected that all the preachers of the district will attend this meeting, and we extend an invitation to the laymen of the district to attend this meeting and take part in our discussions, especially on Missionary Day, which will be the twenty-seventh.

J. L. P. SHEPHERD, P. E.

CROWLEY DIST.—SECOND ROUND.

Lafayette	Mar. 11, 12
Rayne	18, 19
Crowley	25, 26
St. Martinville	Apr. 1, 2
Patterson	5, 6
Morzan City	11 a. m. Sun. 8, 9
Jennings	7:30 p. m. Sun. 15, 16
Franklin	22, 23
Indian Bayou, at Bethel	23, 24
Lake Charles	May 4
Lake Arthur, at Lacasine	6, 7
Grand Chenier	13, 14
Jeanerette	20, 21
New Iberia	a. m. Sun. 21, 22
Sulphur, at Vinton	7:30 p. m. Sun. 27, 28
Prudhomme, at Eunice	31
Gueydan, at Iota	June 3, 4
Abbeville, at Prairie Gregg	17, 18
French Mission, at Lydia	24, 25

The District Conference meets at New Iberia, June 8-11. Bishop Morrison presiding. Preachers and delegates are expected to remain over Sunday.

W. W. DRAKE, P. E.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, APRIL 27, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2540.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 17.

Millsaps College.

DR. BOSWELL: It was my good pleasure, last week, to spend a few days at Millsaps College. I had long wanted to have just such a visit to our school for boys. A number of times have I been to Grenada. Save on commencement occasions, this was my first visit to Millsaps. I wanted to feel its pulse and take its temperature under normal conditions. This I did. I walked and talked with the young men on the campus; I ate with them at their clubs and dormitory; I worshiped with them in their chapel; I saw them at their sports; I rode with them on the street cars. I suppose that amongst the more than two hundred young men in attendance, there are some rowdies; but, if so, they did not make themselves known. The moral atmosphere of the college is of that rarity in which noxious deeds can not thrive. The Millsaps students are as manly a set of young men as can be found. I was told that less than fifteen per cent. of the students were non communicants of any church. Of the remaining eighty-five per cent., the larger part are active workers in the Y. M. C. A. Continued low grade in class work will be the occasion of a class or fraternity committee to inform the negligent student that his work is not satisfactory. He soon understands that the students, as well as the professors, will not permit laziness. The literary societies of Millsaps are noted for their splendid young orators. In inter-collegiate and inter-State oratorical contests Millsaps stands at the head of the list. What a pity the two Conferences could not trust other inter-collegiate contests to the godly judgment of an intelligent and judicious faculty! I hope the time may shortly come when all these matters may be referred to the faculty meeting rather than to the Annual Conferences.

I was a guest in the homes of the professors; I sat with them in their recitation rooms; I talked with them of their work. They are a corps of excellent gentlemen who carry with them the marks of their high intellectual culture. It were worth a year's expenses to

have a young man simply associate with these gentlemen for ten months. The interest they take in the young men is manifested by their participation in the sports and exercises in the college life, and by their hearty good fellowship. I left the class rooms thoroughly convinced that Millsaps is doing a work of which the church ought to be proud.

I looked into the condition of all our property. I have seen nearly all our colleges in the Carolinas, Georgia, Alabama, and Tennessee, and for situation there is none more beautiful than Millsaps. Of its endowment of \$110,000, not one cent is non-productive. Its income of about \$14,000 from all sources is most judiciously expended. Its management finds it very difficult to make this amount meet all the essential and increasing demands of college work. For the maintenance of twelve professors, and for all other expenses, this income is barely equal. For the work we ought to be doing, it is entirely inadequate. By every token our income ought to be doubled. When will an appreciative church take advantage of the opportunity now confronting it? But with the income all expenses have been met. The institution has never been in debt. The grounds are kept in neat order, and the buildings in good repair. Ample protection in insurance against fire is carried on all buildings. A library of about 5,000 volumes does well for a young college, especially when they are very largely reference books. There is a limited equipment of scientific apparatus. What is there is the best and most modern. But for proper work in chemistry and physics, larger equipment is necessary. Dr. Sullivan is continually increasing this equipment, and he hopes to have it up to what it should be.

The boarding and dormitory facilities are all that could be desired. For comfortable rooms and healthful, wholesome food at moderate rates, Millsaps excels any college within my knowledge. A number of comfortable and attractive cottages on the campus afford clubbing arrangements for young men. Here they can bring one year's expenses within the

compass of \$100. In these cottages there are about forty young men, of the best of the college, forming themselves into two clubs. For each club they elect from their number a steward, who employs a cook, buys provisions, and attends to all business of the club. If any of the young men of these clubs get sick, the ladies from town and from the campus, with the professors and students, give them every attention. Then there is a large dormitory under efficient management, and private boarding-houses where, at advanced prices, board may be had. No boy with an ambition for an education need go without it. I was told of one young man who entered the college with comparatively nothing. He graduated on schedule time, with a good class record behind. He had paid all his own expenses, and that of a sister at a school for girls, with the proceeds of his labor while at Millsaps. What he did others can do.

We have in attendance about twenty-five young preachers. Mississippi Methodism has already felt the force of Millsaps College in its trained young ministers.

The relation between the town of Jackson and the college is most cordial. The people are, as they should be, very proud of the institution. I had the pleasure of meeting on the campus while there, Mrs. Bishop Galloway, Mrs. Judge Mays, Mrs. Dr. LaPrade, and others whose names I have forgotten. The good women of Jackson try to mother the boys while they are away from home.

I can not close, Doctor, without speaking of the debt of gratitude the church owes Major Millsaps. He made the institution possible by his first fifty thousand dollars, and his subsequent benefactions. His gifts approximate, if they do not exceed, one hundred thousand dollars. By Bishop Galloway's wise management and unwearied labors was this possibility converted into a reality, and opened in 1893 for matriculations. But equally has the church been fortunate in the strong conservative leadership of its one president, Dr. Murrell. There has never come into its life one shadow to darken or blur its history.

This institution, together with the Orphans' Home at Jackson, will effectually blend all the interests of Mississippi Methodism. The two Conferences have always been one in spirit and purpose. These institutions will seal the bonds beyond the possibility of divergence. Let a united Methodism make them an honor to our church and its Lord.

W. W. WOOLLARD.

Water Valley, Miss., April 3, 1905.

Greenville, Miss.

We have just closed an interesting meeting of two weeks' duration in Greenville. Aside from the opening sermons by the pastor, and three most excellent discourses by Rev. T. H. Lipscomb, of Hollondale, all the preaching was done by Rev. W. G. Harbin, of Gunnison. Brother Harbin's pulpit utterances were forcible and searching, and he made a most favorable impression upon the large audiences that heard him. Especially was he happy in his sermons to the children. His earnest and stirring appeals will not be forgotten soon by the people of Greenville.

While we had no large ingathering, the services accomplished great good. The spiritual life of Christians was deepened and enriched, a number of backsliders were reclaimed, and there were ten applications for church membership. Many of our people say it was one of the best meetings held here in a number of years.

We have just placed an order with Hook-Hastings, of Boston, for a \$2,500 pipe organ, to be installed not later than Sept. 1. Our work here since Conference has not by any means measured up to what we have been planning and praying for, but, notwithstanding, we feel that we have cause to "thank God and take courage."

Greenville is fast assuming proportions of a city, its present population being, perhaps, between ten and twelve thousand. We have a large Catholic and Jewish element, and the tides of worldliness and immorality are unusually strong. Probably there is no place in our Conference where there are so many adverse influences to be encountered. But I am happy to state that we have many people who know Christ, and that the Methodist Church stands out squarely for experimental religion and correct living. I ask an interest in the prayers of the brethren both for myself and my charge.

R. A. MEEK.

April 22, 1905.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

For or Against Holiness?

A secular paper recently reported one of the most prominent men in the church as saying the "holiness, or second-blessing element," had given no little trouble, and that, in his judgment, "the General Conference should take a decided stand to check this influence, as it is a serious barrier to the progress of the church."

For other reasons than that given above it might be well for the church to define its position on the subject of holiness. In the section of the Discipline on admitting preachers into full connection, the following questions occur, an affirmative reply being expected: "Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?"

Taking "perfect in love," holiness, sanctification, to mean the same thing, Methodists have thought their church held to the doctrine of holiness, and have looked to their preacher to lead them, by example and precept, into that experience. What is the existing condition? In a few places the "second blessing element" may be disturbing the peace, but throughout the greater portion of the church the subject of holiness is carefully avoided. Should one appear before almost any Annual Conference, and ask the questions quoted above, a truthful answer would be: "We do not know whether to groan after growth in grace, perfection, or second-blessing perfection; so we are not groaning after any." Should the same question be presented to church members, two answers would be given. The majority reply would be: "We know nothing about it, and are not interested." The minority reply: "We suppress our deepest longings, because the church is divided, and we get no teaching. We desire to be led into the highest possible Christian life."

The spirit of error has injected into the church this controversy about sanctification, and the result is a stand-still, as far as seeking after holiness is concerned. As it appears to most people,

The whole thing seems unnecessary, for whether the preparation for any spiritual experience be long or short, the conscious realization of it must come in a moment.

This is the first division of the subject.

Second: What is the belief of the church concerning the office and work of the Holy Ghost?

Bishop Hoss is known and respected by the entire church as a learned and sincere man. He may fairly be considered as representing the dominant sentiment of the church. In his sermon on "Regeneration" the Bishop said many things for which all will thank him, but on the subject of the office and work of the Holy Spirit, his utterance is not clear and satisfying. He may feel like saying that he can not be expected to satisfy every stupid person who reads his sermon. The position is taken that the deliverances of the dignitaries of the church on doctrinal points ought to represent correctly the belief of the church, and to satisfy its members; otherwise, true leadership is lacking, enthusiastic following ceases, and right progress is barred.

Bishop Hoss said: "It is to the fact of sonship, and that alone, that the witness of the Spirit is specifically borne, though it is doubtless true, in a general way, that the Spirit illuminates all the work that he performs in believers' hearts. The claim is often put forth by unbalanced and fanatical believers that they have the witness of the Spirit to this, or that, or the other frame, or state, or experience. Such a claim, having no support except the testimony of the people who make it, is not to be admitted as valid, though it may be perfectly sincere. It is very easy for uninstructed persons to mistake the vagaries of their own minds for the voice of the Spirit."

Regarding other than sonship experience: "As I read the Scriptures, they contain no direct statement and no suggestion to the effect that the Spirit ever bears any express testimony thereto. Possibly, I may have read amiss. If so, I desire to be instructed out of the Book itself."

Of growth into holiness: "The Holy Spirit superintends and sustains it from beginning to end. It is not an exaggeration to say that the whole sphere in which the renewed man lives and moves is the sphere of grace. He does all things in the Spirit. The later stages of his religious life are even more distinctly supernatural in their character than the initial period."

The important point, the elusive point, which one tries to catch and fasten down, is this: Does the Bishop believe, does the church hold, that all the guiding, teaching, revealing power of the Spirit is bound up in and limited to the one thing of witnessing to sonship? Or, on the other hand, when he says the renewed man lives and moves in the sphere of grace, does all things in the

Spirit," does the Bishop mean to say the renewed man has no conscious knowledge of the Spirit's work in his soul; that the Spirit merely "illuminates in a general way," and that for a renewed man to claim to be taught, led, directed by the Spirit, save in the witness to sonship, is the vagary of an uninstructed mind?

Is the Christian to expect and to seek direct, personal, definite leading by the Holy Spirit? Or may he—to be orthodox—expect merely an indefinite, impersonal, general illuminating? The presumption of instructing a Bishop of the church is disclaimed, but a few remarks may be made after the manner of feeble folk.

The office and work of the Holy Spirit were set forth by the Lord himself. His words are not to be superseded by those of the apostles.

St. John xvi, 13, 14: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Here it is specifically stated that the Spirit is to tell believers the things of Christ. Is not this witnessing? If not, it is something better. A witness merely relates what he has seen or heard. These verses carry the meaning, not only of telling, but also explaining.

Verse 15: "All things that the Father hath are mine: therefore, said I, that he shall take of mine, and shall shew it unto you."

St. John xv, 26: "He shall testify of me."

In none of these verses is anything said about witnessing to sonship only, but, on the contrary, "all things" of the Father and the Son are to be communicated to the believer by the Spirit. Are not these things spiritual states or experiences?

As St. Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

St. John xiv, 16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." "Ye know him, for he dwelleth with you."

Does Bishop Hoss intend to say that the Holy Spirit can dwell and be in a man without testifying to or teaching the man of that holy indwelling? Or is it the "vagary of an uninstructed mind" for a man to claim the abiding, indwelling of the Holy Spirit?

It is a point about which the church can not afford to be uncertain. The Holy Spirit will not be in or lead persons or churches who do not specifically recognize and honor his presence. True, the

doctrine of the personal, definite leading of the Spirit is liable to be abused. Its professors might go to extremes and commit folly. So it was in apostolic times. Every tenet of the faith was misunderstood; even the Lord's Supper was abused; yet no article of belief was surrendered on that account.

Is the church magnifying the office of the Holy Spirit, or keeping it in the background? It may be impossible to reconcile opinions as to sanctification, but on this subject of the work of the Holy Spirit there ought to be no difference, and this is the vital point.

Says Rev. Andrew Murray: "I desire to say it in deep humility, that in the theology of our churches the teaching and leading of the Spirit of truth, the anointing which alone teacheth all things, has not the practical recognition which a holy God demands, which our Savior meant him to have."

"When the standard of spiritual life in a church is sickly and low; when neither in the preaching of the Word, nor in the testimony of believers, the glorious truth of an indwelling Spirit is distinctly proclaimed, we must not wonder that even where God gives his Spirit, he will be known and experienced only as the Spirit of regeneration."

"The Spirit's work in convincing of sin and of righteousness, in his leading to repentance and faith and the new life, is but the preparatory work. The distinctive glory of the dispensation of the Spirit is his divine, personal indwelling in the heart of the believer, there to reveal the Father and the Son. It is only as Christians understand and remember this that they will be able to claim the full blessing prepared for them in Christ Jesus."

"While the need of the Holy Spirit's teaching is, in a general way, willingly admitted, it will be found that neither in the teaching of the church, nor in the lives of believers, has this blessed truth that practical and all-embracing supremacy which he wisdom and spirit of this world will still assert their power."

"If the leaders of our church thought and church councils were all fully conscious of the fact that in everything that concerns the Word of God and the Church of Christ and the work of saving love to be done on the earth in the name of Christ, it was meant that the Holy Spirit should have the same distinct and supreme place of honor that he had in the Church of the Acts of the Apostles, surely the signs of that honor, given and accepted, the marks of his holy presence would be clearer, his mighty works more manifest."

It is modestly suggested that the Bishops and other clergy might promote the spread of scriptural holiness by devoting more attention to this subject, "for if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

"Oh, grant that throughout Thy church the fullness of the Spirit may be sought and found, may be known and proved. Lord Jesus, our glorified King, oh, let Thy church be full of the Holy Ghost! Amen!"

LAYMAN

A Sympathetic Audience.

The success of the Sunday morning's or night's service does not entirely depend upon the man in the pulpit; it is partly determined by the congregation to whom he preaches. The reason so many services fall short of what they should be, or what we expect them to be, is because the congregation expects the minister to do the whole thing.

Now, let us consider this question frankly and fairly: Can not the congregation do much toward making each preaching service a good and helpful one? And when we use the word "congregation," do not shift the burden to "the others," but see if you, yourself, do not need to carry a part of it. Apply what is said to self.

The congregation needs to be deeply in sympathy with the minister. They should go to the church, not in a critical spirit, or in an indifferent mood, as if the man in the pulpit is on trial, or is going to say something that does not concern them, but, rather, they should go there in a humble, reverent, and receptive attitude, and in a spirit of prayer, that the preacher may be so directed by the Holy Spirit as to say those things which will be the most helpful to each individual in the house. What a difference the two attitudes would make on the service! The first would come away from the church dissatisfied, and glad the hour was up, while the other would leave greatly benefited, and really sorry the services had closed. And what of the minister? To the one congregation it is hard, very hard, to speak, while to the other it is an easy and delightful task. Why, there are some congregations we preach to which makes the preaching unpleasant and a burden to us; on the other hand, we have congregations to preach to whom it is easy and quite a pleasure, all because of a difference in their attitude and interest.

How hard it is to preach to an unsympathetic, critical audience; an audience which you feel has no prayer for you as you try to reveal the truth to them—an indifferent, almost lifeless body for you to awaken and move in half an hour, or such like. And even when you know there are two or three critical individuals in the audience, you are greatly hindered.

The minister, as he stands before you in the pulpit, is striving to put you in touch with God, to instill into you the truths which, taken and assimilated, will make life a pleasure and joy, to show you how to reach the highest and noblest in this life—a foretaste of the life beyond. It is not, therefore, to be asked whether or not his sermon came up to the standard as a literary production; were his gestures appropriate; was it oratory. The paramount question should be, "How can I make what he has said helpful in my life?" The minister, earnest and sincere, is the last one with whom you should find fault and criticize, for in all that congregation there is no one, probably, more in-

terested in your welfare than he is. He is not up to the average as a preacher? Then he needs all the more your sympathy and prayers, for by these he will grow strong. From the weakest speaker you can get one or two helpful points, at least, if you listen to them for that purpose.

How many in the average congregations, Sunday morning or night, as they sit in their seats before or during the service, breathe just a word of prayer for the minister in particular, or the service as a whole? Or, if not this much, even give their closest attention, with an earnest desire to get some benefit from it? A few do we know; but are there many? Do you? Or are you one of the fault-finding, cynical kind?

No, the success of the service is not entirely dependent upon the man in the pulpit. You, as a member of the congregation to whom he speaks, partly determine it. When the congregation, as a whole, or even a large part, gives a close, prayerful attention, showing a sympathetic interest, the service will be sure to quicken and inspire every soul there, and the weakest preacher will preach with great force and ease.

Attend every service with this resolve: "I am going to get something helpful from that sermon, if it's to be gotten," and then note the result.

C. VARNER.

Montrose High School.

AN APPEAL.

To the Readers of the CHRISTIAN ADVOCATE:

While making an appeal to the Methodists of Mississippi, I hope, reader, you will regard it as made especially and directly to you. Montrose High School is the only high school in the State owned and operated by the Methodists of the State. Montrose is an old school center, having had a school for sixty-four sessions. Montrose was formerly an inland village, but now it is a new town on the M., J. and C. R. R., thirty five miles north of Laurel, and sixteen south of Newton. A new two story, up-to-date brick building is needed for the school. The people here, although of moderate means, have responded liberally to secure this new building. As we desire a school plant worth at least six thousand dollars, we ask the Methodists of this district and of the State to assist in this enterprise for the church.

Our church has attempted to correlate its schools, and has been greatly hindered for the lack of high schools. No part of our educational system needs strengthening so much as our high schools. It is needed as a link between the graded school and college. It is also needed to prepare teachers for the rural schools, to fit boys for college, and to prepare them for practical life.

This part of our educational system is now receiving the consideration of our wisest educators in the schools of our land under the title of "Secondary Schools," and our church can not afford to make less than an aggressive move on this question.

Having been appointed financial agent for the school, I now appeal to

the Methodists of the Forest district, and also of the State, for a three-thousand-dollar contribution for this, the only high school in the State owned by our church. Remember, it is much more difficult to start an enterprise than to continue it after it has once been started; hence, what you do, let it be done at once. The building will be a two-story brick building of modern architecture. We want it ready for occupancy by the fifteenth of September. We desire a contribution from each one proportionate to his ability. I shall expect a response and a contribution from you as an evidence of your appreciation of this department of Christian education.

Yours fraternally,

WALDO W. MOORE.

Prof. A. D. McVoy.

RESOLUTIONS.

Resolved, 1. That the faculty and student body of Whitworth College have heard with profound regret the sudden and sad news of the death of Rev. A. D. McVoy, long an educator of young ladies in Alabama, Mississippi, and Louisiana, and father of Miss Bessie McVoy, our respected and beloved directress of music.

2. That we pray that our Heavenly Father will give the needed strength and consolation in this hour of trial.

3. That copies of this resolution be furnished for publication in the NEW ORLEANS CHRISTIAN ADVOCATE and the Whitworth Clonian, and a copy be furnished Miss McVoy.

Whitworth College, April 12, 1905.

North Mississippi Conference Epworth League.

This body will convene in the city of Starkville, Miss., June 13-15. First session at 8 p. m. All the preachers of the Conference, members of the Epworth League Board, presidents of Leagues, and one delegate for each ten members of the League, I suggest, shall be eligible to seats in the Conference. Special attention of the preachers is called to "Young People's Day," with the earnest request that a collection be taken at that time for League purposes, and that half of the collection be sent to B. P. Jacob, Grenada, Miss., for the benefit of the Conference work.

Please, brethren, let us make this occasion a great blessing to our young people in North Mississippi.

T. W. LEWIS, Pres.

BEN. P. JACO, Sec. and Treas.

Notice.

NORTH MISSISSIPPI CONFERENCE.

We are glad to welcome the Mid Year Missionary Meeting to Winona, May 24.

1. Those who expect to attend must be sure to send me their names not later than three days before May 2

2. We must know the day and train on which you arrive, so we can meet you.

3. No night trains will be met after 9 o'clock. The Methodists of Winona will do all in our power to make the meeting a good success. Command us, and we will do our best.

J. A. BOWEN.

Winona, Miss.

When life's autumn comes, women, worn out by the burdens of motherhood, yet shrink from that second "change of life" which will banish these burdens forever. They fear a change in form, in feature, in personal attractiveness. Such fears are largely warranted by the effects which this change produces in many women. But no woman need let these fears fret her.



Those who have used Dr. Pierce's Favorite Prescription do not suffer from the change of life either in face, form or feelings as do other women. This fact is due to the intimate connection of the general health with the health of the organs peculiarly feminine. By preserving the health of these organs, and relieving the system from the debilitating drains, ulcers and inflammations which sap its health, "Favorite Prescription" paves the way for this natural change to come in Nature's way, without the loss of capacity to please others or personal inability to enjoy life.

"Your 'Favorite Prescription' brought me safely through that difficult period, called 'change of life,'" writes Mrs. Mary Ensminger, of 344 E. Ankeny St., Portland, Oregon. "This change made a very unpleasant disturbance through my entire system. I had hot and cold flashes, sick headaches, became excited, frustrated, nervous and irritable. My appetite was fitful and for days I was unable to eat a fair meal. My aunt recommended me to try Dr. Pierce's Favorite Prescription and it made a great change for the better. Within two weeks the unpleasant feelings had disappeared. I have a husband and eight children so have the care of a large family but was able to attend to my household duties without any difficulty and passed the period without any more trouble. I can recommend your 'Favorite Prescription' as a grand medicine for women."

You may be willing that somebody else shall say that their baby is "just as good" as yours, but you don't want that baby substituted for yours. Let dealers say what they like about other medicines being "just as good" but don't let them substitute anything for "Favorite Prescription." It is absolutely unequalled.

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Special Offers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEESON, Pres.

Meridian, Miss.

Woman's Board of Home Missions.

The seventh annual meeting of the Woman's Board of Home Missions of the M. E. Church, South, was held in Court Street Church, Montgomery, Ala., April 14 to 20. The opening devotional exercises were conducted by Miss Belle H. Bennett, president, with Scripture reading, prayer, Apostles' Creed, and singing of a hymn.

There were present Dr. J. A. Rice, pastor of the church; Dr. Cox, pastor of Dexter Avenue; Rev. M. H. Holt, presiding elder of the Montgomery district; Dr. Dickenson, and many other ministers. There were more than a hundred prominent women, representing the different Conferences, as delegates or visitors, from all over the Southern Methodist Church. Many of them are earnest, thoughtful women, who are consecrating their lives as deaconesses, missionaries, and teachers.

There has been an advance in all lines of work during the past year. Total membership reported, 43,300; total cash receipts \$74,574.31; City Missions, by voucher, \$18,446.09; grand total, \$93,020.40.

There were three sessions held daily. Luncheon was served at the church. The Methodists of Montgomery, Ala., will long be held in grateful memory for the generous hospitality extended to each one who was privileged to attend the Seventh Home Mission Board meeting of the M. E. Church, South.

Dr. C. F. Reid, superintendent of Chinese and Japanese work on the Pacific coast, was unable to attend this meeting, but submitted a written report, which is full of hope for the future. Dr. Reid believes "that the most potent factor for the Christianization of China is the Japanese missionaries." Bishop Galloway (in this connection) told of the wonderful conversion of an entire family of Japanese noblemen, and of their power for good now being exercised in Japan. "If such men as these can be turned out, I would urge that every request of Dr. Reid be granted," said the Bishop.

Miss Mary Bruce, superintendent of Cuban work, reported schools at Key West, Ybor City, and West Tampa, Fla.; also Italian night-school, numbering forty-nine students. The mountain schools include the Sue Bennett Memorial, in London, Ky.; Brevard, North Carolina, and Greenville, Tennessee.

Mrs. W. H. Johnson, superintendent of Rescue Home and Training-school, at Dallas, Texas, told of this Christ-like work, and narrated many encouraging instances of lives restored by repentance and faith in One who said: "Thy sins be forgiven thee. Go, and sin no more."

The "Vashti Home," located in Thomasville, Ga., where homeless girls between ten and sixteen years are received and cared for during this dependent and dangerous period, is now the property of the Woman's Home Mission Board. This is preventive work.

City Mission work was reported from Kansas City, Birmingham, St.

Louis, Nashville, Richmond, New Orleans, Louisville, Macon, Dallas, Texas; Jacksonville, Fla.; Atlanta, Ga.; Augusta, Portsmouth, Va.; Thomasville, and Savannah.

In all these reports the great cry is, "Oh, for more trained workers!" "The harvest is white, but the laborers are few."

The Parsonage and Home-Mission Society gave \$14,679.49 to parsonages last year—the largest sum ever granted in the same length of time.

Mrs. J. H. Yarborough, superintendent of the Supply Department, sent 779 boxes, valued at \$22,333.66, last year.

Miss Mary Helm, editor of Our Homes, official organ of the Woman's Home Mission Board, reports that the subscription list numbers 10,016 subscribers. One thousand dollars was donated to the boys' dormitory at the London School last year—the earnings of the paper. Miss Helm reports Our Homes in a good financial condition now, but urges the establishment of an endowment fund for the paper to fall back on, under extraordinary circumstances.

It was sincerely regretted that Mrs. E. T. Cook, Superintendent of Press Work, declined re-election. The vacancy was left to the Executive Committee of the Board to fill.

Miss M. L. Gibson, of Kansas City, reported on the Scarritt Training-school. Miss Gibson has been the principal since its foundation, eighteen years ago. Many who are now engaged in city missionary work received their training under the guidance of this faithful teacher.

Miss Mabel Howell is the teacher of sociology in the Scarritt Bible and Training-school. She is thoroughly fitted for this position, and in closest touch with the young life of the church. Three deaconesses graduated this year, and twelve will be ready for consecration next Spring.

A number of applications for trained workers were presented from City Mission Boards, pastors, schools, etc.

Rev. Mr. Sexton, pastor of Central Church, Galveston, Texas, took the trip to Montgomery, Ala., for the specific purpose of making an earnest plea for a deaconess. He said the population of Galveston was 34,000, of whom 22,000 are Catholics, 1,500 Jews of wealth and influence, and 5,000 negroes. He urged the Board to consider the claims that Galveston had above more favored cities, and send them a deaconess. A member of his church was willing to pay all the necessary expense to carry on the mission work in Galveston. All will be glad to hear a deaconess was assigned to the brave band of workers in Galveston.

Dr. H. S. Bradley, pastor of Trinity Church, Atlanta, conducted the daily devotional hour. His subject was, "The Beatitudes—The Master's Blesseds." Dr. Bradley also delivered an address at night on "Evangelization."

Dr. O. E. Watson, of Spartauburg, S. C., was also on the programme. His subject was, "Mill People of the South."

Bishop Charles B. Galloway preached the annual sermon on Sunday morning, at 11 A. M. His text was Matt. xx, 26, 27. At the close of the sermon Bishop Galloway announced the names of the deaconesses to be consecrated: Miss Mabel Kennedy, of St. Louis; Mrs. Mary Newman Carr, of Birmingham, Ala.; Mrs. Marian Ivey, Franklin, Texas. Miss Belle Bennett, president of the Woman's Home Mission Board, presented the candidates. They stood immediately in front of the altar rail. The hymn, "More love to thee, O Christ," was sung by the congregation. Then followed the responsive reading, after which the Bishop led in prayer, and then charged the candidates on their new duties. At the close of this address the candidates and congregation knelt for a few minutes of silent prayer, and then united in singing:

"Take my life, and let it be
Consecrated, Lord, to thee."

After the hymn was sung the congregation arose, and the candidates remained kneeling, while the Bishop prayed for the Holy Spirit to descend upon them; then, taking each by the right hand, said: "I admit thee to the office of deaconess in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The congregation was dismissed with the benediction.

Sunday afternoon an immense congregation assembled to hear Rev. Julius McGath, D. D., of Georgia, the Southern Methodist missionary to the Jews, speak on work among them. Dr. McGath, who was a Jew, has been converted to the Christian faith. He made an eloquent and stirring appeal for his people. He said some people think the Jewish missionary movement is useless, but the command of the Savior was, "Go, preach my gospel to every nation," and that command can not be ignored. He told of good results attained by Jewish missionaries in England.

Miss Bennett presented the work of the Woman's Home Mission Board at Dexter Avenue Church on Sunday night. Bishop Galloway presided. Miss Bennett gave an exhaustive review of the work and its needs. At the conclusion the Bishop appealed to the congregation to provide means to carry on this work. Three hundred dollars was raised, and five scholarships to the Scarritt Bible and Training-school for deaconesses.

Invitations for next Board meeting were received from San Antonio, Texas; St. Louis, Mo.; Asheville, N. C. Asheville, receiving the largest number of votes, was the place decided upon. After singing, "Go, labor on; 'tis not for naught," Miss Bennett made a very impressive parting talk to the members of the Woman's Home Mission Board, and Dr. Rice closed with prayer and benediction.

Mrs. F. A. Lyons.

The following are some of the facts about the society:

STATISTICS FROM 1885 TO 1905.

Number of members.....	43,300
Receipts for connectional work.....	\$ 494,421.77
Receipts for local work.....	\$ 770,453.11
Total receipts.....	\$1,264,875.88
Number of parsonages built and aided.....	1,689
Money donated to parsonages.....	\$ 156,129.85
Value of supplies distributed outside of receipts above stated.....	\$ 100,913.01
Number of day-schools supported.....	8
Number of night-schools supported.....	5
Number of pupils enrolled.....	1,530
Number of missionaries and teachers employed.....	82
Number of City Mission Boards.....	24
Number of Rescue Homes and Doors of Hope.....	2

SOME FACTS FROM 1904-05.

The society gave \$14,679.49 to parsonages last year—the largest sum ever granted in the same length of time. Sent 779 boxes of supplies, valued at \$22,333.66.

Mountain Schools—Susan Bennett School, London, Ky. Enrolled 348 students. Income from fees, \$4,800. Thirteen teachers.

Brevard Industrial School, Brevard, N. C. Enrollment, 127. Six teachers.

Cuban Schools—The three schools for Cubans enrolled 483 children.

Italian Night School—49 students.

Chinese and Japanese Schools—Four night schools. Enrolled 226 students. Nine teachers employed.

Dallas Mission Home—The Home accommodates 40 inmates, and many were turned away last year. Six teachers are in charge.

Paine Annex, Augusta, Ga.—Industrial work begun at Paine for negro girls, with 150 girls in the classes.

City mission work carried on in 24 cities, 40 missionaries being employed. Total cash receipts for the general treasury for all purposes amounted to \$74,574.31; vouchers for city mission work, \$18,446.09; reports of local work, \$160,115.56. Grand total, \$243,135.96.

VALUE OF PROPERTY OWNED BY THE SOCIETY.

Schools for Cubans, at Tampa, Fla.....	\$ 8,000
Sue Bennett Memorial School, at London, Ky.....	34,000
Rescue Home, at Dallas, Texas.....	15,000
Ruth Hargrove Institute, at Key West, Fla.....	11,000
Paine Annex, Augusta, Ga.....	7,000
Rebecca Sparks Deaconess Home, Waco, Texas.....	2,500
Homer Toberman Deaconess Home, Los Angeles, Cal.....	10,000
Grand total.....	\$37,500

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in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

Chesterfieldian Manners.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.



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New Orleans Preachers' Meeting.

The meeting at Algiers was a great success. From beginning to end the services were largely attended. Bro. Vaughan, the faithful and beloved pastor, was assisted by Dr. H. G. Davis. The church was greatly revived. Thirty-one united with the church.

From all the churches come encouraging reports of the Easter services. Churches were all beautifully decorated. Fine music a special feature. Large collections taken. Carrollton raising \$1,900 for new parsonage. Many new members received.

Louisiana Avenue Church starts with the Easter services into a revival meeting. Dr. J. P. McFerrin will do the preaching. A great outpouring of the Spirit is expected.

Bro. Craddock is soon to begin a meeting at Dryades. Dryades seems to be taking on new life in every phase of church work.

Bro. H. N. Brown, pastor of Burgundy Street Church, was congratulated heartily at the Preachers' Meeting. One less of the "bachelor preachers."

The following was adopted by the Preachers' Meeting:

To the College of Bishops, M. E. Church, South:

We, the Methodist ministers of New Orleans, do respectfully ask that you return Bishop Morrison to the Louisiana Conference for another year. We ask this, not because any other of our loved and honored Bishops would be unacceptable to us, but because we feel that Bishop Morrison, living in New Orleans, and knowing the preachers and work as he does, can better serve us just now. Then, too, he has inaugurated certain movements in the Conference and city which, if not carried into effect, would greatly hinder our Methodism here. Therefore, we earnestly request his return to us for another year.

Topics for May and June to be discussed in the Preachers' Meeting:

May 8—Tainted Money: Should the Church Accept It? Led by O. G. Halliburton.

May 15—Preachers' Bible Study. Led by H. N. Brown.

May 22—Methods of Successful Pastors. W. W. Holmes.

May 29—Summer Evangelization in Parks. Led by E. P. Craddock.

June 12—New Books. Led by A. F. Vaughan.

June 19—Is Organic Union with M. E. Church Desirable? Led by Bishop H. C. Morrison.

June 26—Summer Vacation. Led by J. C. Sligh.

Oil Cure for Cancer.

Dr. D. M. Bye Co., the eminent Cancer Specialists, have cured hundreds of cases with their wonderful combination of Oils, originated and perfected by them. It is no experiment, but the result of twenty-five years' experience. Now in successful use ten years. Convincing evidence set forth in their new book, which can be had for the asking. Address Dr. D. M. Bye Co., Box 402, Dallas, Texas. (This is the office of the Originator.)

IS THIS THE PERFECT PAVING?

In the daily papers of the South, and of the country at large as well, the street paving question is being agitated again this spring. The havoc that winter frosts, hard spring rains and traffic have done to city streets makes the query, "Is macadam paving the cheapest after all?" both pertinent and general.

Every city is pretty well convinced, it would seem from their papers, that macadam had proved unsuited for streets in the up-town districts and for residential streets where there is much driving. And each municipality is looking to see what its neighbor is doing.

That macadam has good qualities which asphalt, granite blocks and brick do not possess is evidently admitted by the Southern press. So the search has been for some way by which the good footing and pleasant driving properties of the macadam might be secured without its dust and "raveling" propensities.

If macadam could be made waterproof and if the particles of stone could be permanently bound together, the perfect paving would be had. That is the pervading sentiment. Such a paving would not be slippery and uncertain like asphalt, nor would it be noisy and hard on horses like bricks and blocks.

Quite a number of cities are confident that they have found the solution of the street problem in the Bitulithic paving that has been used pretty generally over the east and north and to considerable extent in the south in the past few years. This Bitulithic has been given the most unqualified praise by officials in cities that have put it down. It was awarded the gold medal at the St. Louis Exposition and that city has paved its most fashionable driveways with it. The municipal journals tell of very extensive contracts that have been let for spring and summer work.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

MUL-EN-OL is not only an external remedy, but a speedy anti-spasmodic in all cramps, pains in the stomach, produced by indigestion or over-eating. It is for internal as well as external use, and is harmless to even a child.

Buy a Home at Henderson's Point,

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Where Health, Salt Air, Pine Ozone, Fish, Oysters and Aquatic Sports Are Free.

Henderson's Point is 54 miles from New Orleans, 86 miles from Mobile, on Louisville & Nashville R. R., having 15,000 feet frontage on Mississippi Sound and Bay St. Louis, in the County of Harrison, State of Mississippi. The property is owned by the Mexican Gulf Land Company, which has determined to develop it into a modern resort.

This is the only large tract of land on the Mississippi Sound available for such a purpose. Many things could be said as to the beauty and desirability of this famous plat of land, containing more than a thousand acres, with a high, dry sandy beach, where no breakwaters are required to protect it. Every lot sold carries with it bathing, boating and fishing privileges worth \$50.00 per annum. The waters abound with oysters, fish and crabs. With each lot is given a perfect and guaranteed title. The terms are easy. No taxes until payments are made in full.

In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

A LIBERAL PROPOSITION WHICH IS UNPARALLELED.

Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

The land is covered with beautiful shade trees and largely composed of high rolling land.

The owner is the Mexican Gulf Land Company, incorporated under the laws of the state of Mississippi, Capital Stock One Hundred Thousand (\$100,000.00) Dollars fully paid; is officered by well-known and reliable men, and is the owner in fee simple and free from all incumbrance of the famous Henderson's Point property.

Don't lose this opportunity. Write for booklet and map.

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MY LIFE IN CHRIST.

BY MRS. MARIA F. PIPEIN, DECEASED.

At the dawn of light, ere the rise of sun,
The work of my life, for the day, is begun:
I start it, through Christ, with an earnest prayer,
That strengtheneth me for each trial and care.
Through his eyes in my soul I can see the snares
That Satan's power so deftly prepares:
For unwary feet, as they carelessly tread
Aside from his way, where the nets are outspread.
Though hidden by flowers whose radiant hues
And toxicant perfumes enchantments diffuse:
Close clasping his hand as the path becomes steep,
Nestling close to his breast when griefs o'er me sweep.
Drawing light from his smile as the daylight grows dim,
Till I sink into slumbers watched over by him.
Aug. 19, 1892.

Sabbath Rest.

The institution of the Sabbath goes back to the twilight of time. It is introduced by the Mosaic hymn of creation at the dawn of human history. Christian art has depicted the creation on canvas, fatigued and with divine energy exhausted, seeking refreshment through sleep and rest. Such a conception belongs, of course, to the childhood of the human mind. We now know that the sun never sets on worshipping humanity, but always burns in zenith splendor somewhere above the homes of men. With submarine cables connecting all continents and the islands of distant seas, with world-wide markets, and all the news of battles at the antipodes furnished at the breakfast table, we now understand that the Sabbath is, in part, a matter of longitude. So that with our newly acquired empire in the East, we have two days in the week for Sunday. Rest is so generally preferred to labor that, in the long phrases of the Fourth Commandment forbidding the pious Hebrew to do any work himself or impose any task upon his slaves, his cattle, or the stranger within his gates, many have failed to notice the stern call to toil which the words of the text contain, "Six days shalt thou labor." It is easy to argue for a weekly day of rest on grounds apart from the authority of the church or Scriptures, and quite irrespective of the sanctity of religious observances. The economic wisdom of such an institution as Sunday is too apparent for controversy. In like manner it can be shown that labor is indispensable to the development of the highest type of human character; and that the necessity for toil, under which mankind in general is placed, is a kind and merciful arrangement of a benignant Providence. Labor is the basis of wealth. But labor is generally regarded as irksome and fatiguing, while leisure is welcomed as affording an opportunity to cultivate the graces and amenities of life—

its hospitality, its arts, letters, and religion. But in a scientific, no less than in a moral sense, toil is a blessing. There is, we know, a merciful ministry in evil, in sickness, bankruptcy, and bereavement, teaching us lessons of self-control through the fierce discipline of sorrow. Ease, rest, and contentment, are strangers in these latitudes, and are found only in the lazy life of the tropics, where the bread fruit drops into the lap of indolence, and the natives are drowsily dreaming away the centuries. In toil we forget ourselves and the narrowness of selfish ambitions; in toil we forget our griefs and pains, and think only of doing our present duty well. Employment of active faculties is so necessary to health and happiness that we demand it for the convict in a felon's retreat, and impose it upon the saint who has made sure of salvation and entered into his heavenly home. The divine injunction calling man to toil thus accords with the dictates of reason and the teachings of experience. Aye, more than that, for Christ, our Master, has given to labor undying glory through His own work in the carpenter's shop at Nazareth. May not the humblest of us be like Jesus in this, if in nothing else, that throughout the whole of life we may be content to be about our Father's business?—Ocean Grove Echoes.

Cinder and the Hat.

As Cinder walked into the parlor on his way to the softest chair in the room, he was surprised to see a strange-looking object lying on the floor.

It was Dorothy's new leghorn hat, trimmed with pink rosebuds and white silk ribbon; but Cinder did not know just what to make of it, for he was only a kitten.

Slowly he crept up to the queer-looking thing, and, putting out one gray paw, touched it softly—then he jumped back. Perhaps he feared that it would bite.

But the big hat with the pink rosebuds never moved from where it lay on the floor. Cinder came nearer and sniffed at the pretty buds and the green velvet leaves.

Then he started toward the big easy-chair. After all, the queer thing was not good to eat. But a breeze, coming through the open window, fluttered the white silk bows till they seemed to be alive. And Cinder pounced on the hat—maybe it was made to play with.

He clawed the ribbons and worried the pink rosebuds, tearing them with his sharp teeth and chewing the rubber stems, while the poor buds nodded helplessly.

Cinder forgot about the easy-chair and became so excited in his

play that he dragged the hat around the room, kicking it and biting it, crushing the crown, making slashes in the pretty bows, and scattering the pink rosebuds over the carpet.

When the kitten tired of playing with the hat he curled up like a gray ball in the crumpled crown and went to sleep.

"Sakes alive!" cried Aunt Elinor, as she came into the parlor, "where did Cinder find this old hat?"

Dorothy was with her.

"Why, Aunt Elinor, it's my new leghorn hat. O, dear! O, dear!"

"But how did Cinder get your hat, Dorothy?"

"I guess, auntie, it must have been on the floor."

"Didn't you hang up your hat?"

"N-o-o, I just came to the door and flung it in. I didn't s'pose that anything could happen to it in the parlor. Can't you straighten it out, Aunt Elinor?"

"No; it can never be worn again; I shall put it in the rag bag," said Aunt Elinor, as she picked up the ruined hat. "You know, Dorothy, I have told you again and again not to throw your things about."

"But I forgot to hang it up. I was in such a hurry to play," answered the small girl.

"Well, this will be a good lesson; it will help you to remember."

And that is the reason why little Dorothy had to wear her old brown sailor hat to the party the next afternoon.—Reformed Church Messenger.

Lift the Latch.

"I was visiting," said Arnot, "among my people in the wynds and closes of Edinburgh. I stood away back and looked up at the high house to see whether Betty Gordon, an aged saint of God, was at home. I knew that she was at home this sign: that her little flower-pots were out upon her window sill, that the blind was up. I knew Betty was in, for when she went away she carefully took in the flower-pots and pulled down the blinds."

"I knew that she was poor and needy, but she trusted God; and I was so glad that somebody had given me some money that morning to give to the poor. I put aside Betty's rent for a month in my pocket and went into the close, climbed up the winding stone stairs to Betty's door; I knocked. At first I knocked softly, but there was no answer. Then I pulled the bell, but there was no answer. Then I knocked louder, but there was no answer. At last I said: 'Betty forgot to pull down the blinds, and she has gone out, leaving her flower-pots there. What a pity!' Then I went down the stairs."

"The next morning I went back and knocked at the door. After a little waiting Betty came and opened it."

"O," she said, "is it you, Mr. Arnot? I am so glad to see you! Come in!" There were tears in her eyes, and a look of care.

"I said, 'Betty, woman, what are you crying for?' 'O,' she said, 'Mr. Arnot, I am so afraid, I am so afraid of the landlord. He came yesterday and I had na the rent, and I dinna open the door, and now I am afraid of his coming; for he is a hard man.' 'Betty, what time did he come yesterday?' 'He came between eleven and twelve o'clock,' she said. 'It was twenty-five minutes to twelve.'"

"Well," I said, "it was na the landlord; it was I, and I brought to you, Betty, this money to pay your rent."

"She looked at me, and said: 'O, was it you? Did you bring me that money to pay my rent, and I kept the door shut against you, and I would not let you in? And I heard you knocking, and I heard your ringing, and I said, That is the landlord; I wish he would go away. And it was my ain meenister. It was my ain Lord who had sent ye as His messenger, and I would na let ye in.'"

That is just like some sinners. When Jesus is knocking at their hearts they treat Him as if He were a hard landlord, and will not let Him in. O, let me beseech of you, receive the Saviour.—Current Anecdotes.

Duty Before Pleasure.

"Say, Tom, we are going fishing down at Bear Creek to-morrow; don't you want to come along?" Ned put his hands in a coaxing manner on his friend's shoulders, as the two walked out of the school gate Friday afternoon.

"What time are you going to start?" Tom asked, with hopeful interest. "If you are going late in the morning or any time in the afternoon, I can go."

"Well, Bear Creek is pretty far, so we are going to start before breakfast. I am awfully sorry, but can't you come, anyway?"

Tom shook his head regretfully. "I should like to go, but you see it is Saturday, and mother has only me, so I think I ought to stay at home and help her. I always do, and she depends on me. Saturday is work day, not play-day, at our house," he continued, with a half smile.

"Well, can't she let you have just this one time?" asked Ned, unconvinced. "You never go with us, and we all want you to come ever so much."

"Mother would let me go all right, but I don't feel as though I

ought to. Don't you see, there are so many little things to do, and I am the only one to do them, so I guess I had better not go. Tell the boys that I thank them just the same," said Tom, as he walked up the front steps.

The next morning the young fishermen went off before the sun was well up, and Tom was not with them. Out in the woodshed he was cutting and stacking the wood for the next week, and a little later he brought the great basket of provisions from the grocery store; and then he carried the eggs to Mrs. Simonds, who lived away on the other side of town; and then he helped his mother in a hundred little ways with things about the house, as she was busy with her Saturday house-cleaning.

Judging by his happy face, when mother smiled and called him her "helpful Saturday boy," he did not waste much time regretting the sacrificed fishing trip.

I wonder if there are not some other boys as helpful as Tom? I hope there are, because the mothers of "helpful Saturday boys" are so happy.—Weekly Welcome.

The bell in the parsonage rang. Master Harold went to the door and found a couple, evidently from the country. "Is the pastor at home?" asked the young man. "Yes," said Harold. "Do you want to get married?" "That's just what we are here for," replied the bridegroom. "Well, come right in then," said the boy, ushering them into the parlor. "I'll tell papa and mama. She'll be awful glad to see you, for she gets the money. I heard her tell pa this morning she hoped some folks would come soon because she wants a new hat."—New York Press.

Holly Springs District Conference.

Programme for the Holly Springs District Conference, to be held at Olive Branch, May 9-11:

TUESDAY MORNING.

Education. R. H. B. Gladney, M. Franklin, A. A. Martin, J. J. Miller.

AFTERNOON.

Sunday-schools. Lester Fant, M. Davis, C. M. Henry, C. H. Curd.

Epworth Leagues. R. A. Clark, H. W. Mannon, Tom Banks, J. W. Strickland.

WEDNESDAY MORNING.

Foreign Missions. R. H. B. Gladney, B. C. Grey, James Porter.

Relation of the American Bible Society to Foreign Missions. R. M. Davis.

Domestic Missions. W. R. Williams, J. H. Ingram, W. G. Mosier, A. W. Langley.

AFTERNOON.

Spiritual State of the Church. A Revival of Religion. What Is It? Why Needed? How Promoted? J. R. Roberson, J. W. Roberson, J. E. Gant, D. M. Floyd, J. W. Poston.

THURSDAY MORNING.

Finances: The Best System for Securing the Most Liberal Contributions to Church Purposes. T. J. Wilson, L. A. Rather, H. W. Whitnell, W. A. Boone, J. J. Stevenson, J. R. Roberson.

AFTERNOON.

Passage of character of local preachers, report of Examining Committee, election of delegates to Annual Conference, selecting the place of holding the next District Conference.

EXAMINING COMMITTEES

For License and Recommendation—James Porter, T. J. Wilson, H. W. Whitnell.

For Orders—R. M. Davis, W. R. Williams, R. H. B. Gladney.

EUGENE JOHNSON, P. E.

Notice.

The Natchez District Conference will be held at Centreville, April 27-30, inclusive. Thursday, the twenty-seventh, will be given to the Missionary Institute, for which a full programme has been prepared.

Let us have a full attendance of preachers and laymen, and let daily prayer be offered for the presence of the Divine Spirit throughout the entire session.

The pastors will please arrange to remain through the Sabbath. All local preachers are expected to be present with written reports.

B. F. JONES, P. E.

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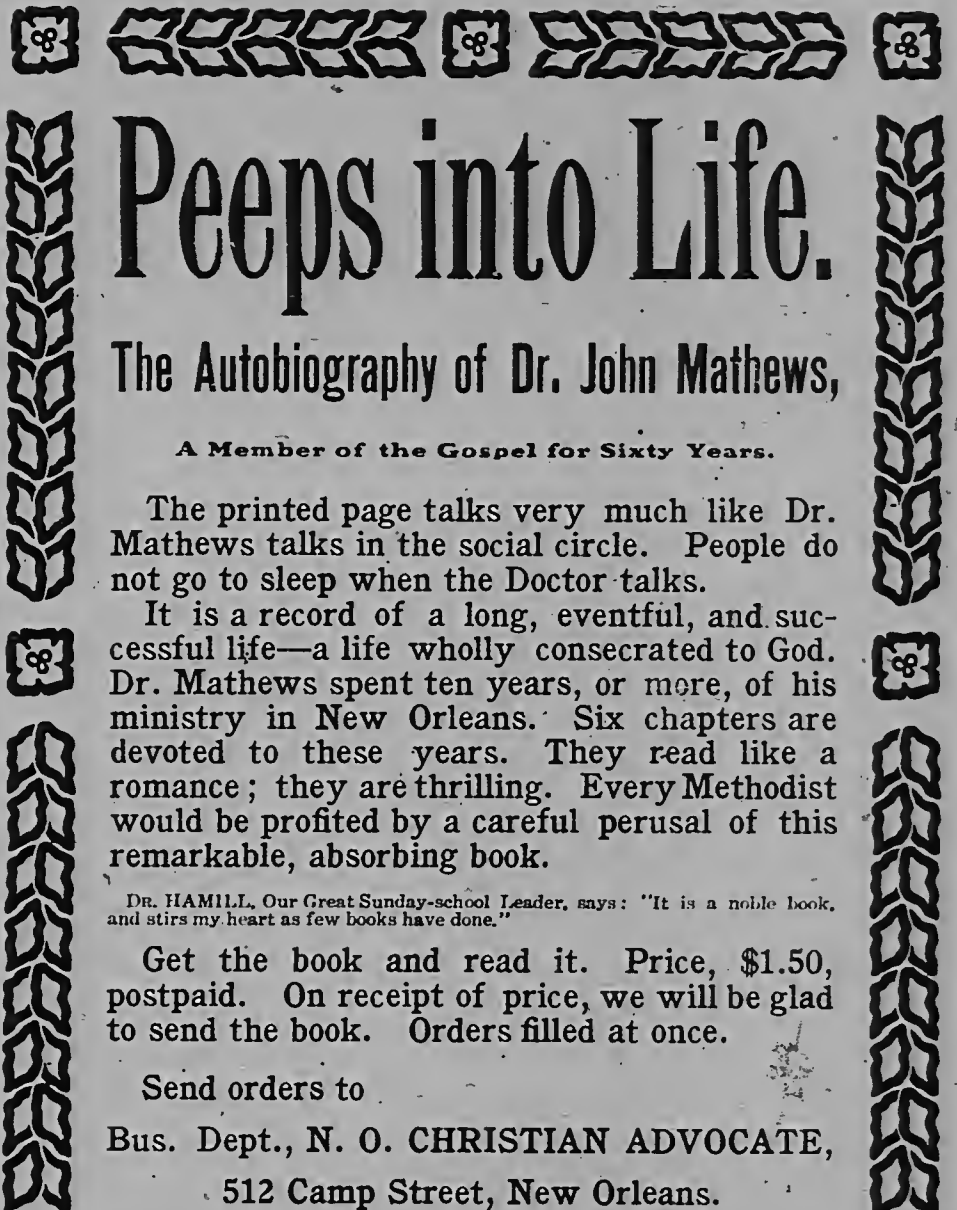
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Christian Advocate

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, April 27, 1905.

THE RESURRECTION OF CHRIST.

The resurrection of our Lord is the greatest fact of human history—the one infallible proof of his divinity and Messiahship. It confirmed his disciples in the truth of all that he had ever claimed for himself. Had he not "risen as he said," then all their hopes had remained buried in his grave. Those who had gathered around him as disciples confidently believed in his word, and had no thought that he was in anywise subject to death. They said, "We trusted that it had been he which should have redeemed Israel," but when he was crucified, their faith was destroyed, and their hopes were blasted, and every man went about his own business. News of the resurrection called them together again, and for forty days Jesus was with them, comforting them, and "opening their understanding, that they might understand the Scriptures." There was never again among them any doubt of his "eternal power and godhead."

Saul of Tarsus at this time was not a believer. It was not until after our Lord's ascension that he came to know Christ. A miraculous manifestation of his presence was required to bring this to pass, for, whatever may have been his knowledge of the life and work of Jesus up to the time of the crucifixion, of which we have no account, he certainly did not believe that Christ had risen from the dead. As a well-informed man, interested in all that pertained to Israel, he was obliged to know much of Christ—his preaching, his claims to Messiahship, and how he had stirred the people. He knew, of course, that Jesus had been crucified at Jerusalem, and now that he was reported to be alive, and his disciples "turning the world upside down," he felt called to put an end to this doctrine that was destroying the faith of his fathers. Not until the vision near Damascus was he convinced that

Jesus, the "prophet mighty in deed and word before God and all the people," was truly alive. Here Jesus met him face to face, spoke to him, and showed him his glory, and he was constrained to acknowledge the crucified and risen Lord. "And straightway he preached Christ in the synagogues, that he is the Son of God." And this persecutor became the foremost defender of the faith.

What Saul of Tarsus believed and preached in regard to Christ and the resurrection is definitely set forth in his epistles to the Corinthians. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles. And last of all, he was seen of me also, as of one born out of due time."

Observe: The apostle speaks of these things as literal occurrences—the resurrection being as literal as the death and burial of Christ. As witnesses of these facts, he names the apostles, a multitude of brethren, and himself. What he saw in the vision near Damascus was the literal, living, but glorified body of the Son of God. Taking as a standpoint the resurrection of Christ, the apostle proceeds in his essay to say some things to the Corinthians to correct a false doctrine that had crept in. Some among them had said, "There is no resurrection of the dead," but the doctrine long entertained by the Jews, and which Paul believed even before he became a Christian, he now confirms by the resurrection of Christ, who, as the second Adam, and representative of the human race, had "become the first-fruits of them that slept." "If there is no resurrection of the dead"—that is, if such a thing is not possible—"then is Christ not risen," for, being a member of the human, like the human race, it would be impossible for him to rise from the dead. His conclusion is: "If Christ be not risen, then is our preaching vain, and your faith is also vain," and men who testify

that God raised up his Son, whom he raised not up, if so be that the dead rise not, "are found false witnesses of God." And worse than this, "believers are yet in their sins, and they also which are fallen asleep in Christ are perished."

The sum of all is, the resurrection of Jesus Christ is the basis of our hope of redemption from the grave. Jesus himself said, "Because I live, ye shall live also." He lives and reigns above, and every faithful believer shall rise and reign with his ascended and glorified Lord—not in flesh and blood, but in bodies vitalized, spiritualized, and made like unto the body of the Master. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God that giveth us the victory through our Lord Jesus Christ!"

THE OBLIGATIONS OF BRETHREN.

The Scriptures place all Christians on perfect equality. Jesus said: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." This identity of nature is suggestive of identity of interest. God's family, like the human family, is one, bound together by common ties which can not be disregarded without violence to Christian sense and duty.

In a sense every Christian is his "brother's keeper"—bound to look after his interests, and to protect, as far as possible, his good name. "Look not every man on his own things, but also on the things of others." This apostolic injunction does not mean that a Christian is to be "a busy-body in other men's matters." That is strictly forbidden. The exhortation was intended to check, or correct, any spirit adapted to lead Christians into the selfish enjoyment of their own things to the utter neglect of the needs of others. This is possible even in good and honest men. We call to mind more than one man met in the course of life who was lavish in expenditures on himself and family, but who, beyond what he contributed to the support of his pastor—a small amount for one of his means—he gave practically nothing. We could not say of him as Uncle Simon Peter Richardson said of a rich, but

close fisted old Georgia farmer, "He had no religion." He was religious, but the feeling of benevolence had never been developed. He had not learned that he was in anywise responsible for his brother's well-being, either temporal or spiritual.

In the matter of brotherly obligation, the Scriptures are expressive. They relate to both body and soul. "Do good to all men, especially to them who are of the household of faith." "Do good, be rich in good works, ready to distribute, willing to communicate." One with an open eye and a willing hand will have no trouble in determining how best to meet these requirements. Under no circumstances can he close his eyes to the needs of a suffering brother without sin. In spiritual things he is under quite as strong an obligation to guard and help a brother as in temporal things. "Brethren, if any of you be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." "Bear ye one another's burden, and so fulfill the law of Christ." We take it that these directions are to be complied with literally.

St. Paul impresses the same lesson in another way. He tells us that the Church is made up of many members with different gifts, but that all are one in Christ, and "every one members one of another." So thoroughly are Christians one in Christ that "if one member suffers, all the members suffer with it, or if one member be honored, all the members rejoice with it." Injury inflicted on any part of the human frame will be felt throughout the whole body, no matter how small the injury may be. The body of Christ is equally as sensitive. That which hurts one Christian will hurt another. The shaft of slander that lays one Christian low will pierce a whole community with sorrow. If one Christian falls into sin, and brings shame to himself, his sin will make a whole Church blush.

These facts bind Christians to love and fellowship one another, and to guard zealously each other's character. A Christian's character should be as safe in his brother's keeping as in his own. If it is not, then the brother who wrongs his brother, or suffers another to do it in his presence, forgets his obligation, and thus brings reproach upon his Master. Much evil might be averted by a brother who, with a timely word of caution, or defense of an absent member, stops the tongue of gossip or boldly denies a false or unjust accusation.

Nothing is better adapted to

min the cause of Christ in a community than dissensions and quarrels among brethren. The unity and good fellowship prevailing among members of several denominations can not always counteract the evil wrought by the bickerings and hard feelings and scandalous conduct of a set who are at enmity among themselves. Brothers and sisters in Christ are bound by the very relation they sustain to Christ to love each other, and to seek by all means possible to advance each other's interest. If they do not, they lack the essential element of religion, and all their profession amounts to nothing. St. John says: "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

A recognition and practice of brotherly obligations throughout the Church would soon evangelize the world.

Burning of Vanderbilt University.

The burning of the main building of Vanderbilt University one day last week was a great calamity. The building cost \$125,000, the destruction of which, together with furniture and valuables, involves a loss of about \$200,000, with insurance a little over \$100,000. The loss of the great library, containing about 30,000 volumes, is irreparable. The University is near the close of the term, and the work will not stop. Of course, the great building will be replaced with another, but as the Annual Meeting of the Board of Trust is so near at hand, no steps will be taken in the matter until that time. So states a press dispatch.

PERSONAL.

Rev. W. W. Williams has just moved into a new thousand-dollar parsonage at North Carrollton.

Rev. C. D. Atkinson, of Plaquemine charge, called this week. Bro. Atkinson reports 10 additions on profession of faith since District Conference, and large congregations.

Rev. W. S. Shipman writes: "Our wide-awake superintendent at Shaw is arranging for an excellent Children's Day service. We are planning and working for a great revival."

Bishop Galloway delivered his lecture on Lamar at Carrollton, Miss., last week by special invitation of the local Camp of Confederate Veterans for the benefit of their monument fund.

A meeting beginning with the Easter service, is in progress at Louisiana Avenue. Rev. Jno. P. McFerrin, D. D., of Nashville, Tenn., is assisting the pastor, Rev. O. G. Halliburton.

Rev. D. E. Kelly writes us that "our people at Bogue Chitto say that the congregations are larger than they have ever been. We have much to encourage us at both Pearlhaven and Bogue Chitto."

We thank Rev. J. R. Jones for a kind invitation to attend the Jackson District Conference, which meets May 9, at Flora, Miss. We would be glad to attend, but an engagement at that time in another direction will deprive us of the pleasure.

Just as we were about to go to press last week, we received notice of the death of Brother F. P. Jenkins, of Aberdeen, Miss. Brother Jenkins was a warm friend of the editor and of this ADVOCATE. His loss is great, and we extend to his bereaved family our prayers and sympathy in this dark and trying hour.

Young People's Missionary Conference.

KENILWORTH INN, ASHEVILLE, N. C.,
JUNE 23.

The Young People's Missionary Conference, which met at Lookout Mountain last year—July—was a spiritual force of great value to every worker present. The information gathered was the freshest and most accurate obtainable. Ideas of presenting the subject of "World-Wide Missions" at your own door, as well as across the sea, were to be absorbed in the very atmosphere.

To be present was to be thrilled with a deeper spirit of consecration, a burning desire for service, and a peculiar longing for all the young people of the church to be present, that they, too, might catch the spirit of service and consecration.

The Conference this year is to be held at Kenilworth Inn, Asheville, N. C., June 23 to July 3. No League or Sunday-school could make a better or more paying investment than to send a representative. No pastor, Leaguer, or Sunday-school worker, could fail of the greatest good to the Conference, their local work, wherever or of whatever character, as well as much personal good, by attending this Conference.

Invest, and your interest will multiply.

Further information gladly given by writing Rev. J. W. Shackford, Nashville, Tenn.

R. P. NEBLETT,
Field Worker North Miss. Conf. S. S. Board.

An Appeal.

I write to ask the preachers and praying people of the Conference to pray for an outpouring of God's Spirit upon the people of Holly Springs. The three Protestant preachers begin a meeting here the thirtieth of April. Unless we get help from the people who know God, and from the Holy Spirit himself, we will be in a bad fix. Again I say, pray for us; and let the preachers write us to that effect. Yours,

R. H. B. GLADNEY,
Holly Springs, Miss., April 22, 1905.

Crowley District.

DEAR BRETHREN: Please send names of those who will be reasonably sure to attend the Crowley District Conference, June 8-11. We expect all for whom we provide entertainment to remain over for Sunday.

A. W. TURNER, P. C.

Alexandria District Preachers' Meeting.

BUNKIE, LA., APRIL 26 AND 27.

To Those Who Expect to Attend—

DEAR BRETHREN: The opening service of the Preachers' Meeting will be conducted by Bro. Sheppard on Wednesday, April 26, at 9 o'clock A. M. It would be more convenient for you all, and more convenient for those who expect to meet you at the train, if you could come on Tuesday, the twenty-fifth; otherwise, you will arrive at Bunkie at 12 or 1 o'clock at night, or miss the opening session. Those who will come down from toward Alexandria can arrive at 11 o'clock A. M., Tuesday. Those who will come up from toward New Orleans can arrive at 1 P. M., same day, and you will be rested and ready for the meeting Wednesday morning. We shall expect you on Tuesday, in the day-time.

Bishop Morrison has been invited, and we hope to have him with us.

R. H. GREEN.

Bunkie, La.

New Books.

Smith & Lamar, Book Agents of the Methodist Episcopal Church, South, Nashville, Tenn., have just published an edition of the Choctaw Lexicon by the Rev. Dr. Allen Wright, deceased; and of the Choctaw Grammar by the Rev. Dr. Cyrus Byington, and edited by Dr. Brenton. Both of these books have been carefully revised and edited by T. L. Mellen, of the Mississippi Conference, under authority of the Board of Missions. The two books may be had for 60 cents—40 for the Lexicon and 20 for the Grammar. No other edition will ever be published. Order of the Rev. Dr. W. R. Lambuth, Nashville, Tenn.

T. L. MELLEN.

Special Notice.

The Board of Missions of the North Mississippi Conference is unsparing in its efforts in preparing for Mid-Year Meeting at Winona, May 2 and 4. The presiding elders, and those serving the mission charges of the Conference, are urged, all of them, to attend the meeting. The Board is expecting the most interesting and profitable session in its history. To this end those who have places on programme are urged to be present, and loaded to the muzzle, for the occasion. The Board is anxious to see and know more of the men representing it in the difficult charges the Conference.

H. C. MOREHEAD,
Sec'y pro tem.

Itta Bena, Miss., April 21, 1905.

Notice.

Please let all the pastors of the Jackson district send me names of all delegates and visitors expecting to attend the District Conference, which will convene at Flora, on ninth of May. We welcome you to our town, and hope that your stay with us may be both pleasant and profitable.

Let us pray for a successful meeting, and for the presence and power of the Holy Ghost.

Fraternally, J. R. JONES.
April 21, 1905.

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Centreville, Miss.

DEAR DR. BOSWELL: We have re-organized our League here with sixty members, and more to join. Our congregations are large, and we had over forty out at prayer meeting a few nights ago. We have let the contract for a new kitchen, dining-room, pantry, and bath-room, to be added to the parsonage, and work will begin, as soon as the material can be put on the ground.

We are looking forward to the District Conference with great expectations of a good time. Our people are glad to have the Conference meet here with us. Our Sunday-school has more than doubled in membership, in the last two months. We are looking and working and praying for a great revival some time during the early Summer.

Of course, we are expecting you at the District Conference. The ADVOCATE gets better all the time, and I am arranging double the number of subscribers in this charge in the near future. Your brother,

W. H. SAUNDERS.

Notice.

To the Members of the Vicksburg District Conference—

DEAR BRETHREN: We are prepared to entertain you, and will expect all the laymen with us, as well as the preachers. Our hospitality will be yours unstintingly; so don't fail to come. We need a revival at Utica. Will you bring the revival power with you? Let me urge that all preaching be of the revival order. The Conference will open May 3, and close May 7. Yours fraternally,

J. T. LEGGETT.

Utica Miss., April 21, 1905.

Notice.

Let all who expect to attend Epworth League Conference at Starkville, June 13-15, send names to Rev. H. S. Spragins not later than twentieth of May, if possible. We hope to have a large attendance. We would be glad to have representatives from churches which have no Leagues.

T. W. LEWIS.

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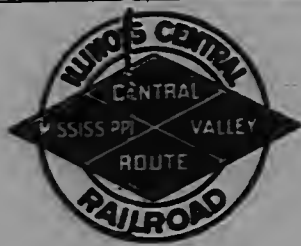
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Vicksburg & Natchez Express	7:00 a.m.	5:50 p.m.
Bayou Sara Accommodation..	9:40 a.m.	4:00 p.m.

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Preachers' Institute and Sunday- School Institute for Forest District.

The Preachers' Institute for For-
est district will be held at Newton,
Miss., May 31, 1905. The opening
sermon will be preached by Rev.
W. W. Graves at 7:30 P. M., May
30.

SUBJECTS FOR THE INSTITUTE.

1. The Ideal Sermon—Its Prep-
aration and Delivery. Paper by
W. J. Dawson; discussed by J. M.
Massey and T. H. King.

2. Pastoral Work—Its Impor-
tance and Best Methods. Paper
by R. S. Gale; discussed by F. A.
Lane and C. C. Griffin.

3. The Need and Best Methods
of Enlisting the Entire Member-
ship of the Church into Active
Service. D. P. Bradford, J. S.
Parker, W. W. Moore.

4. How Can We Best Promote
the Interest and Usefulness of the
Prayer Meeting? W. W. Graves,
J. M. Lewis, J. J. Golden.

5. How Can We Best Instruct
the People in the Doctrines and
Usages of Our Church, and Culti-
vate Their Loyalty Thereto? M.
L. White, G. R. Ellis, T. J. O'Neil,
and others.

6. The Best Methods of Dealing
with Indifferent and Disorderly
Church Members. J. S. Parker.
General discussion.

The Sunday school Institute will
be held at Newton, Thursday, June
1, 1905. Opening sermon at 7:30,
May 31, by Rev. D. P. Bradford.

PROGRAMME.

11 A. M.—H. Mellard.

1. What Are the Qualifications
of a Successful Sunday-school
Superintendent? Paper by P. D.
Hardin; discussed by A. J. Brown
and C. C. Griffin.

2. The Sunday-school with Ref-
erence to Teachers and Teaching.
Paper by T. H. King and W. W.
Graves, followed by general dis-
cussion.

3. The Teachers' Study Circle
—Its Importance. Paper by T. J.
O'Neil; discussed by Dr. I. Miller,
W. H. Lane, and Jos. W. Thomp-
son.

4. The Teachers' Meeting—How
to Conduct it; Its Place in the
Sunday school. Paper by W. W.
Moore; discussed by J. L. Red and
J. C. Long.

5. The Doctrines and Polity of
the M. E. Church, South, in the
Sunday-school. Paper by G. R.
Ellis; discussed by T. B. Cottrell
and J. M. Lewis.

6. The Sunday school as to Mis-
sions and the Sunday-school Mis-
sionary Society. J. J. Golden, R.
S. Gale, and T. H. Harrod.

7. Decision Day—What Is It?
How to Prepare for It, and How
to Make It a Success. H. M. L.

lard, J. V. Bennett, and W. W.
Morse.

8. The Use of Maps and Black-
board Drills in the Sunday-school.
—Practical Illustration. Mrs. J.
S. Parker, Mrs. T. H. Harrod, and
Mrs. W. B. Richardson.

9. How to Use the Various
Lesson Helps in the Sunday-
school to the Best Advantage.
T. B. Cottrell, S. D. Miller, and T.
H. Selby.

10. The Relation of the Pastor
to the Sunday-school. J. W.
Thompson, H. C. Henig, and John
Randle.

11. The Relation of the Sunday-
school to the Church. W. W.
Morse, A. A. Breckinridge, and
F. A. Macheson.

12. The Sunday-school and the
Quarterly Conference. W. H.
Lane and J. C. Long.

Sermon at 7:30 P. M. by J. S.
Parker.

Notice.

The Woman's Home Mission So-
ciety of the North Mississippi Confer-
ence will hold its Annual Meeting in
Cleveland, May 7-10. Delegates will
please send their names promptly to
Mrs. R. P. Walt, Cleveland, Miss.
They must also be careful to provide
themselves at starting-point with cer-
tificates that they have paid full fare.

MRS. E. W. FOOTE, Pres.

MRS. A. C. YEAGER, Cor. Sec.

Home Mission Call.

The thirteenth annual meeting of
the Woman's Home Mission Society
of Louisiana will be held in Shreve-
port, May 4-7.

Reduced railroad rates (one and
one-third) have been secured on the
certificate plan. All ministers are
invited to be present.

Names of officers, delegates and
visitors should be sent to Mrs. J. B.
Foster, 1636 Fairfield Ave., Shreve-
port.

MRS. F. A. LYONS, Pres.

MRS. E. R. KENNEDY,

Cor. Sec.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.

New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.

McDonoghville, Rev. G. S. Roberts, McDonogh-
ville, La.

Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytania street;
Phone 329 (uptown).

Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.

Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. O. G. Halliburton, pastor; resi-
dence, 3125 Camp street.

Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1422
Harmony street.

Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).

Algiers, Laverne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.

Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Euterpe and
Felicity; Rev. E. P. Craddock, pastor; residence,
1720 Dryades street.



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MACBETH, Pittsburgh.

Verona, Miss.

DEAR DR. BOSWELL: As it has been a good while since I wrote you, I will talk with you a little to day. I have had some affliction this Winter, but am doing finely now. Am filling my regular appointments at Verona; have had a very hard Winter; and as nearly all my class mates are gone, and we were boys together, I want to tell how these folks have treated me.

Last Monday night, after I had retired, they came to my home, broke in, and gave us a good pounding. They pounded with flour, sugar, coffee, hominy, salmon, butter, raisins, jelly, soda, and things too numerous to tell, which they threw at us, and then left us. I would not have said anything about this, but this is the third or fourth time they have done us that way since we have been here, and nobody said a word; so I just thought I would tell my friend all about it, and see what he will say.

May God bless you and the good old ADVOCATE!

Fraternally, M. D. FLY.

Harriston Charge.

DEAR DR. BOSWELL: Our second year on this work has opened nicely, and everything seems to be moving smoothly. Our first quarterly meeting was held at Cane Ridge on March 25 and 26, and it was a most enjoyable occasion. Despite the fact that our people had suffered the administration, the previous year, of a "home-raised" pastor, they received, in addition, this year a "home-made" presiding elder, not only with the Christian fortitude always exhibited by them, but also with the most manifest tokens of gladness. Bro. B. F. Jones' father was for many years a staunch friend and an official member of Cane Ridge Church, and Bro. Jones himself was converted and joined the church here, and it was this Quarterly Conference that gave him license to preach, and sent him out into the Master's harvest. His return after these years, as presiding elder, is naturally enough a great pleasure, not only to his mother and sisters—among the best friends of our church here—but to the entire community as well. So, while quarterly meeting is always a great occasion with us, it was unusually happy this time. What "mattered" it if the

older members called the presiding elder "Buddie," and the pastor "Sonny," we had a good time, and had no reason to feel aught but pride in our home-made "elder."

I should like to mention our very helpful use of Dr. Hamil's "Methodist Drills" with our young people. I do not know how we can more successfully get before our people the essential facts in Methodist history, doctrine, and polity, than by the use of this excellent booklet. I have taken fifteen minutes of an afternoon prayer meeting each week for this exercise, with very encouraging results.

We have had thirteen additions since Conference, with no fear of "the unlucky number."

We have four live Mississippi Conference pastors engaged for four meetings during August and September, and are working and praying for the increase of His kingdom.

Yours cordially,

H. B. WATKINS, P. C.

Lorman, Miss., April 7, 1905.

High Up in the Tennessee Mountains, from one to two thousand feet above the sea level, are located many delightful Summer Resorts, with the most picturesque surroundings, mineral waters in abundance, springs that never fail, and pure mountain breezes, insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding-houses vary from the elegantly appointed inn to the humble farm house, where the charms of country life may be enjoyed to the utmost.

About April 15 the Nashville, Chattanooga and St. Louis Railway will commence distributing a beautifully illustrated folder, giving a list of these resorts, and a brief description of each; also a list of hotels and boarding houses, with rates, etc.

Write for a copy before making your plans for the Summer. Mailed free upon application to

W. L. DANLEY,

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Home Mission Society.

The Home Mission Society of the Mississippi Conference will hold the eleventh annual meeting in First Church, Jackson, April 27-30. Mrs. R. W. McDonell, General Secretary, will be with us.

Names of Conference officers, delegates and visitors should be sent at once to Mrs. J. C. Cavett, North Congress street, Jackson, Miss.

Mrs. T. B. HOLLOMAN, Pres.

Mrs. C. R. MQUEEN, Rec. Sec.

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EPWORTH LEAGUE.

Address all communications intended for this department to HENRY G. HAWKINS, Editor, Brookhaven, Miss.

Bro. N. B. Harmon, of McComb City, says that the men who are doing most for McComb are men who are doing most for God and the church, adding that the Christian men of every town are the men depended upon by the town—doing the work and building our towns. He challenges the young men to name as many as thirty infidels whose names are in the world's history.

An Epworth League of fifty-three members was recently organized at Leakesville—Rev. D. Scarborough, pastor; and word comes from Centerville, Miss., that the League at that place has greatly revived in labors and interest—Rev. W. H. Saunders, pastor.

At the meeting of the Mississippi Conference Epworth League Cabinet held in Jackson during the Sunday-school Institute, it was decided that the official route to the Denver Conference would be via St. Louis and Kansas City. The round-trip ticket will cost from Jackson, Miss., \$31.60, and a double berth in sleeper all the way from Mississippi, \$4. It is thought that the Mississippi crowd will fill three sleepers, these three to start from different points, but to converge in St. Louis. The plan is to stop a day in St. Louis, and to make a stop also at Kansas City, where there will be some addresses delivered to the assembling crowds.

The president and secretary of the Mississippi Conference League, and the chairman of the Conference League Board, have sent out jointly the following message and exhortation:

To the Presiding Elders, Pastors, Epworth League Officers and Workers of the Mississippi Conference:

We have decided to observe May as rally month for the work of the Epworth League in our Conference, the purpose being the organization of

new Leagues, reviving dead ones, and the stirring up of the ones now existing to a greater degree of usefulness; also, to secure subscriptions to the Epworth Era.

Let us take for our motto, "Fifty new Leagues, Senior and Junior, and 500 subscriptions to the Era." We can accomplish this if we all will try. The literature (Constitution and By-Laws, Hand-Book, sample copies of the Epworth Era, etc.) necessary for organizing will be mailed free of cost upon application to Smith & Lamar, Agents, Nashville, Tenn. Would suggest that you get your literature at once, and put your young people to reading it. We urge the pastors to preach upon the League. We would ask that you especially stress:

1. The importance of the Junior League.

2. The need of trained leaders. (Seashore Epworth League Assembly a good place to develop them.)

3. That each Leaguer be a subscriber and reader of the Epworth Era.

4. That each League and charge elect a full delegation to attend the Conference at Meridian, June 5, 6, 7 and 8, 1905, and forward the names of their delegates to Robert F. Ormond, chairman Entertainment Committee, Box 515, Meridian, Miss.

The membership of the Conference consists of the following: (1) All presiding elders of the Mississippi Conference; (2) all preachers-in-charge of the Mississippi Conference; (3) all Epworth League presidents in the Mississippi Conference; (4) one delegate for every ten members of every Epworth League in the Mississippi Conference, provided that every League shall be entitled to at least one delegate; (5) as many as two delegates appointed by the pastor from any pastoral charge where there is no League.

Notice.

The Railroad Committee, State Epworth League Conference, Crowley, May 10-14, announces that a rate of a fare and a third for the round trip has been secured from the Southern Pacific, and Queen and Crescent railroad on the certificate plan. Be sure to get a certificate when you purchase ticket. In all probability, all Louisiana roads will make the same rate. Ask your agent if he has had advice to issue certificates. In the event that he has not, purchase ticket to first point on Southern Pacific, and there purchase ticket to Crowley, and get certificate.

J. V. CARTER, Pres.

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Fair.....	9

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D. M. FERRY & CO.,
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Vicksburg District Conference.

PROGRAMME AT UTICA, MAY 3-7.

WEDNESDAY EVENING.

Sermon by Rev. G. A. Guice.

THURSDAY MORNING.

Reports and discussions by the Conference of Sunday-school interests.

Sermon at 11 o'clock by Rev. W. A. Terry.

Evening—Discussion concluded, with report from Sunday-school committee.

Sermon at 8 p. m. by Rev. H. P. Lewis, Sr., followed by the sacrament of the communion.

FRIDAY.

Addresses, with discussion, upon the contents of Mr. Mott's book. Chapter I., Rev. G. A. Guice; Chapter II., Rev. I. L. Peebles; Chapter III., Rev. J. W. Campbell; Chapter IV., Rev. W. H. Lewis; Chapter V., Rev. Dr. T. B. Holloman.

Sermon at 11 o'clock by Rev. H. G. Moore.

Evening—Addresses concluded.

Address: Required—A Missionary Constituency. Rev. W. T. Griffin.

Sermon at 8 o'clock by Rev. M. M. Black.

SATURDAY.

Reports from pastors.

Sermon at 11 o'clock by Rev. J. H. Foreman.

Evening—Reports of committees.

Sermon at 8 o'clock by Rev. W. J. Ferguson.

SUNDAY.

9:30—Love-feast, led by Rev. H. P. Lewis.

Sermon at 11 o'clock.

Sermon at 8 o'clock by Rev. I. L. Peebles.

COMMITTEES.

Admission—Rev. T. B. Holloman, G. A. Guice, H. J. Moore.

Orders—Rev. J. T. Leggett, J. H. Foreman, W. H. Lewis.

Sunday schools—Rev. W. J. Ferguson, W. A. Terry, J. G. Cammack.

Missions—Rev. W. T. Griffin, J. W. Campbell, B. F. Omond.

Representatives from Conference Boards and from Conference educational institutions are invited and expected to be present.

Utica will be a cordial host. Each pastor is a special committee of one to bring with him the lay delegates from his charge.

W. H. HUNTLEY, P. E.

Marriages.

March 1, 1905, at the residence of the bride's father, Basin, Miss., by Rev. D. E. Vickers, Mr. James O. Woodward to Miss Edwina Helveston.

March 24, 1905, at the residence of the bride's parents, by Rev. W. H. Lane, Mr. J. B. Blackburn and Miss Mattie Lou Addy, all of Newton county, Miss.

April 20, 1905, at the Methodist parsonage, Decatur, Miss., by Rev. W. H. Lane, Mr. R. N. Massengale to Miss Mary Hensley, all of Newton county, Miss.

March 29, 1905, at the residence of the bride's parents, by Rev. W. L. Blackwell, Mr. Charlie Rabb to Miss Hattie Cavin.

April 12, 1905, at the residence of the bride's parents, by Rev. W. L. Blackwell, Mr. Laurence B. Haynes to Miss Leona Leak.

April 10, 1905, at the Methodist parsonage, Bay St. Louis, Miss., by Rev. Jas. G. Galloway, Mr. B. E. Dalrymple and Miss Mary Arnold.

April 12, 1905, at the parsonage in Olive Branch, Miss., by Rev. A. W. Langley, Mr. H. A. Robinson and Miss Maggie Gray, both of Pleasant Hill, Miss.

April 20, 1905, in the Methodist Church, Rayne, La., by Rev. W. D. Kleinschmidt, assisted by Rev. R. W. Vanghan, Rev. H. N. Brown, pastor of the Burgundy Street M. E. Church, South, in New Orleans, La., and Miss Clara Emily, daughter of Mr. and Mrs. N. C. Crandall, of Rayne, La.

The Brookhaven District Conference.

The Brookhaven District Conference will meet in the Methodist Church at Monticello, Miss., Wednesday, May 10, at 9:30 a. m. The opening sermon will be preached by Rev. R. Bradley at 11 o'clock, Wednesday morning, followed by the sacrament of the Lord's Supper, conducted by Rev. J. W. Sandell.

Wednesday evening will be devoted to Epworth League interests. Let every League in the district be represented. Dr. H. M. DuBose will be with us. He will deliver an address on the Epworth League work in the afternoon, and preach in the evening of Wednesday.

The following are the committees: Public Worship—J. N. Ware, B. A. Summer, J. H. Arrington. License to Preach—C. F. Emery, W. W. Simmons, L. Carley.

Admission on Trial—H. W. Featherston, H. P. Lewis, M. L. Burton. Deacon's Orders—L. W. Cooper, R. F. Witt, P. H. Howse.

Elder's Orders—W. C. Black, J. A. B. Jones, L. E. Alford.

Quarterly Conference Records—N. B. Harmon, B. F. Catchings, J. E. Carruth.

The Missionary Institute will not be held in connection with the District Conference. It will be held later. T. W. Adams, P. E.

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

How Epworth Organs are sent on trial

Intelligent and careful buyers want to know where they can get strictly reliable, high grade, sweet toned organs—and at the right prices.



Style 622—Parlor Queen

They want to avoid two mistakes;—paying too much for a good organ; or worse yet—getting a common, cheap toned organ at no matter how low a price.

Such people should send for our catalogue of Epworth organs. It explains how to get a satisfactory organ at the factory price.

We take pride in making extra fine toned organs. We are not willing to use cheap materials or to slight the work to cheapen the cost—as is commonly done.

We have a better way of reducing cost;—instead of *cheapening the making* we save from \$15 to \$40 in the selling.

Our plan of selling direct from our factory at the net factory price, thereby avoiding all that middle dealers' profit and traveling agents' expense, makes it possible for us to furnish you a much better and sweeter toned organ for the price you pay; that middle expense would have to come from somewhere, either out of the quality of the organ or out of the pocket of the buyer,—in either case a loss.

The only point against buying direct from the maker, is that the buyer likes to try the organ in the home before closing the bargain. Our new trial plan makes that point entirely satisfactory.

By this new trial-order plan, we ship organs on trial to responsible people anywhere in the United States, guaranteeing same to arrive without injury and to be found perfect and satisfactory, or returned to us at our expense of freight both ways. You may pay after trial,—cash or payments.

Our prices:—Style 622, a handsome parlor organ, is \$65.00; payable as follows: \$32.50 after organ arrives, and is approved, \$16.25 in three months, \$16.25 in six months.

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No need of drugs

Simply plenty of fresh water, Sanozol Soap and Lotion.

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Sufferers from Eczema will find in Sanozol Lotion and Soap a quick relief without stomach-destroying medicines. Sanozol Treatment is external, and, therefore, far superior to any other skin disease remedy on the market.

The daily use of Sanozol Soap will give to your face and hands a skin as near perfect as nature can make it. You do not have to wait months for results.

Lotion, \$1.75 a full pint bottle; half pint, \$1. Soap, 25 cents per cake or jar; Box, three cakes, 65 cents. Trial size Lotion, 25 cents. At drug-gists, or sent on receipt of price. For free medical advice, address

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T. F. GLENN.

April 18, 1905.

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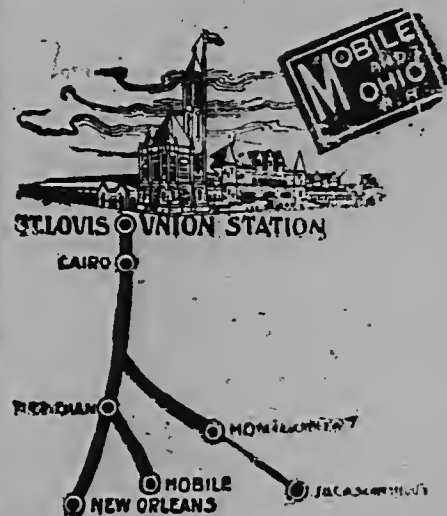
We have concentrated that delightful odor, TAN-YAN, in tablet form, and for 25 cents we will send you enough tablets to make two ounces of the exquisite TAN-YAN now so much used in New York Society. This perfume sells in New York Drug Stores at \$3.50 per oz. Heliotrope, Jockey Club, Rose and Violet Tablets also supplied. AGENTS WANTED.

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High Up in the Tennessee Mountains, from one to two thousand feet above the sea level, are located many delightful Summer Resorts, with the most picturesque surroundings, mineral waters in abundance, springs that never fail, and pure mountain breezes, insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding-houses vary from the elegantly appointed inn to the humble farm house, where the charms of country life may be enjoyed to the utmost.

About April 15 the Nashville, Chattanooga and St. Louis Railway will commence distributing a beautifully illustrated folder, giving a list of these resorts, and a brief description of each; also a list of hotels and boarding houses, with rates, etc.

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JOY OF OVERCOMING GREAT

There is something in the very consciousness that we are masters of the situation that confronts us, especially if it is difficult, that is a wonderful tonic, says O. S. Marsden, in Success. The sense of mastery, of victory, in what we undertake, is a perpetual uplift to life. It is a powerful tonic to ambition, a perpetual stimulus to endeavor.

A man feels larger every time he surmounts an obstacle which, perhaps, seemed insurmountable. There is a sense of added power in every victory, a feeling of enlargement at the very thought of overcoming.

A feeling of exultation thrills through the whole system when we have conquered; when we have proved ourselves masters of the situation. There is an exhilaration which accompanies the sense of victory that makes us long to undertake even harder things.

Achievement is not only a mental, but also a physical tonic. Thousands of semi-invalids and people who have been ailing for years have suddenly blossomed into health and vigor after some great success or good fortune has come to them which has changed an iron to a velvet environment. The feeling that the wolf has been banished forever from the door by some great effort of ours is a wonderful stimulant to the physical being.

After a man has struggled years and years, perhaps, on some invention, and has been balancing 'twixt hope and despair, suffering defeats and discouragements—barely able to keep his family from starving while he has been struggling to supply the missing link in his device—when the consciousness first dawns upon him that he has found the secret, that he has solved the mystery, and that henceforth all that has troubled and perplexed him is destined to be wiped away, that in place of the detraction, scorn and contempt which have been poured upon him as a crank, there will be admiration, praise and fame, the change wrought both in the physical and mental man is almost miraculous. The rebound makes a complete revolution in his life. Hope takes the place of despair, confidence of doubt, assurance of uncertainty.

ELEVEN LANGUAGES IN ALL

Probably no woman's college in the world teaches so many languages as the American college for girls in Constantinople, says a former teacher in that institution, in the New York Tribune. Seven modern and four ancient tongues, including Greek, Armenian, Bulgarian, Turkish, French and German, appear on the curriculum, and, though the classes in each may be small, a supply of literature in each one must be kept in the library, which makes the expense of maintaining the college considerably greater than it would be otherwise.

Other marked differences exist between an American college in the orient and one in the United States. The study of history and literature, for instance, is conducted under much more favorable auspices than can be obtained in a newer land, and is, consequently, much more interesting. There is an inspiration in living in a city with a continuous history of 2,600 years, of being descended from people of ancient splendor and of being near to the greatest countries of antiquity and in more or less close touch with modern explorations of their sites.

A student of history who has lived in Marash, near which city some of the remarkable Hittite remains have been exhumed, has her interest in the Hittite empire sharpened; a student of philosophy, taking up the work of Pythagoras of Samos, finds it more vivid because she has visited the island of Samos en route for college; Justinian and Constantine, as empire builders, mean much to a student who can go over the remains of old Byzantium, and the transcendent art of the Greeks is real to her who has seen the Alexander sarcophagus.

The crusaders are illuminated to one who lives in ancient Chrysopolis, who has visited Nicea, and who has seen the stone in Santa Sophia to the infamous memory of the old Venetian Dandolo, and what must the glories of Pericles and Plato of Vartan and Simeon, Chrysostom and David, Suleyman and Selim mean to those who speak their languages and of their races?

OFTEN GO OUT ON STRIKE

Both birds and beasts occasionally go on strike, according to observers. A herd of horses will bunch together, neglect their food, become restive, neigh and rub noses when in a field. The outcome is that the herd will not allow themselves to be harnessed and will chase and attempt to kick the attendants.

Female birds take tantrums and refuse to do the housework. They desert their nests and leave their eggs to become cold and barren. The male, naturally, becomes greatly concerned, but with the bird and beast creation the male will never attack the female, so there is no remedy. Warblers and starlings are given greatly to these strikes.

A species of black ants have little yellow ants which do most of their work for them. Occasionally the yellow species will go on strike. Their food supply is cut off, but if that does not avail the strikers are attacked or another lot of yellow ants are secured.

Even the rabbit is a hardened striker. In rabbit colonies, the stronger rabbits do most of the burrowing and as often as perhaps once in two years these become discontented and refuse to work.

Help Not Needed.

She—If you attempt to kiss me, I shall certainly scream for help.

He—But I don't need any help.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit.....	Mar. 18, 19
Columbus, Second Church.....	19, 20
Columbus, First Church.....	25, 26
Hebron.....	Apr. 2, 3
West Point.....	9, 10
Winstonville, at Hashuqua.....	15, 16
Crawford.....	22, 23
Starkville circuit.....	29, 30
Starkville.....	30, May 1
Shuqualak circuit.....	6, 7
Shuqualak.....	7, 8
Macon.....	13, 14
Brooksville circuit.....	18, 19
Cedar Bluff circuit.....	20, 21
Mathiston circuit.....	27, 28
Mayhew circuit.....	June 3, 4

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley, Main Street.....	Mar. 11, 12
Water Valley circuit, at Wyatt's Chapel.....	18, 19
Grenada station.....	18, 19
Pine Valley circuit.....	25, 26
Paris circuit, at Tula.....	Apr. 1, 2
Oxford station.....	8, 9
Coffeeville.....	12, 13
Water Valley, Wood Street.....	15, 16
Charleston.....	21, 22
Harrison circuit, at Bethel.....	22, 23
Tocopola, at Lafayette Springs.....	29, 30
Grenada circuit, at Sparta.....	May 6, 7
Pittsboro circuit.....	13, 14
Slate Springs, at Bently.....	20, 21
Minter City, at Minter City.....	27, 28

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station.....	Mar. 26, 27
Olive Branch.....	Apr. 1, 2
Holly Springs circuit.....	8, 9
Red Banks.....	15, 16
Byhalia.....	22, 23
Shawnee.....	26, 27
Waterford.....	29, 30
Potts Camp.....	May 6, 7
Myrtle.....	13, 14
Abbeville.....	20, 21
Bethel.....	27, 28
Ashland.....	June 3, 4
Randolph.....	10, 11
Pontotoc.....	17, 18
Mt. Pleasant.....	24, 25

District Conference at Olive Branch, May 9-11.

EUGENE JOHNSON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis.....	Mar. 12, 13
Hernando and Hines, at Hines.....	18, 19
Senatobia.....	25, 26
Coldwater, at Love.....	Apr. 1, 2
District Conference at Como.....	6-9
Como (Quarterly Conference).....	10
Cockrum, at Palestine.....	15, 16
Pleasant Hill, at Pleasant Hill.....	22, 23
Wall Hill, at Grub Hill.....	29, 30
Arkabutla, at Harmony.....	Fri. May 5
Longtown, at Davis Chapel.....	6, 7
Batesville.....	12, 13
Courtland, at Shiloh.....	13, 14
Tyro, at Emery.....	20, 21
Eureka, at Lovejoy.....	27, 28

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona.....	Mar. 11, 12
Aberdeen.....	19, 20
Amory and Nettleton, at Nettleton.....	26, 27
Shannon, at Center Grove.....	31
Verona, at Paimetto.....	Apr. 1, 2
Prairie, at Paine Chapel.....	8, 9
Buena Vista, at Buena Vista.....	15, 16
Hulkey and Wesley, at Union.....	22, 23
Tapelo.....	30, May 1
Montpelier, at Palestine.....	5
Elizay, at Roads Chapel.....	6, 7
Houston, at Houston.....	7, 8
Smithville, at Antioch.....	12, 13
Fulton, at Fulton.....	13, 14
Aberdeen circuit, at Pleasant Grove.....	18
Okolona circuit, at Thompson Memorial.....	20, 21
Nettleton circuit, at Shiloh.....	27, 28

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Harmony.....	Mar. 11, 12
Booneville station.....	18, 19
Iuka station.....	25, 26
Corinth circuit, at Box Chapel.....	Apr. 1, 2
Corinth station.....	2, 3
New Albany circuit, at Mt. Olivet.....	8, 9
New Albany, at Glenfield.....	9, 10
Kossuth circuit, at Bethel.....	15, 16
Ripley and New Hope, at Ripley.....	22, 23
Jonesboro circuit, at Ebenezer.....	25
Booneville circuit, at Oak Grove.....	29, 30
Guntown and Baldwin, at Pleasant Valley.....	May 4
Blue Springs circuit, at Belden.....	6, 7
Marietta circuit, at Marietta.....	13, 14
Mooreville and Sallito, at Mooreville.....	20, 21
Mantachie circuit, at Friendship.....	23
Belmont circuit, at New Valley.....	25
Burnt Mills circuit, at Forest Grove.....	27, 28

W. C. HARRIS, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood.....	Apr. 15, 16
Black Hawk and Acona, at Acona.....	20
Carrollton, at Coila.....	21
North Carrollton, at Longview.....	22, 23
Eupora and Maben, at Maben.....	29, 30
Vaiden, at Vaiden.....	May 4
Webb and Cherry Hill, at Webb.....	6, 7
Ita Bena and Sidon, at Sidon.....	13, 14
Ita Bena circuit, at Bi-Acre.....	14, 15
McNutt, at Sunnyside.....	18
Indianola, at Fairview.....	20, 21
Ruleville, at Ruleville.....	25
Vance, at Lambert.....	27, 28
Winona station.....	June 3, 4
Crenshaw, at Crenshaw.....	10, 11
Winona circuit.....	17, 18
Tom Nolen, at Lebanon.....	21
Mearhead, at Sunflower.....	24, 25
Mars Hill, at Hopewell.....	29

FRED H. DUNN, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

Shiloh, at Johns.....	Mar. 11, 12
Scott, at Lindsey Chapel.....	18, 19
Morton and Pelahatchie, at Pelahatchie.....	25, 26
Raleigh, at Trinity.....	Fri. 31
Trenton, at Gasque.....	Apr. 1, 2
Rose Hill, at Hopewell.....	Sat. and Sun. 8, 9
Lake, at High Hill.....	Wed. 12
Montrose, at Bay Springs.....	Quar. Conf. 13
2 p. m.; preaching, 7 p. m., Thurs.....	
Laurel, Fifth Avenue and Kingston.....	
Eastabuchie, at Mosels.....	Sat. and Sun. 15, 16
Ellisville.....	Sun. and Mon. 16, 17
Ellisville circuit, at Hebron.....	Tues. 18
Taylorville circuit, at Bay Springs.....	Wed. 19
Laurel, Main Street.....	Thurs. 20
Eucutta, at Boyles Chapel.....	Sat. 22
Vossburg and Heidelberg, at Sandersville.....	Quar. Conf. 23, 24
Newton and Hickory.....	Sat. and Sun. 23, 24
Harperville, at New Prospect.....	May 2
Walnut Grove.....	Sat. and Sun. 6, 7
Forest, at Pulaski.....	Sat. and Sun. 13, 14
Edinburg, at ———.....	Sat. and Sun. 15, 16
Indian Mission, at Tom Waiters.....	Mon. 15
Philadelphia, at Waldo.....	Tues. 16
Decatur, at ———.....	Sat. and Sun. 20, 21
Neshoba, at Cook's Chapel.....	27, 28

Preachers' Institute and Sunday-school Institute will meet Wednesday and Thursday, May 31 and June 1.

District Conference at Newton, June 2-4.

J. M. MORSE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian, Central.....	11 a. m. Mar. 12
Meridian, East End.....	7:30 p. m. 12
Meridian, Fifth Street.....	11 a. m. 19
Meridian, South Side.....	7:30 p. m. 19
Middleton, at State Line.....	25, 26
Enterprise, at Stonewall.....	Apr. 1, 2
Shubuta, at Shubuta.....	8, 9
Waynesboro, at Chicora.....	15, 16
Leaksville, at Leaksville.....	22, 23
Matherville, at Winifred.....	29, 30
Vimville, at Pleasant Hill.....	Wed. May 3
Daleville, at Bethel.....	6, 7
Lauderdale, at Lockhart.....	13, 14
Meridian, Seventh Avenue.....	Sun. p. m. 14
Chunkey, at Lost Gap.....	Tues. 16
Buckatuna, at State Line.....	20, 21
North Kemper, at Hopewell.....	27, 28
Pachuta, at Adams.....	Wed. 31
Binnsville, at Binnsville.....	June 3, 4
Porterville, at Chapel Hill.....	Tues. 6
DeKalb, at New Hope.....	10, 11
Wayne mission, at Cochran.....	17, 18

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—SECOND ROUND.

Tallulah.....	Mar. 19
West Monroe.....	26
Lake Providence.....	Apr. 9
Winnsboro.....	16
Harrisonburg.....	23
Waterproof.....	30
Floyd.....	May 7
Brookland.....	14
Gilbert.....	21
Rayville.....	27, 28
Bonita.....	28, 29
Mer Rouge.....	June 4
Monroe.....	11
Bastrop.....	

J. M. HENRY, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston.....	Mar. 12, 13
Homer.....	19, 20
Downsville, at Ebenezer.....	25, 26
Gibbs, at Oak Grove.....	Apr. 1, 2
Ringgold, at Allenton.....	8, 9
Lanesville, at Lanesville.....	15, 16
Viening, at Salem.....	22, 23
Farmerville, at Marion.....	25
Bienville, at Mill Creek.....	29, 30
Vernon, at Longdraw.....	May 2
Minden.....	5
Winfield.....	7
Jonesboro, at Dolson.....	9
Antioch.....	13, 14
Valley.....	16
Arcadia.....	21, 22
Lisbon.....	25
Haynesville.....	27, 28

The District Conference will meet at Athens, July 26-30. Preachers will have no other appointment for the fifth Sunday in July.

BRISCOE CARTER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield station.....	Mar. 19
Bon Ami station.....	19, 20
Provenal, at Shady Grove.....	25, 26
Pleasant Hill, at Rocky Mt.....	11 a. m. 27
DeSoto, at Curley's.....	Apr. 1, 2
First Church, Shreveport.....	9
Grand Canal, at Keithville.....	9, 10
Mooringsport and Greenwood, at M. Mooringsport.....	11 a. m. 11
Texas Avenue, Shreveport.....	15, 16
Pelican, at Benson.....	17
Ft. Jesup, at Ft. J.....	22, 23
Levellie station.....	23, 24
Hornbeck, at Holly Grove.....	29, 30
South Bossier, at Loyline.....	May 2
Spanish mission, at East Point.....	6, 7
DeRidder station.....	7, 8
Carson station.....	8
Many, at Fisher.....	8 p. m. 13, 14
North Bossier, at Emma.....	16
Benton, at Alden.....	20, 21
La Clote and Lake End, at Campobello.....	21, 22
Conshatta, at ———.....	11 a. m. 23
Wesley, at ———.....	11 a. m. 27, 28
Keatchie, at ———.....	11 a. m. 27, 28
Gilliam, at ———.....	8 p. m. June 11, 12
Zwolle, at ———.....	

District Conference at Coushatta, July 6-9.

J. P. MOORE, P. E.

(Continued on Eleventh Page)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

ROBT. D. BUCHANAN.

This dear young man in the morning of life has passed into the great beyond. How infinitely sad that one so full of promise should pass away, leaving only a beautiful memory to those who knew and loved him best! In St. Anthony's Sanitarium the end came after an operation for appendicitis. He was attending the medical college in Louisville, Ky., and would have graduated next year. His broken-hearted mother was beside him, and many of his college friends, loyal and true. Everything possible was done to save his life, all that science and skill in medicine could do, without avail. There were complications in his case that baffled his recovery. Robert was born in Floyd, La., twenty-one years ago next August, and was standing on the threshold of life, bright and lovable in disposition. He was the pride and joy of his home. He leaves a devoted father, his loving mother, and an idolized sister, in sorrow too deep for expression. They were so much to each other, there will never be a time in life when they will cease to think of him; but now he is at rest, he does not suffer any more, and everything in the new and wonderful life into which he has entered is bright and glorious and beautiful. Many incidents of his happy childhood days, and of his later years, crowd upon the memory of the writer to-day, and fill my eyes with tears, and my heart with sorrow, that his brave, bright life is ended here. He is removed from earth, with its fleeting joys and sorrows, to the peaceful rest of heaven, and heaven must be richer and brighter since his noble spirit has entered there. He was taken home for burial. The beautiful white casket in which his manly form reposed was covered with floral offerings from his college friends of the Kentucky University. An escort of his classmates accompanied his body to the train. Sorrow was visible everywhere. The bright sunshine seemed mockery when every heart was bowed in grief so deep. Farewell, dear boy; life's journey was short for you, but so full of happiness. We are loath to let you go, but since God, in his wisdom, hath called you, we must bow in submission to his will. May the Great Comforter be ever near to guide and sustain the deeply bereaved ones in this, the time of their greatest sorrow! M. L. H.

Mrs. MARIA PIPKIN, daughter of Soren Taylor and Mary Emerson Creed, was born in Augusta, Ga., July 18, 1831, and died at her residence at Darlington, St. Helena parish, La., Feb. 6, 1905. This truly saintly woman consecrated her life to Christ at a very tender age, and daily walked with God to the close of her long and lovely life. She received her first religious impressions from her pious parents, and first joined the open-communication Baptist Church, of which her father was an eminent divine. From him she inherited her fine mental and musical ability, and from her gentle mother the sweet womanliness of character that endeared her to all with whom her life was brought in contact. Truly, "to know her was to love her." On July 27, 1857, she was married by her father to Arthur S. Nevitt, of which

union there were born a little girl, who died very early, and a son, Arthur S. Nevitt, Jr., who still survives. Shortly after her first marriage she removed to Franklin, La., and there being no open-communication Baptist Church there, she transferred her membership to the M. E. Church, South, and to the end of her life remained a loyal and devoted member, sparing neither labor, pains, or means, to advance its interests. Her first husband died in 1865, and on Feb. 14, 1869, she was married to Judge Louis M. Pipkin, a prominent attorney and cotton planter of St. Helena parish. For about eight years they resided in New Orleans, where Judge Pipkin was employed in the government service. During this residence Sister Pipkin was a prominent member of Carondelet Street Methodist Church, where she was associated intimately with the imminent religious workers of the city. So efficiently did she labor, and so surpassingly beautiful was her life, that she was commonly called the "judge's little angel" by her lady co-laborers. At Franklin most of her literary work was done—work of such rare merit as to make those who knew her regret that the frail body was not equal to the demands of a literary life. As it was with her writings, so it was with her music—her frailty hindered the perfection of her powers; but so methodical and orderly was her life that she accomplished a vast deal. She had time for everything because no moments were wasted. Many poems of genuine merit came from her pen, and she played on almost any instrument with a masterly touch. To the very last she kept up with all that was best in music and literature. Her last illness was brief, but she had lived for so many years ready for the Master's call, that when it came, she felt no doubts or fears, even when she knew her feet were at the very edge of the valley of the shadow, for she also knew whose rod and staff would comfort her through to the bright glories beyond. Her only regret was that she must leave the husband she had loved so long and so well. The weather prevented her being laid to rest beside the mother and little girl who were so dear. Instead she sleeps in the old Clinton-Pipkin burying-ground, where are so many honored ones at rest.

H. B. THOMASON.

Mrs. JONNIE HIGGINBOTHAM, daughter of Mr. and Mrs. Sidney White, of East Feliciana parish, La., was born Dec. 9, 1868. Her parents dying when she was but a child, she was tenderly reared and lovingly cared for by affectionate relatives. At the age of twenty—on Feb. 1, 1888—she was happily married to Mr. Lawson Higginbotham, one of Morehouse parish's best and most honored citizens. To this loving union were born four children, three of whom survive. Together with her husband she joined the M. E. Church, South, in 1901 under the ministry of Rev. D. C. Barr, and lived a consistent Christian life, readily and cheerfully responding to all its claims. On April 3, 1905, after more than ten days of painful suffering with pneumonia, she sweetly fell on that long and dreamless sleep which kisses down the eyelids still. The loving husband and orphaned children sit in mournful sadness beneath the intense shadow death has cast over the once happy home, but theirs is not the sorrow of those who have no hope. "She is not dead, but sleepeth." In the presence of a large concourse of sympathizing relatives and friends tender hands laid her to rest in the family cemetery

to await the summon of Him at whose voice all that sleep in their graves shall awake with the never-fading beauty of perpetual youth. J. E. DENSON.

MARY ELLEN BAKER, wife of W. A. Baker, died at her home near Bethel Church, in St. Landry parish, La., on the ninth of April, 1905. At the time of her death she was forty-nine years three months and fourteen days of age. In her death, as in her life, was exemplified the graces and triumphs of the Christian faith. In early life she consecrated her soul to God, and became a member of the M. E. Church, South. A faithful wife, an affectionate mother, a loving, thoughtful friend, earth is poorer and heaven is richer since her departure. A large concourse of sympathetic friends, and the family connections of two generations, met at the old Bethel Church to pay a tribute of regard and affection when she was buried. The grace of God in Christ was manifested in tempering the grief of husband and children in that sad hour. May this abide with them continually until they shall meet and greet again on the other shore! S. J. DAVIES.

Winona District Conference.

We are deeply concerned that all delegates, who can do so, shall attend the Winona District Conference at Maben, April 27-30. A cordial hospitality will be accorded, and the conditions will justify a special effort to be present. Our "Renovating Committee" assure that this house of worship will be in good condition, and a benediction is anticipated for the Maben people and for the district delegation. A. H. WILLIAMS.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1905.
A. W. GLEASON,
NOTARY PUBLIC.

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Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Keep the Day—Present the Claim.

To the Members of the Louisiana Annual Conference:

Brothers, read page 40 in our Conference Minutes. Let us prepare to carry out the resolutions of our Conference on Easter Sunday. That should be made V-terans' Day. Keep the day—present the cause! Give your congregation an opportunity to increase our Endowment Fund on that day. Send donations forward to

S. S. KEENER, Pres.

Legal Conference, Jackson, La.

April 11, 1905.

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SOME CLEVER MARKSMEN.

Every one is familiar with the "William Tell" act, which is so popular among men who do fancy shooting; but no feat comes up to one with which a Frenchman, M. Gaston Bordeverry, has been amusing Paris. Taking several repeating carbines and standing ten yards from a piano, he plays, or to be more correct, he "shoots" a complicated selection from "Cavalleria Rusticana." A quartette sings the accompanying words and the music is concluded in excellent time, with scarcely a wrong note. The piano has, of course, been especially armored to stand this unusual thumping.

Capt. Hardy, a six-foot cowboy, recently gave a remarkable exhibition of his skill in shooting before the Lincoln (Neb.) Gun club. Giving one of the state celebrities a handful of hickory nuts, Hardy asked him to throw them into the air as fast as he could. Not a single nut escaped the bullets. Five-cent pieces thrown 15 feet into the air never came back. Through a card held at arm's length the cowboy sent five bullets as fast as they could be fired. Every shot had passed through a ring the size of a quarter drawn on the card. But the most thrilling feature followed. Half a dozen hazel nuts were stuck on skewers and placed in the form of a half circle around a man's head. Then, at a distance of 20 paces, in the space of only ten seconds, six shots were fired. Every nut has been removed in succession, and when the skewers were examined it was found that they were of the same length, showing that Hardy had hit each nut squarely in the middle.

BIG ZOO IN A SHOW WINDOW

The druggist who exhibits an upset wheelbarrowful of horehound candy in his show window, the cutlery man who exhibits a five-foot-high heap of razors, and the owner of a stationery store who for a year has puzzled crowds by showing a ping pong ball that travels mysteriously and madly against the rim of the upturned lid of a cheese box, display considerable ingenuity in attracting attention; but, for an interesting series capable of endless variety, the manager of a certain clothing house has struck the keynote of success.

"Every person loves a baby animal," he argued, "therefore I'll show baby animals."

For more than a week he exhibited a brood of tiny, yellow, fuzzy chickens, hardly more than out of the shell, and the sight so familiar to country people was so new to many New Yorkers that from morning to night the show windows were crowded with men and women interestedly watching the little creatures pecking away at almost invisible bread crumbs and running back and forth between the fat legs of their anxious gray and white mamma, says Pearson's Magazine.

Wee, small ducks, big-billed, waddle-legged, peeping plaintively, or swimming delightedly in an improvised pool of water, were the attraction, no sooner had novelty worn off the chickens. The ducks were followed by a gray maltese cat and her four kittens. Eyes closed, huddling together for warmth and bent upon trying to satisfy an insatiable appetite, the happy family lay, the mother performing the toilets of her babies and gazing jealously at the continuous audience enjoying the sight of the happy family life in the midst of humdrum, every-day business. In turn, the cats were supplanted by a bright-eyed fox terrier mother, ministering anxiously to the wants of her puppies and gazing sad-eyed at the idea of imprisonment. And the fox-terrier mother was succeeded by young monkeys, by young alligators, young snakes, young rabbits, and so on.

HOW IT FEELS TO BE SHOT

An American private soldier who was with the regulars when they charged so gallantly up the San Juan hill, and was struck in the fleshy part of his left leg by a Mauser bullet fired by a Spanish soldier in the trenches ahead, recently described "how it feels to be hit," says the Washington Star.

"The sensation produced," he said, "was like that which would result from a stinging and forceful blow from a rawhide or whip. We were advancing through a thicket, and I remember my first impression was that a bent sapling had sprung up and struck me on my calf. I gave a little leap into the air and exclaimed: 'Jerusalem!' or something like that, but continued to rush ahead with the boys. In about three or four minutes I began to feel sick and faint and upon examination found I was wounded, but I had fired several shots before I made the discovery."

The private added that for a time he was overcome by nausea, but eventually managed to apply first aid and then got back to the rear for treatment. In a few weeks he was ready for service again.

Pay Less, Gets Best.

With 80,000,000 people, the United States expends \$640,000,000; the United Kingdom, with 42,000,000, expends \$898,000,000; France, with 39,000,000, lays out \$695,000,000, and Germany, with 58,000,000, disburses \$553,000,000, says the Louisville Herald. The per capita cost of our organized government—China and India excepted—is greater everywhere than in the American republic. Uncle Sam pays less and gets the best article of government the world can afford.

Her Guess.

Irene—Isn't this a lovely belt? Jack sent it to me as a present.

Maud—It fits you to perfection. He must have measured it on his arm.—Chicago Tribune.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Durant, at Durant.....	Mar. 25, 26
Pickens, at Goodman.....	26, 27
Sallis, at Bethel.....	Apr. 1, 2
McCool, at Tabernacle.....	8, 9
Ackerman, at Wier.....	9, 10
Ebenezer, at Bethany.....	15, 16
Lexington, at Lexington.....	16, 17
Chester, at Nelo.....	22, 23
Sturgis, at Sturgis.....	29, 30
Kosciusko circuit.....	May 6, 7
Kosciusko, at Kosciusko.....	7, 8
Poplar Creek, at Poplar Creek.....	12
West, at Emory.....	13, 14
Rural Hill, at Rural Hill.....	18, 19
Louisville, at Louisville.....	20, 21
Inverness, at Inverness.....	23, 24
Belzoni, at Belzoni.....	June 3, 4

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Austin.....	Apr. 23, 24
Hollandale.....	30, May 1
Leland.....	1, 2
Boyle, at New Salem.....	6, 7
Shelby.....	8, 9
Gunnison.....	14, 15
Rosedale.....	15, 16
Friar's Point.....	21, 22
Hill House.....	24
Alligator Lake.....	28, 29
Cleveland.....	June 4, 5
Shipman's.....	11, 12
Benoit.....	18, 19

T. W. DYE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs.....	Apr. 2, 3
Brookhaven.....	Tues. 4
Osyka, at Muddy Springs.....	8, 9
Magnolia.....	9, 10
Adams, at Ebenezer.....	15, 16
McComb, at LaBranch.....	22, 23
McComb, Centenary.....	23, 24
Summit, at Norfield.....	29, 30
Hazlehurst.....	May 6, 7
Providence, at Monticello.....	13, 14
Pleasant Grove, at P. G.....	20, 21
Pearlhaven and B. C., at B. C.....	27, 28
Beauregard, at N. Wesson.....	June 3, 4
Wesson.....	4, 5
Topisaw, at Holmesville.....	Thurs. 8
Tylertown, at Summer's.....	10, 11
Gallman, at Mt. Pleasant.....	17, 18
Terry, at Byram.....	Tues. 20
Fernwood, at Whitestown.....	24, 25
Bayou Pierre, at Pleasant Ridge.....	July 1, 2
Caseville, at New Hope.....	8, 9

The District Conference will be held at Monticello, May 10-14. Local preachers will please remember that their reports are required to be in writing.

T. W. ADAMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia, Sun. p. m. and Mon. a. m.....	Mar. 5, 6
Lumberton.....	Mon. p. m. 6
Mt. Olive, at Mishi.....	Thurs. 9
C. and Magee, at Collins.....	Fri. 10
Williamshurg, at Bethel, Sat. and Sun.....	11, 12
Poplarville and P., at Purvis.....	Fri. 17
Carriere, at McNeill.....	Sat. and Sun. 18, 19
Biloxi, Main Street.....	Sun. and Mon. 26, 27
Biloxi, Oak Street.....	Sun. and Mon. 26, 27
Escatawpa, at Orange Grove.....	Tues. 28
Pascagoula.....	Wed. 29
Moss Point.....	Thurs. 30
O. Springs and mission, at O. Springs.....	Sat. and Sun. Apr. 1, 2
Pearlington and L., at Logtown.....	Mon. 3
Bay St. L. and mission, at Bay St. L.....	Tues. 4
Gulfport, 25th Street.....	Wed. p. m. 5
Gulfport, 25th Avenue.....	Thurs. p. m. 6
L. B. and Pass Christian, at Long Beach.....	Sat. and Sun. 8, 9
Van Clave, at Pine Grove.....	Sat. and Sun. 15, 16
Couville, at Poplar Head.....	Sat. and Sun. 22, 23
Dist. Conf. at Lumberton.....	Wed. Sun. 26-30
Hattiesburg, Main Street and mission, at Red Street.....	Sun. and Mon. May 14, 15
Hattiesburg, Court Street.....	Tues. p. m. 16
Mellenry and Wiggins, at Lyman.....	Fri. 19
Brooklyn, at Bond.....	Sat. and Sun. 20, 21
Sumrall, at Bassfield.....	Sat. and Sun. 27, 28
Mt. C. and Silver Creek, at Santee.....	Mon. 29
Oloh, at Branton.....	Sat. and Sun. June 3, 4
Huh, at Myrtle Grove.....	Tues. 6
New Augusta, at Beaumont.....	Fri. 9
Lucedale and A., at Rosedale.....	Sst. and Sun. 10, 11

T. L. MELLE, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson, Rankin Street.....	Apr. 2, 3
Fannin, at Oakdale.....	8, 9
Jackson, Capitol Street.....	12
Braxton, at D'Lo.....	15, 16
Yazoo City.....	19
Lintonia, at Thornton.....	23, 24
Jackson, First Church.....	26
Pinola, at Halls Creek.....	29, 30
Florence, at Harrisville.....	May 6, 7
Madison, at Pocahontas.....	9
Tranquil, at Bethany.....	13, 14
Silver City, at Midnight.....	16
Slaron, at Lone Pine.....	20, 21
Deasonville, at Union.....	23
Flora, at Livingston.....	27, 28
Canton.....	June 10, 11
Benton, at Zeiglerville.....	17, 18
Lake City, at Phillips.....	20
Thomasville, at Wesleyana.....	24, 25
Brandon.....	28

The Jackson District Conference will be held at Flora, May 10, 11, and 12. Bishop Galloway will preside. The pastors will use the official blanks in preparing their reports. The local preachers will please remember that written reports are expected from them.

A. F. WATKINS, P. E.

NATCHEZ DIST.—SECOND ROUND.

Gloster.....	Apr. 1, 2
Pearl Street, Natchez.....	8, 9
Jefferson Street, Natchez.....	9, 10
Centerville, at Whitaker.....	15, 16
Hamburg, at Ebenezer.....	22, 23
District Conference at Centerville.....	27-30
Fayette, at Fayette.....	May 6, 7
Homochitto, at Cedar Grove.....	13, 14
Washington, at Kingston.....	20, 21
Meadville, at Cool Springs.....	27, 28
Percy Creek.....	June 3
Woodville.....	4, 5
Barlow, at Lebanon.....	10, 11
Wilkinson, at Friendship.....	17, 18
Liberty, at Salem.....	24, 25
Harrison, at Harrison.....	July 1, 2

B. F. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Satartia, at Satartia.....	Apr. 1, 2
Port Gibson.....	8, 9
Mayersville, at Beulah.....	15, 16
Anguilla, at Grace.....	22, 23
Hermanville, at Burlington.....	29, 30
Utica, at Bear Creek.....	May 6, 7
Oak Ridge, at Flower Hill.....	13, 14
Rocky Springs, at Carpenter.....	20, 21
Vicksburg, Crawford Street.....	23, 24
Vicksburg, Washington Street.....	28, 29
Bolton, at Brownsville.....	June 3, 4
Vicksburg circuit, at Asbury.....	10, 11
Rolling Fork, at Cary.....	17, 18
Edwards, at Learned.....	24, 25

District Conference at Utica, May 3-7. All pastors will please arrange to remain over for Sunday, the seventh. Mission collections to be in hand.

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue.....	Apr. 9
Dryades.....	16
Burgundy.....	a. m. 22
Parker Memorial.....	p. m. 23
Carrollton.....	30
Algiers.....	May 7
Felicity.....	a. m. 14
Gretna.....	p. m. 14
Carondelet.....	21
White Castle.....	28
Rayne Memorial.....	June 4
Madisonville.....	a. m. 11
Covington.....	p. m. 11
Slidell.....	18
Donaldsonville.....	25
Melville.....	July 2

H. G. DAVIS, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baker, at Deerford.....	Apr. 8, 9
Zachary, at Zachary.....	9, 10
Wilson, at Pine Grove.....	15, 16
Clinton.....	16, 17
Ethel, at Ethel.....	22, 23
Jackson.....	23, 24
St. Francisville, at Star Hill.....	29, 30
Live Oak, at Friendship.....	May 6, 7
Pine Grove, at Killian.....	13
Amite City.....	14, 15
Franklinton, at Fisher's.....	17, 18
Kentwood, at Tangipahoa.....	20, 21
Ponchatoula, at Springfield.....	27, 28
Port Vincent, at Meadows.....	June 3, 4
East Feliciana, at Clear Creek.....	10, 11
St. Helena, at Darlington.....	17, 18
Baton Rouge, First Church.....	25, 26
Baton Rouge, Second Church.....	25, 26

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Lecompte, at Chanaville.....	Apr. 1, 2
Whites Chapel.....	3
Opelousas.....	4
Simsport, at Riverside.....	8, 9
West Alexandria.....	15, 16
Third Street, Alexandria.....	16, 17
Pineville, as Fellowship.....	19
Colfax.....	22, 23
Bunkie.....	29, 30
Montgomery, at Clarence.....	May 6, 7
Pollock, at Thoro.....	13, 14
Jena, at Jena.....	20, 21
Columbia, at Masters Ch.....	23
Jonesville, at Tensas.....	27, 28
Boyce, at Hemp Hill.....	30
Glenmora.....	June 3, 4
Natchitoches.....	June 3, 4

The Preachers' Meeting will be held at Bunkie, beginning April 26, at 9 a. m. It is expected that all the preachers of the district will attend this meeting, and we extend an invitation to the laymen of the district to attend this meeting and take part in our discussions, especially on Missionary Day, which will be the twenty-seventh.

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—SECOND ROUND.

Lafayette.....	Mar. 11, 12
Rayne.....	18, 19
Crowley.....	25, 26
St. Martinsville.....	Apr. 1, 2
Patterson.....	8, 9
Morgan City.....	15, 16
Jennings.....	22, 23
Franklin.....	29, 30
Indian Bayou, at Bethel.....	May 6, 7
Lake Charles.....	13, 14
Lake Arthur, at Lacassine.....	20, 21
Grand Chenier.....	27, 28
Jeanerette.....	June 3, 4
New Iberia.....	10, 11
Sulphur, at Vinton.....	17, 18
Prudhomme, at Eunice.....	24, 25
Gueydan, at Iota.....	June 3, 4
Abbeville, at Prairie Gregg.....	17, 18
French Mission, at Lydia.....	24, 25

The District Conference meets at New Iberia, June 8-11, Bishop Morrison presiding. Preachers and delegates are expected to remain over Sunday.

W. W. DRAKE, P. E.

Crowley, La.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, MAY 4, 1905.

TERMS: { One Year, \$2.
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WHOLE NO. 2541.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 18.

Sao Paulo and Riberao Preto District Conferences, Brazil.

The Brazil Mission Conference is divided into five districts, each covering an entire State, excepting Sao Paulo, which is occupied in the northwestern part by the Riberao Preto, and in the east and center by the Sao Paulo.

The city of Sao Paulo, capital of the State, the most modern and progressive in the Republic, is twelve hours' railway journey from Rio over the "Central," which is owned and operated by the Federal Government. The broad gauge extends only about two-thirds of the distance, and the service is very poor. Arriving on Saturday night, I could not go on to the seat of the Conference; so spent Sunday with Bro. E. B. Crooks, the live and aggressive presiding elder of the district. He volunteered at the Missionary Conference held in New Orleans in 1901, and was sent out the following year. He has made good progress with the language, and has his district well in hand, as was evidenced by his, finely organized and admirably conducted Conference, which was held in the little village of Sao Roque, two hours' railway trip west of Sao Paulo. The mornings were devoted to prayer, forenoons to business, afternoons to Institute for the discussion of plans, methods, etc., and the evenings to gospel services. The plan is ideal, and was well worked out. The reports were hopeful and encouraging, the discussions profitable, and the spiritual tone high. The mission hall is the gift of one of the members, and indicates a growing spirit of liberality and self-support among the natives. My host is a saloon-keeper whose son and daughter are members of our church, but whose business keeps him out of the kingdom. He very hospitably converted his large sitting-room into a dormitory, where five of us were entertained. In a conversation which we had about Brazil's commercial, political, and intellectual needs, he said to me that the greatest need is the true religion. He represents a large class that knows the remedy, but lacks the courage to take it.

Returning to Sao Paulo on Saturday, I spent Sunday preaching to our Brazilian congregation at noon, addressing the officers of the Epworth League at two o'clock, taking part in the Y. M. C. A. meeting at four, and attending service at our Italian Mission in the evening. There are more Italians than Brazilians in the city of Sao Paulo, and our mission is doing a splendid work among these immigrants. I have seldom heard such

hearty congregational singing, or seen such enthusiastic interest in the service.

Leaving at 5:25 o'clock on Tuesday morning, and traveling through the richest agricultural section of the country—a part of the trip being made on the English railway, the finest road in Brazil—I arrived in Riberao Preto at about five o'clock in the afternoon. The Riberao Preto District Conference opened its sessions that evening, and followed the same programme as that described above, minus the Institute. I was interested in the cosmopolitan make-up of this Conference. The presiding elder is an Irishman, Bro. James M. Hamilton, who has done faithful and efficient work on his district, and is known to some of the readers of the ADVOCATE, as he has visited Louisiana with his wife, who was a Miss Phillips from North Louisiana; the secretary is a German. There were Portuguese, Italians, Americans, and a Syrian among the members. The motto for the Conference was, "Amor fraternal" (brotherly love), which was very appropriate, as God "hath made of one blood all nations of men to dwell on all the face of the earth." The neat chapel in which we met is one of the few in the mission which was built without the aid of funds from abroad. Riberao Preto is a city of about 15,000, and is in the heart of the great coffee belt of Brazil. A few miles beyond the city the famous "Monte Alegre" plantation begins, which is the largest coffee plantation in the world, having 6,000,000 trees and employing 6,000 laborers. The owner is a German, who came to Brazil when a young man and started as a farm hand. I drove out to his plantation, but did not meet him, as he was off on a trip, but his manager was very courteous, and showed me over a part of the place. The trees are loaded with fruit, which grows along the stalk of the branches, and is just turning the beautiful red of the ripened berries. The Brazilians very appropriately call the fruit "cerejas" (cherries).

Two years ago a yellow fever epidemic swept over Riberao Preto, in which 250 persons, or 25 per cent. of the sick, died. Our mission had a school for boys, and the Woman's Board of Foreign Missions a school for girls, under the direction of Misses Bowman and Stewart. Of course, both schools were closed, but these faithful workers remained, although advised to flee, nursing the sick and comforting the dying. The two ladies finally volunteered as nurses, and entered the public hospi-

tal, where for months they worked day and night amid indescribable sufferings, while the young man, principal of the boys' school, Sue Bento Braga, who was one of our most promising native pastors, stayed on the outside burying the dead and consoling the bereaved until he sacrificed his own life. I visited his grave, kept bright with beautiful flowers planted by loving hands, and felt that it was worth the long pilgrimage to have the privilege of strewing the poor blossoms of my gratitude and praise on the humble tomb of this true disciple, who, like his Master, "died for them while they were yet sinners." The two ladies escaped miraculously, and still labor among a grateful people that love and revere them. Their school has made wonderful progress, and the chapel is now being enlarged to accommodate the crowds that attend the services. The Epworth League at this place, organized just after the epidemic, is one of the most active in the mission, and holds regular services in the jail among the prisoners. Very reluctantly did I turn my face toward Rio, which I reached after twenty-six hours of continuous travel. Having been away from my office for fifteen days, you may imagine, Mr. Editor, what awaited me.

In closing, I must remark on the spirit of prayer and expectancy which I found everywhere; groups of Christians praying especially for the outpouring of God's Spirit on the church in revival power, and confidently expecting a speedy answer. May his kingdom come!

GEO. D. PARKER.

Rio de Janeiro, Brazil, April 6, 1905.

Centenary College.

The time is near when the Board of Trustees of Centenary College must act with decision in regard to the transfer of title to the Louisiana Conference. Whether or not the transfer will be made remains to be seen. It is true that a pledge, drawn up by myself in no uncertain language, was signed by eleven members of the Board of Trustees of Centenary College, binding ourselves to vote for such transfer at our next meeting in June; but, in the light of later events, it is doubtful in my mind whether or not that pledge would be binding in a court of moral ethics.

On the floor of the Conference at Lake Charles, on Dec. 12, I read that pledge, and begged the Conference not to adopt that set of resolutions providing for the Shreveport commission, taking the ground that, as we had already adopted a set of resolu-

tions setting forth an ultimatum to the Board of Trustees of Centenary College, eleven of whom were pledged, we should wait till June, and give them time to act. This seemed to me to be courteous, and it also seemed most reasonable that the Conference should own Centenary College before it should appoint a commission to trade it off. It was stated, however, that the Shreveport commission had no plenipotentiary powers, but was to report its findings to the next Annual Conference. This construction is borne out by the fact that the commission sent out circular letters asking the preachers to sign and return said letters, endorsing the action of the commission at Shreveport. Action without delegated authority is a dangerous precedent, and quick commitment of one's self to an issue often brings repentance.

In equity Centenary College belongs to the Louisiana Conference, but in law it technically belongs to the Board of Trustees, and it will be just as well for us all to accept the situation, and get together upon some basis of mutual confidence and concert of action. What I have said thus far has been said from a careful analysis of the whole subject, and, in speaking plainly, I mean to wound no one.

As a solution to this question, I will offer a suggestion. Suppose the Board of Trustees of Centenary College, at its next meeting, should submit this proposition, "That Centenary College be sold, and the money invested at Mansfield, La., in a co-educational institution." Would not the Louisiana Conference accept it? The proposition could be accepted, and the title passed at the next Annual Conference.

Being on the ground, and familiar with the cost of construction, I am prepared to say that \$65,000 would be ample to build one more wing to Mansfield Female College, such as is now in construction, with suitable auditorium, and four other dormitories sufficient for the accommodation of 240 boys, these dormitories to be on a separate plot of ground. The old buildings are ample for recitation-rooms, quarters for the president, and all other purposes.

Let the course of study be equal to that of the best male colleges; let girls be admitted on the same footing as boys; let the same requirements be made, and the same degrees conferred upon boys and girls. Walking side by side through college, they would be the better capacitated to walk side by side through life. Things would then assume ideal proportions in an ideal community for college work, and Louisiana Methodism would then have something of which it might be justly proud. Let us think over the matter.

R. H. MCGIMSEY.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

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Does He Love Humanity?

DR. BOSWELL: In I. John iv, 8, it is affirmed that "God is love," and Mr. Drummond has said, "Love is the greatest thing in the universe," and in poetic words it has been sung:

"This is the grace must live and sing
When faith and hope shall cease;
Must sound from every joyful string
Through the sweet groves of bliss."

This supremest grace and essential attribute of the Divine Being, it may be suggested, is not simply a blind solicitude and sympathy. The power to love indicates also the existence of the power to hate. If God loves humanity, he hates also the evil which would work humanity's ruin, and through the Divine Christ he would establish the agencies to "destroy the works of the devil," and to insure the eternal safety of the intelligent universe which he has made. But if God is love, why tears, distress, evil of any sort, and death?

In answer, it may be said: God created all good, and "created to bless," but by rebellion and sin came "death and all our woes."

But did not God foresee that distress would come to humanity by reason of sin? Perchance he may have so foreseen. But also he foresaw "the lamb slain from the foundation of the world." (Rev. xiii, 8.) "The panacea for sin" and death, Jesus the Christ, "the resurrection and the life;" the granite foundations of human redemption, the eternal binding of a fallen world to the throne of God; so that none have need to be lost, except such as prefer sin to righteousness; the blackness of ruin to an eternal heaven.

God's love, therefore, appears in the work of creation. His purpose must have been to create intelligent objects upon which to bestow his blessings; beings competent to appreciate and to enjoy his favor and riches; "heirs of God," "joint-heirs with Christ," to become agencies in executing his high designs, and to be the recipients of his affluent bounties forever. "He that spared not his own Son, shall he not with him also freely give us all things?" (Rom. viii, 32.) The thorn exists in this world as well as the flower,

but the thorn is of human creation. God makes the flower, and can in some way utilize the pointed shafts of evil to make us wiser and more lofty beings through time and in eternity. The "trail of the serpent," and the results of sin, may be employed as "danger-signals" to indicate the fearful reefs and shoals of a world cursed by transgression, and to enable yet more the light of God's truth and of Christian example to shine upon the deep waters of safety.

God's love also is seen in the gifts of the Holy Spirit, coming, in answer to the ascension of the Divine Savior, to abide with humanity "forever," to reprove of sin, to dwell in Christian hearts, in testimony that they are his, and "to guide into all truth."

God's love appears again in founding his church—the special agency inaugurated by divine appointment to enlighten and to elevate and save the races and nations of humankind. "The gates of hell," said the Christ, "shall not prevail against it." At the sequel of "things earthly" the banner of the Son of God shall have triumphed pre-eminently through this supremest of means for good, and this "kingdom of God" shall have become to be universally enshrined in the confidence and love of humanity.

God's love is indicated in his providences; mercies in disguise, at times, not to be understood.

"Thy way, O God, is in the sea;
Thy paths we can not trace."

But in some way, says the Word, "all things work together for good" to such as are his. "The whole creation is his charge, but saints are his peculiar care."

God's love is seen in his grace and presence to help in service, and in all conditions of life. "If thy presence go not with us," said Moses, "carry us not up hence;" and the Divine Savior said to his disciples, and to every true minister of his, "Lo, I am with you always," and in this is the strongest assurance to the Christian faith, and the prophecy of possible culmination which shall be pleasing to God; and, "There am I in the midst," also said "the Captain of our salvation" to every worshiping assembly—even to the number of "two or three"—met in his name.

God's love is evident in all the means which exist for human safety and for proper development, and in every instrumentality for the destruction of evil.

"On every side he stands,
And for his Israel cares."

And when the "handwriting of God" concerning human welfare and redemption from evil is completed, in letters of golden light

high above the eternal throne will appear the words, "God is love." It is ours, therefore, to reverence his name, and to studiously shun the ways of evil, and to dedicate the life to service as duty may indicate, and to be steadfast without weariness, confiding for the riches of his grace and blessing of his leadership. If he deserts not his own in this life, how much more will he be present at the moment of passing the "shadow of death"? Human support may fail, but God and angels, with the "loved and lost," will be present to sustain and to accompany at the final crossing, and the saint of God shall enter upon the blissful conditions of life in heaven to behold eternally new evidences of God's infinite riches and compassion.

A. H. WILLIAMS.

Eupora, Miss.

Tainted Money.

DEAR DR. BOSWELL: I see in the Jackson News, of the fifth instant, an article styled, "Tainted Money," in which Bishop Galloway is asked to give his opinion on the righteousness of the gift of Mr. Rockefeller to the Board of Missions of the Congregational Church. The Bishop would accept the gift as proper for the support of missions.

This, as I see it, is wrong. I ask the question: Was the money obtained in a right or wrong way? No one doubts, that understands the method of obtaining the money, that it was wrong. Anything acquired in a wrong way is sinful. The Lord does not need money so acquired; nor is it acceptable to him.

This way of dividing with the church the ill-gotten gains of those who take advantage of their position, as the great corporations are doing, will encourage them to do other things of greater magnitude, and will expect the world to condone it because it is given in part to religious purposes, and they will seek advantage and take other opportunities to enrich themselves at the expense of the people.

I am an humble layman of the Methodist Church, and my opinion may have no weight; yet I must repeat: The money is "tainted," and should not be offered to the Lord. It is an "Achan's wedge" in the camp of Israel, and the taking of it should not be endorsed by the high functionaries of the church.

A. J. BROWN.

April 10, 1905.

Gulfport, Miss.

A note of revival at Gulfport, Miss., will, doubtless, prove pleasant reading to many readers of the Advocate. For the past ten days Rev. Bro. Harris, the evangelist, has been with me in a meeting of great influence and power at 28th Street Church, Gulfport, resulting in many conversions and accessions, as well as a spiritual quickening of the ecclesiastical units. Before the special services began we had received twenty,

or more, members, chiefly by letter, and the number now received, with others at Handsboro and Mississippi City, constitutes a fine quarterly total, which, with added vitality, ought to carry us far towards the beginning of a prosperous Conference year. If the expression should not prove too complimentary for the critical or carping reader, I would say that Brother Harris—late of Texas, now of Kentucky—preaches like an apostle and sings like an evangel, and, with the gospel as his theme, would prove irresistible to the average unconverted multitude. He held a successful meeting here last year, and hence his engagement at this time.

While these services were in progress the kind people of Mississippi City—where the writer now has his home—surprised himself and his helpmeet on Easter eve with a pounding so liberal that both figures and adjectives (we mean those usually employed on such occasions) seem weak in comparison.

Mississippi City is the smallest of the three churches constituting our new charge, but there have been several accessions already this year, with more to follow, and the outlook is most promising.

At Handsboro, too, there are large congregations as well as other revival tokens, and from that point we may send you a revival special ere long, as well as some subscribers.

J. M. BEARD.

From Pontotoc.

DEAR DR. BOSWELL: Our work in this part of the vineyard moves along well. We will begin our meeting Easter Sunday, April 23, assisted by Rev. H. P. Crowe, of Sikeston, Mo. We are praying for an old-time Methodist revival; we need it. Pray for us. Our domestic mission money and American Bible Society assessment are in the hands of the treasurer, a large part of the foreign missionary assessment in hand, and all collections ordered by the Conference provided for. These are good people, but lack spirituality. I am working and praying for a genuine revival throughout our country. Our motto should be, "A revival in every church" throughout the North Mississippi Conference this year. Then I believe we will have no trouble in raising a surplus for missions. We can be of great help to each other in our prayers, if not in active service. I ask the prayers of all the readers for a mighty shaking up of this town.

ROBT. A. CLARK.

Pontotoc, Miss., April 14, 1905.

Belzoni, Miss.

We are moving off well with our work the third year. Our Sunday-schools are better than ever before, better crowds at church, and have just recently organized a Ladies' Home Mission Society with nearly thirty members. We have also had a number to promise their subscription to the Advocate. We humbly ask an interest in your prayers, that God may give us a "good year."

J. D. McWHORTER.

Are These Alone to Blame?

The citizens of Senatobia, Miss., were recently shocked by a most horrible tragedy. A number of masked men went armed by night to the county jail to take by force a prisoner who had been condemned to be hanged, but had, through the Supreme Court, secured the privilege of a new trial. They intended to take the prisoner from the sheriff, and put him to death. They knocked at the jail-door, and represented that they had a prisoner for the jailer. The sheriff, with prudent precaution, armed himself, and met them at the door. To his amazement, he saw half a dozen guns leveled at him. He fired, it is said, first, over their heads, hoping to intimidate them. They fired at him, and killed him instantly, he having wounded one of them. They fled at once, but the next morning the whole community, stirred as never before, organized posses, and pursued the criminals. In a few days several were arrested, and then the father of the young man whom the prisoner had killed more than a year ago confessed that he was the leader in the whole affair. This man was one of the supervisors of the county. Nearly, or quite, all of the thirteen have now been arrested and lodged in prisons. Think of such a number of men deliberately conspiring to commit such a crime—a crime against the State, against the community, against their families, against themselves, and against God.

Do you ask who these men are? They are the fruits of our American civilization; not foreigners nor occidants, but the natural products of the seed sown by their ancestors and nourished by their surroundings. The idea of the majesty of law and the sacredness of human life has not been duly impressed upon the minds of our people. The pistol itself (germinal in the toy-pistol), tolerated by our laws and by public sentiment, and for which there is no earthly need, is at once the symbol and the instrument of that murderous spirit which is all too prevalent among us. Thousands of citizens go prepared to kill at a moment's warning, and boys are taught that this is a brave and manly thing to do. I believe it is admitted that the Americans kill each other more in times of peace than any other nation in the world—a fact largely attributable to the prevalent habit of pistol carrying among us.

W. L. C. HENNICUTT.

Brother Bingham Speaks Again.

DEAR DOCTOR BOSWELL: It is not my purpose to worry you, nor to annoy your readers by prolonged writing on the "Church-Paper Problem." For you to say of my suggestion, "The plan can be worked," induces me to say, The plan must be worked. On your editorial permit me to say: While it is to be desired, it is not necessary that the territory of every Conference organ should adopt the plan. I can name the territory of five Conference organs, easily accessible to Nashville, where the plan can be worked, thereby adding fifty thousand subscribers to the Christian

Advocate, and serving the territory very much better than it is now served. But it will be a good thing if the plan should be adopted by our Methodism of Mississippi and Louisiana, whether any other territory should or not. If you and I are correct in thinking "the plan can be worked," success in this territory will lead to its adoption by others fast enough. I do not think your other objection—lack of space—will hold. If two pages of the Nashville will not be sufficient (I think they will) to secure five thousand additional subscribers, the Agents at Nashville can afford to provide sufficient space. I should think they would be glad of the opportunity.

J. R. BINGHAM.

Carrollton, Miss., April 14, 1905.

Two Profitable Meetings.

The preachers of the Durant district have recently held two Institutes—one at Lexington, and the other at Weir. Both meetings were full of interest and profit. Vital themes relating to the church and to the ministry were discussed; such themes as are rarely used in pulpit ministrations. Every preacher present felt that he was better equipped for his high and holy work after having attended these meetings. The benefits derived did not stop with the preachers, but the people present shared in the good results. Special mention ought to be made of the addresses of Rev. R. A. Ellis, of Sallis, who attended both meetings. He is a class-mate of the presiding elder, Rev. W. S. Lagrone, and is his match in the matter of felicitous and earnest speech making. Several other preachers are deserving of honorable mention in this connection, but I am sure that all will agree that the palm ought to go to Bro. Ellis.

Durant district is forging to the front. Thirteen charges have increased the assessment for the preachers-in charge, and there is a manifest forward movement everywhere in our bounds. We need a great revival of religion, and are praying for its immediate appearance.

We are enjoying the ADVOCATE.

E. S. LEWIS.

Kosciusko, Miss., April 13, 1905.

Meadville Circuit.

MR. EDITOR: I am feeling so good about the progress of this charge, I am constrained to talk a little concerning it.

Our Sunday schools are surely pleasant surprises to the pastor, who has such work close at heart as he looks so many interested boys and girls in the face, and there reads their desire to learn more of the will of God, and become followers of him who loved them and gave himself for them. At Nebo the number of enrolled students is far in excess of the church membership. Our Meadville Sunday school is very gratifying in all of its work, which could well be said of Oak Grove and the others—two in number.

The congregations are far exceeding all expectations. But that is not half so good as the old time prayer meetings going on in this charge. Is

it not enough to gladden the heart of a pastor to know that he has forty homes in his charge in which prayer is offered each day for all the interest of Zion? A forward move is visible throughout the charge, which, I think, will result in great revivals, and a large ingathering of precious souls. May the Lord grant it!

Yours in the work,

W. W. PERRY, P. C.

Bay St. Louis, Miss.

MR. EDITOR: After spending four years at Ocean Springs, where we became very much attached to as loyal and faithful a little band of Methodist people as you will find anywhere, and where we had the delightful association for four Summers of our great and good Bishop Keener, we were moved to Bay St. Louis.

Our work here is progressing favorably. Congregations have been steadily increasing, and our prayer meetings are well attended. The ladies of the church have expended about one hundred and twenty five dollars on the interior of the parsonage, and made it much more comfortable.

On the first Sunday in April we "cleared the decks." All Conference assessments paid in full.

We are working and praying for a revival. The outlook is encouraging, and we are hopeful.

We will greatly miss Bishop Keener this Summer. His frequent visits to the parsonage, and ours to his home by the sea, were a benediction to us, and the memory of them will go with us through life. Happy the man who will enjoy such delightful association this Summer.

JAS. G. GALLOWAY.

New Iberia, La.

MR. EDITOR: We have just closed a very successful meeting in our church here. Rev. R. R. Jones, of Greensboro, Ala., did all the preaching, and it can be truthfully said of him, he works in harmony with the pastor, and is in sympathy with the laws of our church. We have received sixty members as a result of the meeting; will soon receive another class of some five, or more. Our church membership was revived, and are in better condition to care for the incoming converts. Pastor's salary advanced two hundred dollars above amount fixed by our Board in the beginning of the Conference year.

A. W. TURNER, P. C.

April 24, 1905.

Notice.

The Railroad Committee, State Epworth League Conference, Crowley, May 10-14, announces that a rate of a fare and a third for the round trip has been secured from the Southern Pacific, and Queen and Crescent railroad on the certificate plan. Be sure to get a certificate when you purchase ticket. In all probability, all Louisiana roads will make the same rate. Ask your agent if he has had advice to issue certificates. In the event that he has not, purchase ticket to first point on Southern Pacific, and there purchase ticket to Crowley, and get certificate.

J. Y. CARTER, Pres.

STOMACHS ON STILTS.

The man who puts on stilts does not increase his actual stature. He only feels taller. Stimulants are the stilts of the stomach. They make a man feel better for the time being, but he feels a great deal worse for them afterward.

The need of the man whose stomach is "weak" is not stimulation but strength. Dr. Pierce's Golden Medical Discovery perfectly answers that need. It contains no alcohol or whisky. It cures the weak, foul stomach with its attendant bad smelling breath, coated tongue, bad taste, poor appetite and kindred symptoms.

"In the year 1899 I had an attack of indigestion and got so bad that my home doctor said he could not do me any good," writes Mr. G. Trent, of Gordonville, Texas. "I wrote to you and you advised me to use Dr. Pierce's Golden Medical Discovery, so I bought six bottles, and when I commenced using it I was so weak I could hardly walk about the house. By the time I had used one bottle my stomach and bowels commenced to heal. There were strips of the lining of my stomach or bowels (I don't know which) as large as a man's two fingers passed and I had a good deal of misery in my stomach and bowels, and also in the rectum especially. I could not eat anything without having much distress afterward, but by the time I had taken eight bottles of the 'Golden Medical Discovery' I was sound and well, and could eat anything I pleased without suffering in the least. Could also do as much work in a day as I ever could. I have not suffered from the trouble since, and it was four years ago that I was so sick."

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Special Offers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEERSON, Pres.,

Meridian, Miss.

The Light Turned on Facts.

DEAR DOCTOR BOSWELL: I have been looking over the Minutes of the North Mississippi Conference, and I have found some things that are very curious, if not startling, in the financial tables. For instance, the average salary of the preachers in a certain district is \$625, and the Board of Missions have appropriated for distribution in that district the sum of \$720. The average salary of the preachers in another district is \$415. This district has appropriations amounting to \$630. In the first-mentioned district, last year, a certain charge paid the preacher \$420 without any appropriation, this charge having 412 members, and five churches valued at \$3,000. For the year 1905 the Board of Missions made an appropriation of \$90. In the second-mentioned district, last year, a certain charge with a membership of 251, with 4 churches valued at \$1,800, paid on the preacher's salary \$225, with an appropriation of \$150. This year this charge is to receive \$90.

Can "Observer," or anyone else, wonder that some of our preachers feel a little "sore" when their names are read out for "Black Jack Circuit," and are compelled to submit to such manifestly unfair and unbusiness-like methods by our Conference?

Last year, in a certain district, the Board made an appropriation of \$250 for a charge that had paid the year before \$373, while there were in the same district four other charges which had paid less, the largest amount being \$332. The charge for which the appropriation was made paid the preacher-in-charge \$410, making a total of \$660 for that charge, while the other paid the same as the year before.

Brethren, "let the light be turned on." Why this discrimination? Doesn't it look like somebody has a pull? Are there "steps leading up the back way"?

Now, we have this proposition: Our Conference says to Brother A: "You are to go on 'Post Oak circuit.'" They paid \$373 over there last year, and the Board will give you additional, to what amount you are paid this year, the sum of \$250." Then turns to Brother B, and says: "You must go on 'Black Jack circuit.'" They paid \$269 last year, and that is all we can say for you."

Would it not be more business-like and more charitable to say: "Brother A, we send you to 'Post Oak' this year. Do the best you can, and the Board will consider your case next Conference, and help you all they can." "Brother

B, your charge for the year is 'Black Jack.' Do the best you can, and our Board will consider your case when Conference meets, and do all they can for you."

Brother A comes up to Conference with \$410 which "Post Oak" has paid him. Brother B comes, up with \$269 "Black Jack" has paid him. The Board gives Brother B \$181, which makes his salary equal with A's; then, having \$79 left of the \$250, gives A \$38.50 and B \$38.50, making the salary of each \$448.50, instead of \$660, and \$269 respectively.

There were 62 preacher-members of the North Mississippi Conference last year that received less than \$600 salary. Brethren, let us see that no preacher in our Conference receives less than \$600 salary.

We raised more than \$10,000 for foreign missions last year. Just a little more than that distributed among our preachers would make every preacher's salary average \$600. If we could not raise enough to do that, let the amount raised be used to bring up the average of the lowest salaries as near \$600 as could be done.

Now, while there is a call for some charges to support two preachers—one at home and one in the foreign field—had we not better support the ones at home first? There is an old proverb "that charity begins at home," and is "mighty good doctrine." St. Paul says the man that neglects his own family is worse than an infidel.

Now, Mr. Editor, if you print this, it will be like throwing a rock into a hornet's nest, and some of the brethren may be uncharitable enough to say that I am after a big salary. To such I will say that I resigned a position paying me \$1,500 to join the Conference, and I have never hoped to reach anything like that in the Conference.

"ANOTHER OBSERVER."

Grateful Thanks.

DEAR DR. BOSWELL: As president of Centenary College, I desire to give an expression of appreciation to the good people of Rayne Memorial for their generous contribution to Centenary College on last Sunday. For more than a year I have had a quasi engagement at Rayne, but conditions at one end of the line or the other have prevented its fulfillment at an earlier date. It seldom falls to the lot of the much-dreaded college president to address a congregation of such intelligence, appreciation, and liberality, as was my privilege on Sunday. I desire to express thanks to the genial pastor and Official

Board for many courtesies, and to the good people for a contribution in excess of one hundred and fifty dollars. The writer was especially gratified when informed by a prominent layman that had I asked for a much larger amount, it would have been cheerfully contributed. The many kind expressions from the good ladies and brethren of the congregation for Centenary leave a pleasant memory in the heart of the appreciative recipient.

C. C. MILLER.

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the NEW ORLEANS CHRISTIAN ADVOCATE, who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry-Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day, and check your disease at once, for if you wait a week or two, it may be too late. Only one dose a day is necessary.

Grand Chenier, La.

MR. EDITOR: All the lumber, save the flooring and ceiling, for our little church at Big Pecan has been purchased, and is now "on the ground." Work on same will begin at once. By using diligence we hope to have it completed, furnished and painted by and dedicated at our fourth Quarterly Conference.

Methodism is becoming deeply rooted in this isolated corner of God's creation, where the population is largely Catholic. Heaven grant that our church here may soon become a fruitful branch.

Very truly, G. W. HIVELEY.

April 25, 1905.

NEW ORLEANS MARKET.

COTTON.

Low ordinary.....	4 9-16
Ordinary.....	5 1-16
Good ordinary.....	6 1-4
Low middling.....	7
Middling.....	7 1-2
Good middling.....	7 7-8
Middling fair.....	8 5-16
Fair.....	9

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	25 1-2c
Off refined oil, in bbls, per gal.....	24 1-2c
Prime crude oil, loose, per gal.....	20 c
Prime C. S. cake, per ton, 2240 lbs.....	\$25 00
Prime C. S. meal, per ton, 2000 lbs.....	\$25 00
Soap stock, per lb.....	75c

THE LADIES LIKE IT.

Because it arrests hemorrhage in wounds.

Because it prevents or reduces inflammation.

Because it alleviates pain in cuts or burns.

Because it does not soil person or clothing.

Because it is harmless, pleasant and reliable.

WHAT IS IT?

DR. TICHENOR'S

ANTISEPTIC

A Government Opinion on Bitulithic Paving.

In addition to the high endorsements that city officials everywhere have given the Warren Bitulithic street pavement, about which much is being said in municipal circles to-day, Prof. A. W. Dow, Inspector of Asphalts and Cements for the District of Columbia, has given it the highest praise. No American authority on paving matters ranks higher than Prof. Dow.

What Prof. Dow says is this: "The Bitulithic pavement gives promise of being one of the most successful constructions that has ever been attempted in road building. The life of the pavement is entirely dependent upon the wearing of the stone used, as the bitumen used is of good quality and is so soft as to retain its life for thirty years or more. It exceeds in good qualities any paving I have ever seen laid."

In the Bitulithic pavement the hardest stone obtainable is used in six sizes, varying from an inch and a half to dust, so that in the wearing surface only ten per cent of voids remain. To fill these voids and to thoroughly bind and make waterproof each particle of the stone, this long-lived bitumen is used. Thus is made what is considered by the best authorities the most lasting pavement of the day. The completed pavement is noiseless, dustless, durable, non-slippery and ideally sanitary.

Over two million square yards of Bitulithic has been laid in the past three years in over eighty American and Canadian cities. In the South, the Nashville Roofing and Paving Co. of Nashville, Tenn., has put down or has now under contract, close to half a million square yards in Birmingham, Shreveport, Nashville and Paducah. From municipal reports, quite a number of other Southern cities are considering laying this paving this year.

TETTERINE

Is a prompt and effective cure for tetter, ring worm, ground itch, eczema, erysipelas, infant sore head, chaps, chafe, sun burn, insect bites and all forms of cutaneous affections. Why suffer from this annoying disease, when a box of Tetterine will relieve you? Ask your druggist for it or mail 50 cents to J. T. Shuptrine, Savannah, Ga.

Tetterine Soap only 25c. cake.

MINING has made more fortunes than the general public knows anything about. When a man makes a little money on the side in a successful mining deal, he enjoys his good fortune and doesn't tell the neighbors where he put the money. It takes thousands of dollars to buy a paying mine, but it does not take very much to buy stock in a mine in process of development. Many a man has bought stock at 25 cents a share and sold it at \$5 a share in a few months. The Southern Mining, Milling & Development Company is driving the Robert E. Lee Tunnel in McClelland Mountain (the richest mining district in the world), near Silver Plume, Colo., and would like to send you its Prospectus, giving full information, names of officers and directors, satisfactory references, beautiful engravings of Colorado scenery, and valuable mining data. Write for it to-day: it is free, and its perusal may be the turning point in your life. Address W. H. CRAWFORD, Vice-President and General Manager Southern Mining, Milling & Development Co., 218 Union St. (Homestead Building), Nashville, Tenn. Write to-day.

GLENHOLM, CLYDE, N.C.

Situated in the famous Carolina plateau; same climate as Asheville, and twenty-two miles west of that city; broad, cool verandas, beautiful mountain scenery. Five minutes' walk to a fine mineral spring; 50 yards to station and postoffice. Reasonable rates, excellent fare, and good service. Will be ready for guests May 15.

April 18, 1905.

T. F. GLENN.

GUARANTEE
WILSON'S FRECKLE CURE
FRECKLES, SUNBURN, TAN, MOTH, PIMPLES AND CHAPS
THE MAKER OF SMOOTH COMPLEXIONS, ERADICATOR OF PIMPLES
FOR SALE AT DRUG STORES, COMPLEXION DEALERS OR DIRECT
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L. R. WILSON & CO., PROPRIETORS
61-63-65 ALEXANDER ST. CHARLESTON, S.C.
USE WILSON'S TAIN SKIN SOAP, 25 CENTS A BOX

The New Leaksville.

MR. EDITOR: I will, with your permission, give the readers of the Advocate a line of report from the Leaksville charge. At our last Conference, I went before the Board of Missions for an increase in the appropriations for that charge, with the promise that there would be a work done there this year to justify the appropriation asked for. Brother Scarborough was sent there from West End, Meridian. One brother said, "It is a perfect shame to send that man to such a place." Another said, "Scarborough was the worst crushed man in the Conference." Another took the pains to inform his wife's relatives that it was a fearful place for a preacher's family to live. But, with all this, Scarborough went to his work. He was kindly received. Now he is in a comfortable parsonage, newly painted outside, wall-papered inside, matings on the floors; and in ten days the carpenter work of a neat new church will be completed. When it is finished, it will be one of the nicest churches in the district. The stewards assessed for the support of the ministry four hundred dollars, and they have nearly one-half of it. They have paid the assessments for both foreign and domestic missions in full, and also the Conference Claimants' Fund. The other assessments ordered by the Conference all secured. Nine accessions to the church, an Epworth League that numbers about sixty, prayer meetings well attended. Brother Scarborough and his wife happy in the work; the people delighted. If the Board of Missions will go down and look, they will see that the church will get back more money this year than it will cost the Board at the present appropriation for several years.

I have never known a more liberal little band anywhere than we have at Leaksville. Last Sunday we had ten men who gave us ten dollars each for the Conference collections; sixteen persons gave us five dollars each, besides a goodly number of smaller subscriptions. The charge paid a good deal more the last quarter than it paid all last year. I shouldn't be surprised if some who thought Brother Scarborough was so badly treated wouldn't like to swap with him at Conference; but he has not asked to move yet.

W. M. SULLIVAN, P. E.

Terry, Miss.

DEAR DOCTOR: We are making splendid progress on Terry charge in the way of furnishing and repairing the churches, having just given an order for a set of circular oak pews for the church at Terry, to cost at the factory \$275.

The ladies of our church here have taken up the matter of repainting the church, and have already more than half the means in hand in cash. We are also making progress on every line throughout the charge. Expect soon to report the result of my efforts in behalf of the Advocate. We are busy. God bless you.

Your brother, J. E. GRAY.

An Appreciation of a Great and Godly Woman.

Of all consecrated Christian characters I have ever known, none has been a greater inspiration to me than that of Mrs. Georgia Foote Paine—our Mrs. Dr. Paine, of Aberdeen, Miss. Since her death on Sept. 25, 1904, I have wanted to write my appreciation of her great life. But, ah! such lives can not be written; they are only lived.

During our three happy years in Aberdeen, Mrs. Paine was a continuous blessing and joy to us. When I first entered the old historic pulpit her prayers had gone before me. When, at the close of those memorable years, we waved good-by to those so dear to us, her prayers went with us, and followed us to the last. She was the daughter of noble Christian parents, Judge H. W. Foote and Mrs. Sybelia Antoinette Foote, of Macon, Miss., and her marriage with Dr. W. M. Paine made her a member of one of God's chosen families of earth. Through all the clouds of her happy life she never failed to see her precious Savior. Heaven was made most real to her when little George was taken, a year and a half ago. I have wondered whether God took him, that his mother might be welcomed by one of her very own. As the successive pastors come to Aberdeen, they can never know how much they have lost. It is only we who have known her. The weather was never too inclement for her and hers to be in their place at the hour of service. No hovel was too humble for her carriage to stand before, while she sat within comforting the sick, the sorrowing, and the aged. If the heart was sick, her tears mingled with the tears of the sorrowing one; if the body needed food, from her purse she wisely and generously gave. The rich, the poor, the sorrowing, the burdened, the saint, the sinner, all, because of her humble spirit, her pure heart, her sincere life and great soul, will never cease to treasure her saintly character.

May her Savior keep her devoted husband and her boys until the Master calls them to enter in and be with her forever! is the prayer of her one-time pastor,

RICHARD WILKINSON.

HORSFORD'S ACID PHOSPHATE

Cures Nervous Disorders
Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

Marriages. ✓

Feb. 5, 1905, at the home of the bride, Cary, Miss., by Rev. W. T. Griffin, Mr. —. Harper to Miss Clara Wixon.

April 19, 1905, at the home of the bride's parents, Rolling Fork, Miss., by Rev. W. T. Griffin, Mr. N. B. Hinton to Miss Christine Graft.

April 16, 1905, at the home of the bride's father, by Rev. W. W. Graves, Mr. G. L. Russell to Miss Allie Chat-ham, all of Rose Hill, Miss.

April 20, 1905, at the Methodist parsonage, Heidelberg, Miss., by Rev. R. S. Gale, Mr. Chester Harry Arledge and Miss Ira Ethel Bohannon, all of Vossburg, Miss.

Buy a Home at Henderson's Point,

(By the Sea Side)

Where Health, Salt Air, Pine Ozone, Fish, Oysters and Aquatic Sports Are Free.

Henderson's Point is 54 miles from New Orleans, 86 miles from Mobile, on Louisville & Nashville R. R., having 15,000 feet frontage on Mississippi Sound and Bay St. Louis, in the County of Harrison, State of Mississippi. The property is owned by the Mexican Gulf Land Company, which has determined to develop it into a modern resort.

This is the only large tract of land on the Mississippi Sound available for such a purpose. Many things could be said as to the beauty and desirability of this famous plat of land, containing more than a thousand acres, with a high, dry sandy beach, where no breakwaters are required to protect it. Every lot sold carries with it bathing, boating and fishing privileges worth \$50.00 per annum. The waters abound with oysters, fish and crabs. With each lot is given a perfect and guaranteed title. The terms are easy. No taxes until payments are made in full.

In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

A LIBERAL PROPOSITION WHICH IS UNPARALLELED.

Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

The land is covered with beautiful shade trees and largely composed of high rolling land.

The owner is the Mexican Gulf Land Company, incorporated under the laws of the state of Mississippi, Capital Stock One Hundred Thousand (\$100,000.00) Dollars fully paid; is officered by well-known and reliable men, and is the owner in fee simple and free from all incumbrance of the famous Henderson's Point property.

Don't lose this opportunity. Write for booklet and map.

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To any Southwestern point every Tuesday in September, and the 1st and 3rd Tuesdays in October and November.




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YOU MAY BE CURED

544 Garfield Avenue,
CHICAGO, ILL., October 9, 1902.

After doctoring for eleven months and taking forty-three bottles of medicine and finding no relief for leucorrhoea resulting from irritation of a fallen womb I took Wine of Cardui and fourteen bottles cured me. This seems strange but it is the simple truth. Wine of Cardui helped me from the time I began taking it and having heard it praised so highly by friends who had tried it I felt satisfied that it would help me, and it did. It cured me. Took every bit of ache, pain and headache, cramps and dragging down sensations away till I felt young, strong and happy once more. It is a wonderful medicine and a true friend to women. When I look back on the months of torture I had it seems like a hideous nightmare. Wine of Cardui will cure any woman I believe. I have more faith in it than all other medicines combined.

Frances Kingsley

Vice-Pres., Chicago Historical Club.

How can you refuse relief when you know you are growing worse day after day? Shooting pains, irregularity, inflammation and bearing down pains make thousands of women miserable. Why drag through life never enjoying anything? Wine of Cardui has made over 1,500,000 weak and suffering women well and strong. We ask you to go to your druggist today and secure a \$1.00 bottle of Wine of Cardui and begin to take it at once. Do that and the health Mrs. Kingsley writes about will soon be yours. If you think special directions are needed in your case, address, giving symptoms, Ladies' Advisory Department, The Chattanooga Medicine Co., Chattanooga, Tenn.

WINE of CARDUI

HOME CIRCLE.

For Washing Wool Articles.

In cleaning woolen fabrics, such as coats, vests, or woolen dress-skirts of any kind, gasoline is a much better cleansing agent than water, and goods cleansed in this way require no ironing, but the gasoline should never be used in a room where there is a fire or light. First shake and brush the garment thoroughly, then remove the spots, and put the article in a large pan, or bucket, and pour the fluid over it, and be sure the garment is thoroughly saturated. Cover the pan closely, and let the garment remain in the gasoline for two hours; then rub and squeeze with the hand, and hang over the line. Never try to sponge any woolen article with gasoline to clean it, for this only spreads the spots, but dip the whole garment into it, and rub the most soiled places with the fingers. The white woolen shawls that are so much worn in Summer can be made to look fresh and new, if they are only slightly soiled, by rubbing them with flour. Put the article to be cleaned in a small sack, and use about a quart of flour, if the article is large; then fold the sack, and rub and press between the hands, as if washing in water; then shake well out of doors, and brush every particle of the flour out with a soft brush. When woolen dress-skirts, or cloth vests, have become soiled enough to be washed, they should be washed in warm suds, to which a

small cup of gasoline has been added, and an unlined woolen skirt is as easily washed as a cotton one. A light tan skirt that had become soiled and faded was washed in the suds, and then colored a rich dark brown with dye for wool, and a rusty black coat and pair of pants was renewed by recoloring a jet black with black dye, and the garments were so carefully pressed that they looked fresh and new. It is nearly as essential to hang out the garments properly as to wash them well, as they should never be allowed to dry out of shape, and, to prevent this, they should be stretched into perfect shape before hanging them over the line; then they should be well stretched during the drying process, and they will dry with very few wrinkles, which will make the pressing easier. A. M. H.

The Church and the Boy.

The boy is the key of the situation in every relation of life. He means new blood for the church, new citizenship for the country, new stability for the home, new enterprise and integrity for commerce, new genius for our literature and art.

Ten thousand mothers ponder with trembling anxiety the problem of his future, and the nation shares their solicitude, knowing that on these young brains and hearts and these untledged characters rest the hopes of our people, the progress of truth, and the salvation of the future.

The boy at present is largely unused power. He is like some river ever vanishing into the sand at a certain point in its course. Up to the age of fifteen the Sunday-school may hold him. After fifteen the church sees him with diminishing frequency and often knows him no more.

The point of transition from childhood into full-grown boyhood marks also a crisis in the religious career. The force of authority is weakened, and however apparently overawed by parental discipline, that discipline fails to correspond to the ideals newly born within the heart of youth.

The starting-point of all intercourse is a boy's conception of himself. Endowed with the resources of eternal life, the church must base her call to character and service upon the dignity of a life consecrated to the King and filled with divine and holy power.

The American boy is fundamentally a religious animal. He must be reached through the ideal. He is no angel, nor does he "want to be an angel;" he is simply manhood in the raw, undergoing the process of manufacture into the finished product.

First, the problem of the boy is a problem of personal influence. Find one man on whose influence upon him you can count, and you have anchored the boy. The personal equation figures more largely at this time of life than ever afterward. The intelligence is too immature to give independence of thought or breadth of view, and want of experience of life and of the world takes from the value of his opinions or conclusions.

The boy feels this himself; the knowledge of it is one of the elements which makes him so ardent a hero worshiper, leading his weakness to attach itself to a personality of greater strength and more mature conviction.

Every grown man ought, therefore, to be at least to one boy—his own son or somebody else's—a sort of personification of things religious and holy. We must impersonate the ideals to which the boy's nature is to rise.

And then personality plus conviction must be sweetened by love. The youth of this age of sweetness and light refuses to respond to the motive of fear.

Second, certain organizations exist which are specially adapted to attract boys. One is the boys' club. Boys will respond to muscular Christianity. I have the warmest sympathy with that part of institutional Christianity which believes that every parish should have its parish house equipped with a gymnasium as well as a

Sunday school, a swimming-bath as well as a Bible class.

Some say these things are not religion, and I know that many of my clerical brethren feel deeply the danger of distracting the church's attention from her true work. This is undoubtedly a peril that needs to be watched and guarded against, but it is not a peril that vitiates the principle.

Every boy has his crowd. Boys are the most gregarious animals on earth; they follow the leader like sheep; that mob of young hoodlums who mock you as you pass the street corner are followers of the boss. It is the boss boy who must be caught as the result of long watching and prayer and study of his nature. He must have his place of authority. He must be made to feel his share of the responsibility. Above all, he must be himself made a Christian.

I speak now not only of boys who have been baptized, I speak also of the unbaptized boy, whose associations are practically pagan, and whose crowd is non-religious, or worse. The problem of reaching him is doubtless greater than the problem of reaching his more privileged fellow. But I believe the problem can be solved by personality that is manly and loving, and none other in the whole compass of human resource.

It is a serious situation that we are face to face with in this age, a situation involving nothing less than the ultimate realization of the Master's empire. Jeopardize the new generation and you jeopardize Christianity.

It was said of Phillips Brooks that he was anxious not to go to heaven alone. That ought to be the aim of every Christian man with reference to the boys of our day.

Youth is quick to respond where it sees that it is beloved, and where qualities exist that command its respect. To the weakling it accords the meed of contempt, but to the man who represents the Christ of God, and who, according to his faith and power, translates the Christ life and the church idea into concrete manhood, the boy will always or nearly always respond.—The Rev. J. P. D. Lloyd, in St. Andrew's Cross.

This Will Surprise You.

Step up, all you American public school children who know everything! What country of Europe do you say has the most railroads in proportion to its inhabitants? "England," did you say—you, Tom Browne, with the great head for geography? Wrong! "Germany," you say, Jim Jones, you with the fine marks for remembering figures? No, sir! Germany has more

railroads than any other country in Europe, but not in proportion to its inhabitants. What do we hear? France, Russia, Switzerland. All wrong. Sweden is the country. It has almost twenty-four miles of road for every 10,000 inhabitants. Germany has only nine and one-half.

Now tell us what country comes next after Sweden. Nobody dares to guess, eh? Well, it's just as well. You wouldn't guess if you guessed a week, for you would most likely never even think of the country in question, because you hardly ever hear of it except as a joke. It is the fat, little, rich, exclusive Grand Duchy of Luxemburg. And after Luxemburg comes little Denmark. And then comes Switzerland. The big fellows follow far behind.

Do you know what country has the most railroad tracks in proportion to its area? Now, please don't say Russia, because you would be 'way off the track. Russia is second from the foot. Norway sits at the foot of the class. The country that leads is Belgium. Luxemburg comes next.

Young Smith, there, who always jumps at conclusions, we just ask you what country has the least miles of railroad in Europe, not in proportion to area or population, but just the least total length of railroad track? Just as we thought! Young Smith jumps at the conclusion that it's Turkey. That's because Smith has heard so much about the "sick man of Europe." Smith, Smith, you must look before you leap. Turkey is a good nine away from the foot, and that is farther than young Smith will be if he keeps on guessing at things.

Greece is the country that has the least railroads, except Serbia, and we can hardly count that, for Serbia is only just beginning to do business in a modern way. Portugal is away down near the foot, too.—American Boy.

A Beautiful Impression.

A lady called at the house of a neighbor on an errand; but, as the family were away, she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told that a lady had been there who said she'd call again.

"Who was it?" inquired Mrs. H—.

"Oh, I don't know her name," replied the man.

"But you should have asked her," said Mrs. H—, "so we could know who had been here.

Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."—Leaves of Light.

Young People's Missionary Conference.

KENILWORTH INN, ASHEVILLE, N. C.,
JUNE 23.

The Young People's Missionary Conference, which met at Lookout Mountain last year—July—was a spiritual force of great value to every worker present. The information gathered was the freshest and most accurate obtainable. Ideas of presenting the subject of "World-Wide Missions" at your own door, as well as across the sea, were to be absorbed in the very atmosphere.

To be present was to be thrilled with a deeper spirit of consecration, a burning desire for service, and a peculiar longing for all the young people of the church to be present, that they, too, might catch the spirit of service and consecration.

The Conference this year is to be held at Kenilworth Inn, Asheville, N. C., June 23 to July 3. No League or Sunday-school could make a better or more paying investment than to send a representative. No pastor, Leaguer, or Sunday-school worker, could fail of the greatest good to the Conference, their local work, wherever or of whatever character, as well as much personal good, by attending this Conference.

Invest, and your interest will multiply.

Further information gladly given by writing Rev. J. W. Shackford, Nashville, Tenn.

R. P. NEBLETT,
Field Worker North Miss. Conf. S. S. Board.

Notice.

Please let all the pastors of the Jackson district send me names of all delegates and visitors expecting to attend the District Conference, which will convene at Flora, on ninth of May. We welcome you to our town, and hope that your stay with us may be both pleasant and profitable.

Let us pray for a successful meeting, and for the presence and power of the Holy Ghost.

Fraternally, J. R. JONES,
April 21, 1905.

Wanted.

A competent person to teach a class in vocal music.

Address J. D. McWHORTER,
Belzonia, Miss.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business.

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11 South Vandeventer Avenue, St. Louis, Mo.

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Peeps into Life.

The Autobiography of Dr. John Mathews,

A Member of the Gospel for Sixty Years.

The printed page talks very much like Dr. Mathews talks in the social circle. People do not go to sleep when the Doctor talks.

It is a record of a long, eventful, and successful life—a life wholly consecrated to God. Dr. Mathews spent ten years, or more, of his ministry in New Orleans. Six chapters are devoted to these years. They read like a romance; they are thrilling. Every Methodist would be profited by a careful perusal of this remarkable, absorbing book.

DR. HAMILL, Our Great Sunday-school Leader, says: "It is a noble book, and stirs my heart as few books have done."

Get the book and read it. Price, \$1.50, postpaid. On receipt of price, we will be glad to send the book. Orders filled at once.

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I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 917, Watertown, N. Y.

Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.—Rev. John T. Sawyer, D. D.; Rev. F. N. Parker, D. D.; Rev. W. W. Drake.

MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, May 4, 1905.

TAINTED MONEY.

A rich man has recently tendered one hundred thousand dollars to the American Board of Foreign Missions, to be used by it for the benefit of schools under its control. Many leading men of the Congregational Church joined in a protest against accepting the money. But, notwithstanding the protest, the money was accepted. The protest was based on the ground that the donor makes his money in a dishonest way, and being thus tainted, should not be received and used by the Church. The protestants take the further ground that to accept the money is to endorse the man and his methods of money-making.

The matter has attracted much attention, and leading men all over the land have been pressed for their views on the subject, and both pulpit and press have discussed it fully, the majority of writers and speakers being of the opinion that the money should have been accepted and put to the use intended by the giver. We agree with the majority.

Money in itself has no moral quality, nor does the man who handles it give it quality; otherwise, a dollar coming into the hands of a good man is good money, and becomes bad money the moment it passes into the hands of a bad man. If such a change takes place in the quality of money by passing from hand to hand, there is not a good man on earth who has any assurance that the money he calls his own has not been tainted by contact with bad hands. And even if he had such assurance, he would not throw it away.

If stewards and deacons of our Churches, and secretaries and treasurers of our great connectional Boards, are to investigate the source from which their revenues are derived, every pastor would suffer for bread, and every treasury would be empty, for pos-

sibly every dollar coming into the hands of Church officials, at one time or another, was the property of a bad man, or controlled by a trust.

Certainly, if the world understands that to accept money, much or little, from a bad man is an endorsement of his business or his character, and the bad man himself so understands, it would be wholly different. But not one of us is so silly as to take that position. Nor is any bad man so simple as to suppose that the Church puts its seal of approval on him when it uses his gifts in support of its work. Jesus said, "The children of this world are wiser in their generation than the children of light." He also told his disciples to "be as wise as serpents and as harmless as doves," but no sensible man supposes for a moment that our Lord commended the dishonesty of the steward, or the venom of the serpent, or the silliness of the dove.

Zacchens got his wealth—much of it—by robbery, but when he turned to Christ, and proposed to give half of his goods to feed the poor, the Lord did not tell him that his money was tainted, and that it would hurt the poor for them to receive it.

If rich men, who are supposed to get wealth in an illegitimate way, are not to be allowed to use it for charitable ends, we suppose they will be compelled to turn it over to the world, or use it for their own selfish gratification, or die and leave it to be quarreled over or squandered by heirs.

A SERIES OF TWELVE PAMPHLETS.

The Missionary Training-school, the first session of which was recently held in Nashville, will issue a series of twelve booklets, of uniform size, embracing addresses of distinguished persons who contributed to make the School a success. The first of the series is by Prof. Thos. Carter, a member of the Louisiana Conference. The subject is, "John Wesley as a Philanthropist, and the Social Mission of Methodism." This address is in the lucid, convincing style characteristic of all the public utterances of Prof. Carter. He thoroughly masters his subject, and gives it to his readers—or hearers, as the case may be—in plain, pure English. If the booklets to follow are as good as this, and meet with a deserving circulation, untold good will result.

The price of a single number is ten cents. The series will be sent to any subscriber, as they come from the press, for sixty cents. Address Dr. W. R. Lambeth, Nashville, Tenn.

PRESBYTERIAN UNION.

The question of union between the Northern Presbyterian Church and the Cumberland Presbyterians is settled, so far as the votes of the Presbyteries are concerned. The Northern Presbyterians have voted overwhelmingly in favor of union. In the Cumberland Presbyteries the question has carried by a small majority. But this vote does not settle the matter. It is yet to go before the General Assemblies of the two Churches, which will convene in May. We imagine both Assemblies will be slow to consummate a union which shows such a small majority in its favor as is shown by the Cumberland Presbyterian vote. Both Assemblies will, doubtless, keep in mind the bitter experience of the Scotch Presbyterians who effected a union, and came to grief, notwithstanding the sentiment in opposition to consolidation was confined to twenty-five ministers and about five thousand laymen. One-third, or more, of the Cumberland Presbyterians, including many leading preachers and private members, are opposed to union. They have good ground for opposition. And until the agitation of revision of the creed of the Northern Presbyterian Church is quieted, it would be well for it to remain as it is. Those in the Northern Assembly who oppose the union are consistent, believing, as they do, that the Cumberlands are coming to them under the impression that ultra-Calvinism has been expunged from the creed, which, they say, is not a fact. With such misunderstanding, it would be better for them to remain apart.

ANOTHER BLAST FROM A BIG HORN.

As a matter of fact, whether on purpose or not, we do not know, the Bishops of the two Methodisms, at this writing, are all in Louisville: the Methodist Episcopal Bishops in their annual Spring meeting, and the Southern Bishops attending the yearly session of the Board of Church Extension.

While in session, the blast of a ram's horn was sounded in the room where the "Northern Bishops" were assembled. It was blown by Bishop McCabe, and designed to be heard all over the United States. Said the Bishop: "I want to be quoted to the people, and to the Bishops of the Southern Church, who are now in session only a few squares from here, as in favor of restoring the organic union of the two branches of Methodism." Bishop McCabe declares himself a little ahead of his colleagues in expressing his views, but he is of the opinion that all are one in sentiment. Ex-

actly. Some of them would be much happier than they are if they could preside over Conferences of Southern men. And it would add much to the happiness of Bishop McCabe could he give appointments to Southern preachers, and lecture on "Life in Libby Prison" in all our Southern Churches, the delivery of which, during the last twenty years, by Bishop McCabe, has done as much to keep the sectional spirit alive in the North as the public utterances of any other man.

It may be that Bishop McCabe has undergone a change of feeling. If so, we are as ready to extend to him the hand of fellowship as anyone, and to wish him well, but we prefer to remain under our own vine and fig tree, and to do the work of the Lord in the Methodist Episcopal Church, South.

The union of the two bodies would not add a single sinner to the Church. It would not make us, numerically, any greater than we are. It would only bring together a great mass of men, with diverse notions—social and political—who could no more live in peace than did our fathers before the separation. Besides, we differ materially on the question of episcopacy, and when we call to mind their treatment of Bishop Andrew—the logical result of their view of the episcopacy—and that they get further and further from the Southern view of Methodist polity, we feel sure that in every thing affecting this vital matter we would disagree, and, disagreeing, we would see, one by one, our cherished principles abused and abandoned. We are not ready for any of these things.

A CORRECTION.

A few weeks since we wrote a short article under the title of, "An Opportunity for Union Unimproved." In the article it was stated that the members of the Methodist Episcopal Church at Texarkana had sold their house of worship to the Presbyterians, and that the Sunday-school and most of the Church members, instead of uniting with the Southern Methodists, had gone into the Presbyterian Church. We made the statement and our little criticism on the authority of the Texas Christian Advocate, supposing that Dr. Rankin had been properly informed. Now we learn, through a letter of Bishop Hendrix in one of the Church papers, that these Methodists, with few exceptions, came into our Church. Dr. Rankin was, doubtless, misled by a press dispatch. We gladly make correction, and express the opinion that if a few more congregations of like character in the South would disband and cast their lot with Southern Methodists, it would be better for all concerned. This is especially applicable to congregations sustained in whole or in part by missionary money, which money is sunk in unprofitable work.

PERSONAL.

Rev. B. P. Jaco is at present engaged in a meeting with Rev. J. H. Felts. We hope to hear of a great revival in "dear old Grenada."

We had the pleasure of a three hours' ride, last week, with Rev. Robt. Selby, of Hattiesburg. He is a pleasant railway companion. We are glad to learn from him of good prospects in his important charge. His heart is set on a new Church for his congregation, and he is working to that end.

Frequently our pastors report poundings where they receive "hams, flour, meal, sugar, canned goods, and things too numerous to mention." A correspondent of The Baptist goes a bow shot beyond them in saying he had been pounded with nice things to eat "from meal and meat up to petit de fois gras and champignon." Well, Baptist preachers, as well as Methodist, can stand a deal of good treatment.

The Rev. C. C. Miller, president of Centenary College, made us an appreciated call on Monday. He is here in the interest of the institution he represents. He reports the class-work of the students this session exceptionally fine. He has a strong faculty, composed of conscientious Christian gentlemen, every member of whom is deeply interested in the spiritual development of the student-body. As a result of the efforts of the faculty and the splendid work of the Y. M. C. A., aided by the ministrations of Revs. Glenn Flynn and Dr. Keener, thirty-five students professed Christ. Bro. Miller is rejoicing in the work, and thinks it compares favorably with the average pastorate, especially as these young men go forth as polished shafts. Bro. Miller reports the student-body not so large as last year, but the college in splendid financial condition. The institution does not owe a dollar, and he thinks the faculty will be paid in full and all current expenses met. He occupied the pulpit at Rayne Memorial last Sunday, and received a splendid offering for Centenary. The Rev. Jas. A. Parker, D. D., of Many, will preach the commencement sermon at Centenary on Sunday, June 4. A programme of the exercises will appear later.

Seashore District Conference.

We spent one day at the Seashore District Conference, in session last week at Lumberton. The first day was devoted to the consideration of Sunday-school and Epworth League interests, and these were the only matters we heard discussed, except an address by Rev. Robt. Selby on, "The Relation of the Church to Education." It was an able presentation of the subject. Brother Selby is a strong man.

The business, of course, was under the direction of the presiding elder, Rev. T. L. Mellen, who conducted it in a fine spirit and manner. He understands it all. There is nothing in Seashore district connected with the Church that he has not on his mind

and heart, and the work prospers. We were not present a sufficient length of time to get any facts as to the work that is being done. The secretary, Brother Clifford, will give us an account.

We enjoyed the short stay among the brethren, and hereby acknowledge the courtesies of the presiding elder and the pastor, Rev. G. H. Thompson.

Rayne Memorial Church.

We have been favored by Rev. Richard Wilkinson, pastor, with "The Directory and Year-Book of the Rayne Memorial Church." It is complete in every particular, giving the names and residence of every member of the Church and Sunday-school. It also contains the names of all officials—stewards, trustees, and of the Sunday-school and League. It has also likenesses of Bishops Keener and Morrison, of the pastor and all the stewards. Besides the directory, it contains a statement of all the Church finances, and much valuable information in regard to the Church and its work.

We have received a copy of the first issue of Bob Taylor's Magazine—a monthly periodical published at Nashville, Tenn.; ex Gov. Robt. L. Taylor, editor. All who have ever seen or known Gov. Taylor can form an idea at once of the character of his magazine. Among other good things, the magazine is devoted to "Southern Progress and Human Happiness." The purpose is well carried out in this issue. If the first number is an earnest of what is to follow month after month, Southern readers will have a Southern magazine of which they will not be ashamed. For years past the Governor has been a successful lecturer, charming thousands of hearers. There has been a call for his lectures in book-form. Instead of giving them to the public in that way, he proposes to run them through his magazine. They will make interesting reading. The magazine is sent to subscribers at \$1 a year by the Taylor Publishing Co., Nashville, Tenn.

The League Conference.

Six new Leagues organized within ten days. Good. Winoua, Greenwood, Black Hawk, and Webb. I hope there are others. Interest in the Starkville Conference is growing. Remember the date—June 13-15. Miss Susie Harrington will deliver the address of welcome. Dr. Murrah will deliver an address. Prof. Clifton will be there. Jaco, the incarnation of League plans and energy; Meek, the popular preacher and pastor; Countiss and Thomas, Broyles and Borders, and others, will be there. The North Mississippi Quartette will sing. Southern hospitality. Good programme. Reduced rates on the railroads. Come. Programme will be sent out soon. Judge Estes is coming. T. W. Lewis.

Notice.

The Greenville District Conference will be held at Friar's Point, May 18-21, inclusive.

T. W. Dye, P. E.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

Crowley, La.

DEAR DOCTOR: On April 26 the meeting at Crowley came to an end, some twenty-five persons having applied for membership. Very many were blessed, the church members being greatly revived, a number converted, and some backsliders started again. The community was stirred, and at every service for ten days large congregations of eager listeners attended the preaching of the gifted and consecrated young Alabamian, Rev. Robert R. Jones. The sermons of Bro. Jones set forth in clearness and convincing power the main truths of the Bible, and left no hearer in doubt as to the necessity of immediate surrender at the cross. Saints were fed and sinners were alarmed, and all received a personal message from God.

The Crowley Signal had this to say: "His sermons have been nothing but the pure gospel truth preached with profound earnestness, and from the heart. Some of his discourses were beautiful word-pictures, and fell on the ears of his congregations like the ripples of rain-drops on the roof. He has endeavored to speak plain facts, and this he has done. Night after night large congregations have gathered in the church edifice to enjoy his sermons, and his eloquence has stirred them. He will always be remembered by the people of Crowley for his work here."

JOHN T. SAWYER.

Crowley, La., April 27, 1905.

Report from Crawford Street, Vicksburg, Miss.

Believing it would be of interest to your readers and our friends, I hasten to make known our good fortune on last Sunday. By special appeal and previously arranged programme we took up as an Easter offering (in

cash) more than enough to liquidate the long standing debt on our church, which, two years ago, was \$5,400. The most beautiful and impressive feature of the occasion was the fact that every department of the church was represented in the offering, beginning with the Sunday-school, the League, the women's organizations, and last, but not least, the choir—all in their organized forms, in addition to many individual contributions. This interest in the payment of the debt seems to have worked well also in the general interests of the church. The Sunday-school has added fully one-third to its regular attendance, and the attendance upon the services of the church has been very marked. The League seems to have taken on new life, and twenty-six names have been added to our church roll.

Fraternally, T. B. HOLLOMAN.

Holly Springs District Conference.

DEAR DR. BOSWELL: I wish to say to the brethren of the Holly Springs District Conference that we are ready to give them a cordial welcome to Olive Branch, May 9—the time appointed for our annual meeting. We hope all will come in the Spirit of the Master, and that we may have a time of refreshing that will be a blessing to our community, and that will be felt for good throughout the district. Of course, we are looking for you, Doctor; don't disappoint us.

Trains reach Olive Branch from the east at 6:26 and 9:41 A. M.; from the west at 5:43 and 9:31 P. M.


A. W. LANGLEY.

Notice.

To the Preachers of the Mississippi and North Mississippi Conferences—

DEAR BRETHREN: We will be glad to provide entertainment for you during Millsaps commencement, June 2-7, provided you send your names to either of us several days in advance.

WM. H. LAPRADE,
H. M. ELLIS,



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The quality and quantity of the crops depend on a sufficiency of

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SCHEDULE IN EFFECT APR. 2, 1905.

Trains leave and arrive at UNION STATION
Howard Ave. and Rampart St., Daily.

	Leave.	Arrive.
Memphis Express.....	8:15 p.m.	8:15 a.m.
Vicksburg & Natches Express	7:00 a.m.	6:50 p.m.
Bayou Sara Accommodation...	9:40 a.m.	4:00 p.m.

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to Natches, Vicksburg, and Memphis.
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manent representative of big manufacturing com-
pany, to look after its business in this county and
adjoining territory. Business successful and es-
tablished. Salary, \$20 weekly and expenses. Sal-
ary paid weekly from home office. Expense
money advanced. Experience not essential. En-
close self-addressed envelope. General Manager,
Lamo Block, Chicago.

Vicksburg District Conference.

PROGRAMME AT UTICA, MAY 3-7.

WEDNESDAY EVENING.

Sermon by Rev. G. A. Guice.

THURSDAY MORNING.

Reports and discussions by the
Conference of Sunday-school inter-
ests.

Sermon at 11 o'clock by Rev.
W. A. Terry.

Evening—Discussion concluded,
with report from Sunday-school
committee.

Sermon at 8 P. M. by Rev. H. P.
Lewis, Sr., followed by the sacra-
ment of the communion.

FRIDAY.

Addresses, with discussion, upon
the contents of Mr. Mott's book.
Chapter I., Rev. G. A. Guice;
Chapter II., Rev. I. L. Peebles;
Chapter III., Rev. J. W. Camp-
bell; Chapter IV., Rev. W. H.
Lewis; Chapter V., Rev. Dr. T. B.
Holloman.

Sermon at 11 o'clock by Rev. H.
G. Moore.

Evening—Addresses concluded.
Address: Required—A Mission-
ary Constituency. Rev. W. T.
Griffin.

Sermon at 8 o'clock by Rev. M.
M. Black.

SATURDAY.

Reports from pastors.

Sermon at 11 o'clock by Rev. J.
H. Foreman.

Evening—Reports of commit-
tees.

Sermon at 8 o'clock by Rev. W.
J. Ferguson.

SUNDAY.

9:30—Love-feast, led by Rev. H.
P. Lewis.

Sermon at 11 o'clock.

Sermon at 8 o'clock by Rev. I.
L. Peebles.

COMMITTEES.

Admission—Revs. T. B. Hollo-
man, G. A. Guice, H. J. Moore.

Orders—Revs. J. T. Leggett, J.
H. Foreman, W. H. Lewis.

Sunday-schools—Revs. W. J.
Ferguson, W. A. Terry, J. G. Cam-
mack.

Missions—Revs. W. T. Griffin,
J. W. Campbell, B. F. Ormond.

Representatives from Confer-
ence Boards and from Conference
educational institutions are invited
and expected to be present.

Utica will be a cordial host.
Each pastor is a special committee
of one to bring with him the lay
delegates from his charge.

W. H. HUNTLEY, P. E.

Crowley District.

DEAR BRETHREN: Please send names
of those who will be reasonably sure
to attend the Crowley District Con-
ference, June 8-11. We expect all for
whom we provide entertainment to
remain over for Sunday.

A. W. TURNER, P. C.

The Brookhaven District Conference.

The Brookhaven District Confer-
ence will meet in the Methodist
Church at Monticello, Miss., Wed-
nesday, May 10, at 9:30 A. M. The
opening sermon will be preached by
Rev. R. Bradley at 11 o'clock, Wed-
nesday morning, followed by the
sacrament of the Lord's Supper, con-
ducted by Rev. J. W. Sandell.

Wednesday evening will be devoted
to Epworth League interests. Let
every League in the district be rep-
resented. Dr. H. M. DuBose will be
with us. He will deliver an address
on the Epworth League work in the
afternoon, and preach in the evening
of Wednesday.

The following are the committees:

Public Worship—J. N. Ware, B.
A. Summer, J. H. Arrington.

License to Preach—C. F. Emery,
W. W. Simmons, L. Carley.

Admission on Trial—H. W. Feath-
erstun, H. P. Lewis, M. L. Burton.

Deacon's Orders—I. W. Cooper,
R. F. Witt, P. H. Howse.

Elder's Orders—W. C. Black, J.
A. B. Jones, L. E. Alford.

Quarterly Conference Records—N.
B. Harmon, B. F. Catchings, J. E.
Carruth.

The Missionary Institute will not
be held in connection with the Dis-
trict Conference. It will be held
later.

T. W. ADAMS, P. E.

Home Mission Call.

The thirteenth annual meeting of
the Woman's Home Mission Society
of Louisiana will be held in Shreve-
port, May 4-7.

Reduced railroad rates (one and
one-third) have been secured on the
certificate plan. All ministers are
invited to be present.

Names of officers, delegates and
visitors should be sent to Mrs. J. B.
Foster, 1636 Fairfield Ave., Shreve-
port.

MRS. F. A. LYONS, Pres.
MRS. E. R. KENNEDY,
Cor. Sec.

Notice.

Let all who expect to attend Ep-
worth League Conference at Stark-
ville, June 13-15, send names to Rev.
H. S. Spragins, not later than twen-
tieth of May, if possible. We hope
to have a large attendance. We
would be glad to have representatives
from churches which have no Leagues.

T. W. LEWIS.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.

New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2529 Burgundy
street.

McDonoghville, Rev. G. S. Roberts, McDonogh-
ville, La.

Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytania street;
Phone 829 (uptown).

Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.

Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. O. G. Halliburton, pastor; resi-
dence, 3125 Camp street.

Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1422
Harmony street.

Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).

Algiers, Laverne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.

Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Euterpe and
Felicity; Rev. E. P. Craddock, pastor; residence,
1720 Dryades street.

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Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled qualities of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter:

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,
(REV.) JAMES M. CLINE.
Benton, Ark.

Notes from North Mississippi.

The Woman's Home Mission Society at Holly Springs is not composed of idle members. Their time, thought, and money, are given to prove themselves worthy a name and place. Through their efforts and responsibility the lot adjacent to the station parsonage has been acquired. At present there is a building on it which will remain for a time, as the society needs the rent. They are arranging for "a trip around the world" now on the same account.

Rev. Q. A. Oats finds many pleasant things to say about the people he meets, and that keeps his institution in their minds. They talk very cheerfully about the Home's prospects, and are delighted with the manager.

Rev. Eugene Johnson and Mrs. Johnson are both getting along with an attack of the "grippe"—fortunately, not in its most severe form.

Rev. James Porter is now living at Potts Camp, situated conveniently by rail to his work, Red Banks circuit. He is busy taking up his collections. Mrs. Porter has been suffering a great deal, the results of an operation performed on her throat recently.

Rev. and Mrs. D. W. Babb are considering themselves very much at home in the parsonage and three acre lot at Crawford. That work is in the prairie land, three appointments being in the country. The people abound in hospitality, and have a high grade of religion, which suits their preacher, and the call for collections meets with the necessary response in free-will offering. Brother Babb counts the last year of his stay at Batesville as the best of the four; says he left the young folks in fine condition, and the finances in good shape—proved by their increasing the pastor's salary to \$800, and paying monthly this year. Sister Babb escaped "grippe," but has not been entirely well since Spring opened.

Rev. H. B. Watkins has attained an enviable degree of charity for

the uncharitable. One of those recent writers who find the preacher's financial side to be a stumbling-block refused when requested to put ten cents in one of the Orphans' Home gleaners. A dear old lady in a family where a teacher boarded looked carefully through several of the new comer's Advocates to find the interest, and the most she found was the obituary heading. That grieved and offended her, and she hadn't paid anything for that church paper, or any other, either. The patience that endures such fault-finding, and continues to persuade reluctant giving, takes a great deal out of a collector.

Christians give occasion for reproach when they fail to keep Sunday in the beauty of holiness, especially in the matter of train travel. Much of this desecration is done to attend church service. Besides losing the blessing, there is more harm in the example than good. Being our brother's keeper means a great deal more than the civil law requires—enough so to make us peculiar.

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About April 15 the Nashville, Chattanooga and St. Louis Railway will commence distributing a beautifully illustrated folder, giving a list of these resorts, and a brief description of each; also a list of hotels and boarding houses, with rates, etc.

Write for a copy before making your plans for the Summer. Mailed free upon application to
W. L. DANLEY,

Gen'l Pass. Agent, N. O. and St. L. Ry., Nashville, Tenn.

Notice.

The Woman's Home Mission Society of the North Mississippi Conference will hold its Annual Meeting in Cleveland, May 7-10. Delegates will please send their names promptly to Mrs. R. P. Walt, Cleveland, Miss. They must also be careful to provide themselves at starting-point with certificates that they have paid full fare.

MRS. E. W. FOOTE, Pres.

MRS. A. C. YEAGER, Cor. Sec.

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Get a box for 25 cents at your druggist, or write Finlay, Dicks & Co., L't'd, New Orleans.

EPWORTH LEAGUE.

Address all communications intended for this department to HENRY G. HAWKINS, Editor, Brookhaven, Miss.

Good reports come from the Leagues at Winona, Acona, and Main Street, Water Valley.

A fine League has been organized at Webb, Miss., H. L. DeLoach, a young layman, having laid his hand upon the work there. Brother DeLoach was located last year at Columbia, Miss., and during his stay in South Mississippi showed himself an active Leaguer, and made many friends.

On Sunday, April 2, an Epworth League was organized at Newton, Miss., with W. V. Fant, president, and Nazareth H. Thorn, secretary. Newton is a strong town materially, with banks, railroads, and large stores. We are glad to learn that there are young people there who mean to seek first the kingdom of God and his righteousness, knowing that if they do this, their Heavenly Father will not withhold the other things which they need in their lives upon this planet called the earth.

Bro. Jaco, of Grenada, writes us that the "Young People's Day Service" planned by the North Mississippi Conference League Board is taking well, and that delightful reports, accompanied by cash, are coming in. The influence is spreading, and an enthusiastic meeting is expected at Starkville, June 13-16.

The Leagues at Second Church, Columbus, are in excellent working order, and are doing a work of which they may well be proud. Mr. Archer B. Seay is president of the Seniors, and discharges the

duties of the office with an uncommon acceptability. Mr. Myrton E. Redus, first vice-president, is always faithful, as are also Mr. D. L. Ervin and Miss Hattie Leech, the other vice-presidents. The last-named is a member of the graduating class of the Industrial Institute and College, but finds time to be a leading spirit in our League. To her is very largely due the credit for the excellent Easter service presented by the Seniors, following the programme devised by the Board. Miss Fannie T. Boucher makes a capable and diligent secretary, always at her post. The Juniors were rarely fortunate when Mrs. F. H. Bancroft was secured as lady manager. A consecrated and cultured woman, she was some time a teacher in our mission school at Laredo, and brings to her present position both talent and the skill born of experience. Under her direction a delightful entertainment was recently given.

Harrisonburg Circuit.

Harrisonburg circuit is composed of five appointments, and is very compact. Congregations at each appointment real good. My first Quarterly Conference is a thing of the past. Rev. J. M. Henry, our presiding elder, was on hand, preaching three first-class sermons, and winning the hearts of everyone. He keeps in fine spirits, in spite of rain and storm.

I began my first revival meeting last night. Hope to report some accessions and conversions as the result of this meeting.

G. D. ANDERS, P. C.

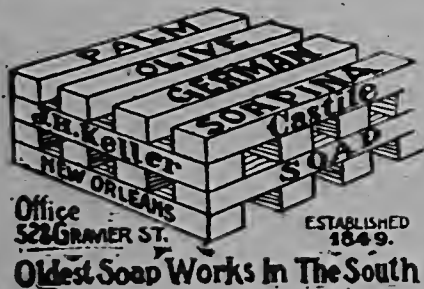
April 5, 1905.

For Rent or Sale.

At Montegale. Furnished cottage. P., 419 West street, Jackson, Miss.

We have several communications on hand written with pencil. They may, or may not, be "good to the use of edifying"—we can not say. We have not read them. It is against the rule of this office to send pencil-writing to the printers. We seldom violate the rule.

If a mosquito sips Chillifuge, he no longer carries the Malaria Plasmodium, and can not infect a subject with Malaria, if the patient takes the Chillifuge in sufficient quantities. The dose should be larger in the Fall and Summer months, as Malaria is more prevalent during those periods. It leaves none of that ringing in the ears. It is Quinine with the disagreeable ear symptoms removed.



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Crawford, Miss.

DEAR DR. BOSWELL: Will you let us say something of this part of our Lord's vineyard? Ours is in a fine prairie country, utilized by diversified stock raising, making hay as well as corn and cotton. At least five kinds of fine cattle are being raised for beef markets. Of course, the Jersey is raised for milk and butter. A gentleman said to me the other day: "Do you know, there has been more than one hundred car-loads of hay shipped from this point this season?"

By the way, I think I see the redemption of these prairies, whose possibilities are so great, in a coming settled white population. These men who are raising fine stock are on their farms. They can't trust them to Sambo as they have cotton culture. Also, the poultry business has got hold of a great many of our white women. The raising of gobblers to weigh thirty-two to thirty-six pounds at two years old, and to get twenty cents a pound, dressed, in the market, is an item of interest. Also, a fine chicken hen, dressed, weighing as high as nine pounds, at the same price, is inviting as an industry. People must have something to do, and will do something laudable, or unlaudable. I believe we are on the eve of better times in this prairie country. But church interest is to be the dominant interest, and this is pointed to if we can get a white population of our own people settled over this country, engaged in industries that are now being enterprised.

Four months of my first year on this work are gone, and while the Winter was severe and continued rains fall, our outlook is quite hopeful. Why not? Being the successor of such men as Q. A. Oats, the sainted Duncan, K. A. Jones, N. G. Augustus, Dye, Thames, and back to "Gilderoy," all of these men have left their impress on this people. Kindly references I hear made of them all. This is as it should be. Deliver me from criticisms on my predecessors. Somebody is wrong; either people or preacher.

Our second quarterly meeting is

just over. Bro. Dorman, our presiding elder, preached us two thoughtful and instructive sermons; as well as looked after the varied interests of the church. Our people are looking well to our temporal interests, and the church is not lost sight of, by any means, by them. Three-fourths of the collections have been provided for, and we have one church at which to take collections yet. Our foreign missionary assessment has been forwarded to Bro. Gladney. Our prayer meetings are improving in spirituality. Children's Day services are being prepared for. Our church-house of sixty years' standing at this place still looks neat for one of its shape, but its standing and patience with the storms of the years are about worn out, and our people are planning to relieve it by building a new one soon.

Our District Conference is to be held here about the first Sunday in July, and we want our editor to be sure and attend. Commence at once to shape matters to be with us, and see what we can do to increase the subscription to the *ADVOCATE*, which is growing more meritorious with each issue. God bless you and the *ADVOCATE*.

Fraternally, D. W. BABB.

April 29, 1905.

The "Average Sunday-School."

What is the "average Sunday-school" about which we hear so much in latter-day discussions? This is a pointed question asked by one of our Sunday-school exchangers, and in substance answered as follows:

People who write and talk about Sunday-school work take pains to assure us that they have in mind the "average Sunday-school." Mr. Marion Laurance says the average membership of the Sunday-schools of the United States and Canada is eighty-five. We may take this as one characteristic of the "average Sunday-school." The same gentleman is quoted as saying that "the average Sunday-school in North America meets in one room." Whenever a school gets to the point of providing a separate room for any of its classes or departments, it rises above the average.

Let us look a little further at the characteristics of the school that everybody is talking about. Has the pastor had training in Sunday-school work? Does the pastor really have anything to do with the school that is classed as average? What about the superintendent? Has he had special training for his important work? How far has he used his opportunities for self-teaching? It is possible that a negative reply

must be made to all these questions.

This "average" school is also minus trained teachers. If there is an exception to this, she will be found most probably in the primary department. The lower end is the big end in the average school. Improvement is usually noted in the teacher of the very little people.

There is no exaggeration in saying that the Cradle Roll, the Home Department, the Teachers' Meeting, the Bible Teachers' Study Circle, and grading, are practically unknown in the "average Sunday-school."

In spite of all the negative aspects, the Sunday-school, which must be set down as merely "average" is a great institution for the promotion of the kingdom of God. There is something in it and about it that is intensely vital. This vital something which gives it power, and makes it what it is, can never be measured by standards of pedagogy or standards of organization. It is to this school that we must look for the greatest work in accomplishing the high purposes to which the Sunday-school movement is committed.

Granting all these facts as true, yet how manifold would its influence be, and multiplied its powers, if wisdom, practical methods and organization were applied to this strong arm of the church.

R. P. NEBLETT.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The *ADVOCATE* one year and Magic Soap for \$2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Keep the Day—Present the Claim.

To the Members of the Louisiana Annual Conference:

Brethren, read page 40 in our Conference Minutes. Let us prepare to carry out the resolutions of our Conference on Easter Sunday. That should be made Veterans' Day. Keep the day—present the cause! Give your congregation an opportunity to increase our Endowment Fund on that day. Send donations forward to

S. S. KEENER, Pres.

Legal Conference, Jackson, La.

April 11, 1905.

Friends are requested to make remittances to this office payable to the *NEW ORLEANS CHRISTIAN ADVOCATE*.

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The daily use of Sanozol Soap will give to your face and hands a skin as near perfect as nature can make it. You do not have to wait months for results.

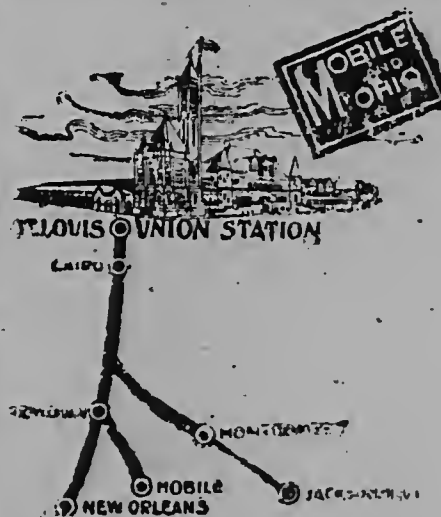
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SOUNDING BY THE SOUND.

A Norwegian engineer, H. Berggraf, has recently invented a new apparatus for sea sounding in which it is not necessary to touch bottom. This is accomplished by an acoustic method. The depths are also registered graphically by a revolving drum, says the Scientific American.

The operation of the device depends upon the time which sound takes to travel to the bottom and return, and the measurement of the time thus gives the depth to which the exploring apparatus is lowered. According to experiments, it is found that sound takes one second to make the double distance of 2,000 feet.

In his recent trials the vessel was equipped with an acoustic tube which could be lowered into the water. By means of an ordinary clock he could take the depth with considerable precision; thus four seconds shows about 8,000 feet.

For more exact work he uses a registering apparatus, in which the depth is indicated on a band of paper. The apparatus consists of three parts—a transmitter, an acoustic receiver and a chronometer.

The sound is formed at intervals by a revolving disk which turns slowly and carries a projection on the periphery. The latter is made to strike against a fixed point and thus makes an electric contact at each revolution.

The electric circuit has a magnet, which operates a vibrating armature, and each time the contact is made a sound is sent to ward the bottom of the sea, whence it comes back to the vessel and is received in a microphone.

The microphone is specially constructed so that it is only sensitive to sounds for which it is tuned, by means of a resonator. The vibrator is tuned by the same pitch, so that the membrane, upon receiving the sound from the bottom, will vibrate, and this movement is registered in the apparatus, taking account of the time which has elapsed between the closing of the electric contact and the reception of the sound in the microphone.

CONDITIONS IN LIBERIA.

Sir Harry Johnston, who recently returned to England from a visit to Liberia, during which he traversed the whole of the coast line and made several expeditions into the interior, is very hopeful of the future of that country, which, he says, has made great progress since he last saw it, 20 years ago. United States Consul General Evans, at London, who has reported the matter to the state department, summarizes Sir Henry Johnston's observations in regard to Liberia as follows: The Liberian government has so encouraged the use of English among the natives that there is scarcely any important tribe or

chief that has not several individuals able to speak intelligible English, and therefore act as interpreters. The natives are well disposed toward the white man, and consequently travelers have no difficulty in dealing with them. The country is one great rubber-producing forest. Coffee grows there wild, and it is also being extensively cultivated by the American-Liberians. The forests also contain many valuable timbers, dyewoods and drugs, while the oil palm is exceedingly abundant. In the interior of the country ivory is plentiful, for there are many elephants. Cacao is being increasingly planted, and, like cotton, thrives remarkably well. There are indications of the presence of gold in the country, and a ten-carat diamond is alleged to have been discovered there. The existence of hematite ore in much of the country along the seacoast is undoubted, and the natives work it to a considerable extent. The climate of Liberia is much pleasanter than that of the regions north and south of it; it is much healthier, and there is a remarkable absence of insect pests.

—*not using in slang.*

Promoter—Now, I want to borrow a million on these bonds. They're gilt-edged and I can show it. I'll produce proof—

Banker—Oh, never mind, my dear fellow; never mind. I'm from Ohio. You don't have to show me. —Chicago Sun.

LOST PART OF A FORTUNE.

The money counters in the United States treasury were startled one day by the appearance of a remarkable-looking "fat man," who entered the department and told a strange tale, says Everybody's Magazine. He said he was an Ohio farmer, and did not believe in banks, and so had buried his money in the ground for safe keeping. He had dug it up, and was horrified to find that it was slowly turning to dust, as notes will when long buried.

Panic-stricken, he gathered the disintegrated money into an old pillow-case, bound it around his waist beneath his clothes, and started for Washington.

He traveled part of the way on horseback, part of the way on an Ohio river steamboat and part of the way was by train. During the journey he never once took off the pillow-case. He even slept with it on. The officials of the treasury department found it difficult to make him part with it. He did not want to go with a clerk to a hotel for fear the clerk might rob him, but as it was manifestly impossible for him to disrobe in the office, he had finally to submit.

They got the money at last, and the condition of it was so bad that Mrs. Leonard, an expert, had to be called to decipher it. So great was her skill that she found only a few hundred dollars out of \$19,000.

QUARTERLY CONFERENCES.**NORTH MISSISSIPPI CONFERENCE.****COLUMBUS DIST.—SECOND ROUND.**

Columbus circuit.....	Mar. 18, 19
Columbus, Second Church.....	19, 20
Columbus, First Church.....	25, 26
Hebron.....	Apr. 2, 3
West Point.....	9, 10
Winstonville, at Hashuqua.....	15, 16
Crawford.....	22, 23
Starkville circuit.....	29, 30
Starkville.....	30, May 1
Shuqualak circuit.....	6, 7
Macon.....	7, 8
Brooksville circuit.....	13, 14
Cedar Bluff circuit.....	20, 21
Mathiston circuit.....	27, 28
Mayhew circuit.....	June 3, 4

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley, Main Street.....	Mar. 5
Water Valley circuit, at Wyatt's Chapel.....	11, 12
Grenada station.....	18, 19
Pine Valley circuit.....	25, 26
Paris circuit, at Tula.....	Apr. 1, 2
Oxford station.....	8, 9
Coffeeville.....	12
Water Valley, Wood Street.....	15, 16
Charleston.....	21
Harrison circuit, at Bethel.....	22, 23
Tocopola, at Lafayette Springs.....	29, 30
Grenada circuit, at Sparta.....	May 6, 7
Pittsboro circuit.....	13, 14
State Springs, at Bently.....	20, 21
Minter City, at Minter City.....	27, 28

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station.....	Mar. 26, 27
Olive Branch.....	Apr. 1, 2
Holly Springs circuit.....	8, 9
Red Banks.....	15, 16
Byhalia.....	22, 23
Shawnee.....	26
Waterford.....	29, 30
Potts Camp.....	May 6, 7
Myrtle.....	13, 14
Abbeville.....	20, 21
Bethel.....	27, 28
Ashland.....	June 2
Randolph.....	June 3, 4
Pontotoc.....	3, 4
Mt. Pleasant.....	7

District Conference at Olive Branch, May 9-11.
EUGENE JOHNSON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis.....	Mar. 12, 13
Hernando and Hines, at Hines.....	18, 19
Senatobia.....	25, 26
Coldwater, at Love.....	Apr. 1, 2
District Conference at Como.....	6-9
Como (Quarterly Conference).....	10
Cockrum, at Palestine.....	15, 16
Pleasant Hill, at Pleasant Hill.....	22, 23
Wall Hill, at Grub Hill.....	29, 30
Arkabutla, at Harmony.....	Fri., May 5
Longtown, at Davis Chapel.....	6, 7
Batesville.....	12
Courtland, at Shiloh.....	13, 14
Tyro, at Emery.....	20, 21
Eureka, at Lovejoy.....	27, 28

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona.....	Mar. 11, 12
Aberdeen.....	18, 19
Amory and Nettleton, at Nettleton.....	25, 26
Shannon, at Center Grove.....	31
Verona, at Paimetto.....	Apr. 1, 2
Prairie, at Paine Chapel.....	8, 9
Buena Vista, at Buena Vista.....	15, 16
Hulkey and Wesley, at Union.....	22, 23
Tupelo.....	30, May 1
Montpelier, at Palestine.....	5
Elzey, at Roads Chapel.....	6, 7
Houston, at Houston.....	7, 8
Smithville, at Antioch.....	12
Fulton, at Fulton.....	13, 14
Aberdeen circuit, at Pleasant Grove.....	18
Okolona circuit, at Thompson Memorial.....	20, 21
Nettleton circuit, at Shiloh.....	27, 28

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Harmony.....	Mar. 11, 12
Booneville station.....	18, 19
Iuka station.....	25, 26
Corinth circuit, at Box Chapel.....	Apr. 1, 2
Corinth station.....	2, 3
New Albany circuit, at Mt. Olivet.....	8, 9
New Albany, at Glenfield.....	9, 10
Kossuth circuit, at Bethel.....	15, 16
Ripley and New Hope, at Ripley.....	22, 23
Jonesboro circuit, at Ebenezer.....	25
Booneville circuit, at Oak Grove.....	29, 30
Guntown and Baldwin, at Pleasant Valley.....	May 4
Blue Springs circuit, at Belden.....	6, 7
Marietta circuit, at Marietta.....	13, 14
Mooreville and Saffilo, at Mooreville.....	20, 21
Montachie circuit, at Friendship.....	23
Bentham circuit, at New Valley.....	25
Burnt Mills circuit, at Forest Grove.....	27, 28

W. C. HARRIS, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood.....	Apr. 15, 16
Black Hawk and Acona, at Acona.....	20
Carrollton, at Coila.....	21
North Carrollton, at Longview.....	22, 23
Kupura and Mabon, at Mabon.....	29, 30
Vaiden, at Vaiden.....	May 4
Webb and Cherry Hill, at Webb.....	6, 7
Itta Bena and Sison, at Sison.....	13, 14
Itta Bena circuit, at Bi-Acre.....	14, 15
McNutt, at Sunnyside.....	18
Indianola, at Fairview.....	20, 21
Ruleville, at Ruleville.....	25
Vance, at Vance.....	27, 28
Winona station.....	June 3, 4
Crenshaw, at Crenshaw.....	10, 11
Winona circuit.....	17, 18
Tam Nolen, at Lebanon.....	21
Moorehead, at Sunflower.....	24, 25
Mara Hill, at Hopewell.....	29

THOS. H. DORRIS, P. E.

MISSISSIPPI CONFERENCE.**FOREST DIST.—SECOND ROUND.**

Shiloh, at Johns.....	Mar. 11, 12
Scott, at Lindsey Chapel.....	18, 19
Morton and Pelahatchie, at Pelahatchie.....	25, 26
Raleigh, at Trinity.....	Fri., 31
Trenton, at Gasque.....	Apr. 1, 2
Rose Hill, at Hopewell.....	Sat. and Sun., 8, 9
Lake, at High Hill.....	12
Montrose, at Bay Springs.....	Quar. Conf., 2 p. m.; preaching, 7 p. m., Thurs., 13
Laurel, Fifth Avenue and Kingston.....	Fri., 14
Eastabuchie, at Mosels.....	Sat. and Sun., 15, 16
Ellisville.....	Sun. and Mon., 16, 17
Ellisville circuit, at Hebron.....	Tues., 18
Taylorville circuit, at Bay Springs.....	Wed., 19
Laurel, Main Street.....	Thurs., 20
Eucutta, at Boyles Chapel.....	Sat., 22
Vossburg and Heidelberg, at Sandersville.....	Quar. Conf., Mon., 10 a. m., Sun. and Mon., 23, 24
Newton and Hickory.....	Sat. and Sun., 29, 30
Harperville, at New Prospect.....	May 3
Walnut Grove.....	4
Forest, at Pulaski.....	Sat. and Sun., 6, 7
Carthage, at Wed., 10	
Edinburg, at Sat. and Sun., 13, 14	
Indian Mission, at Tom Waiters.....	Mon., 15
Philadelphia, at Waldo.....	Tues., 16
Decatur, at Sat. and Sun., 20, 21	
Neshoba, at Cook's Chapel.....	27, 28

Preachers' Institute and Sunday-school Institute will meet Wednesday and Thursday, May 21 and June 1.
District Conference at Newton, June 2-4.

J. M. MORSE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian, Central.....	11 a. m., Mar. 12
Meridian, East End.....	7:30 p. m., 12
Meridian, Fifth Street.....	11 a. m., 19
Meridian, South Side.....	7:30 p. m., 19
Middleton, at State Line.....	25, 26
Enterprise, at Stonewall.....	Apr. 1, 2
Shubuta, at Shubuta.....	9, 9
Waynesboro, at Chicora.....	15, 16
Leaksville, at Leaksville.....	22, 23
Matherville, at Winifred.....	29, 30
Vinville, at Pleasant Hill.....	Wed., May 3
Daleville, at Bethel.....	6, 7
Lauderdale, at Lockhart.....	13, 14
Meridian, Seventh Avenue.....	Sun. p. m., 14
Chunkey, at Lost Gap.....	Tues., 16
Buckatuna, at State Line.....	20, 21
North Kemper, at Hopewell.....	27, 28
Pachuta, at Adams.....	Wed., 31
Binnsville, at Binnsville.....	June 3, 4
Porterville, at Chapel Hill.....	Tues., 6
DeKalb, at New Hope.....	10, 11
Wayne mission, at Cochran.....	17, 18

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.**MONROE DIST.—SECOND ROUND.**

Tallulah.....	Mar. 19
West Monroe.....	26
Lake Providence.....	Apr. 2
Winnsboro.....	9
Harrisonburg.....	16
Waterproof.....	23
Floyd.....	30
Brookland.....	May 7
Gilbert.....	14
Rayville.....	21
Bonita.....	27, 28
Mer Rouge.....	28, 29
Monroe.....	June 4
Bastrop.....	11

J. M. HENRY, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston.....	Mar. 12, 13
Homer.....	19, 20
Downsville, at Ebenezer.....	25, 26
Gibbs, at Oak Grove.....	Apr. 1, 2
Ringgold, at Alberta.....	8, 9
Lanesville, at Lanesville.....	15, 16
Vienna, at Salem.....	22, 23
Farmerville, at Marion.....	29, 30
Bienville, at Mill Creek.....	May 2
Vernon, at Longstraw.....	5
Minden.....	7
Winfield.....	9
Jonesboro, at Dofson.....	13, 14
Antioch.....	16
Valley.....	21, 22
Arcadia.....	28
Lisbon.....	27, 28
Haynesville.....	27, 28

The District Conference will meet at Athens, July 26-30. Preachers will have no other appointment for the fifth Sunday in July.

BRISCOE CARTER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield station.....	Mar. 19
Bon Ami station.....	26
Provençal, at Shady Grove.....	25, 26
Pleasant Hill, at Rocky Mt.....	11 a. m., 27
DeSoto, at Curtley's.....	Apr. 1, 2
First Church, Shreveport.....	9, 10
Grand Cane, at Keithville.....	11 a. m., 11
Morningsport and Greenwood, at M.....	15, 16
Texas Avenue, Shreveport.....	16, 17
Pelican, at Benon.....	17
St. Joseph, at Ft. J.....	22, 23
Leesville station.....	23, 24
Hornbeck, at Holly Grove.....	29, 30
South Bossier, at Dowline.....	May 2
Spanish mission, at East Point.....	6, 7
DeRidder station.....	7, 8
Carson station.....	8 p. m., 13, 14
Many, at Fisher.....	16
North Bossier, at Emma.....	20, 21
Benton, at Alden.....	21, 22
La Chute and Lake End, at Campobello.....	23
Coushatta, at 11 a. m., 24	
Wesley, at 11 a. m., 27, 28	
Keatchie, at 11 a. m., 27, 28	
Gilliam, at 8 p. m., June 11, 12	
Zwolle, at 8 p. m., June 11, 12	

District Conference at Coushatta, July 6-9.

J. R. MOORE, P. E.

Mansfield, La.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

GEORGE BARNETT HARPER.

Tribute to the memory of the faithful superintendent of the Sunday-school of the M. E. Church, South, at Hickory, Miss., who died April 10, 1905. By the Sunday-school:

We meet in Sabbath-school this morning with our banner at half-mast, over the death of our beloved superintendent, feeling like our ship is without a captain, and like sheep without a shepherd. Truly, it seems like a calamity; nevertheless, we must not call in question the wisdom of One who never errs. He was a great and pious man, and God honored him by calling him to fill (next to the ministry) the most responsible offices of his church, which he did with humility, dignity, and grace, and "considered nothing done, while anything remained undone," that would promote the glory of his Maker and the welfare of man. He possessed a wealth of love, sympathy and encouragement that went out to all classes—the poor wayfaring man, the widow, orphan, and little child. In the ordinary walks of life his modesty was effeminate, but when duty called, he could marshal a host. His life was a labor of love, devoting himself entirely to the service of God and the public good. We can truly say that a "great man of Israel hath fallen." We commend his example to the young men and youths, and despise not the Sunday-school. He was brought up in this great work by his sainted mother, who organized the first Sunday-school ever held in this community. He early learned the importance of "holiness unto the Lord," and obeyed the command, "Seek me early," etc., the fruits of which were joy, peace, righteousness, and a life full of good works. His chair is vacant; his voice is hushed. We can never more have his inspiring presence, but his work remains, and will never die, but flourish as the palm tree and tower as the cedars of Lebanon. Every member of this Sunday-school should treasure him sacredly in memory as a standard character, remember his counsel and faithfulness, and from these learn the true glory of Christianity. He built his own monument that will abide forever, and entitled himself to the epitaph: "Mark the perfect man, and behold the upright man, for the end of that man is peace."

SELESS FELPS was born Jan. 19, 1903, and died April 2, 1905, aged two years two months and twenty days. This bright little darling was sick only a few hours, and was the joy of that home which is so sad and lonely without her. God only planted that little flower here to bloom in heaven. Oh, how we miss her! We can not see her coming across the hills, down the little path to grandma's, calling, "Open the gate for me." Oh, no; she is duly waiting and watching at the beautiful gate above for you and for me. She is tenderly calling, "Come home." We miss her, though. We feel there is another link that draws us to that beautiful home above which God has prepared for us; that home where parting shall be no more. May God, who can cheer the broken-hearted, comfort the bereaved parents, and help them so to live in this life as to meet her in heaven!

AUNT DAISIE CARROLL.

TRIBUTE OF RESPECT.

Whereas, God, in his wisdom, hath removed from among us our brother, WILBUR DICKSON JORDAN, who entered into eternal rest on the night of March 14, 1905, aged thirty-seven years; And, whereas, We, the Board of Stewards of the Olive Street M. E. Church, South, do deeply feel and mourn his loss as secretary of this Board, and as a member of our church; therefore, be it

Resolved, That we, with sad hearts, accept this dispensation of Divine Providence, feeling our great loss in giving up our faithful and efficient secretary, who was always at his post of duty; that we recognize in Bro. Jordan a true Christian who was untiring in his efforts for the welfare of the church he loved and served so well.

2. That we extend our deepest sympathy to his grief-stricken widow and little son in this, their darkest hour, praying that the God of love may give them sustaining grace in this time of great need.

3. That a copy of these resolutions be spread upon the Minutes, one furnished each of the city papers and to the Nashville Advocate, another sent to Sister Jordan.

(Signed) Board of Stewards of Olive Street M. E. Church, South: W. L. Eichberg, chairman; W. D. Simmons, secretary; M. B. Simpson, H. L. Cook, Chas. C. Overton, W. L. Bryant, T. O. McKinn, J. H. Knox, J. E. Craft.

Mrs. JOSEPHINE MYERS, daughter of Oliver and Elizabeth Edwards, died Feb. 27, 1905, aged forty-eight years and thirteen days. She left her mother, father, husband and eight children to mourn their loss. Perhaps no one in the community was more universally or devotedly loved. She will be missed not only by her family, but by all who knew her. She was a dear mother. She prayed all through her sickness, and said she was ready to go, but hated to leave her dear children and husband. Her funeral was preached by Bro. Jim Smith. In her last moments she called for her dear father, but when he came to her bedside, she could not speak; her soul was on its flight to a brighter home above, where there is neither sickness or sorrow, but everlasting rest.

ANNA SAUCIER.

That dreadful disease, pneumonia, invaded the home of Mr. and Mrs. Thomas E. Salmon, of Tunica county, Miss., and on Feb. 17, 1905, laid his cold and blighting finger upon the heart of their little girl, APA MAX. She was only six years old, and a most lovable little character. Her two bright eyes filled the house with sunshine, and her sweet little voice made music for the home. Weep not, dear friends; Christ has taken your little lamb to himself, and to-day she is not dead, but a happy member of that throng who make music in the "house of many mansions." She has gone on before, and awaits to welcome you into the perpetual sunshine and supreme radiance of your Savior's presence. Jesus said, "Of such is the kingdom of heaven."

J. T. MURRAH.

MARVIN WESLEY CAUSEY was born in Jackson parish, La., Oct. 19, 1878, and died in the home where he was born, March 2, 1905. Marvin joined the M. E. Church, South, when a boy eleven years old. I am told by those who knew him best that he was a devoted son and brother, ever true to his church and the vows he assumed at her altar. The writer knew him only during the last

year of his life, after that dread disease, consumption, had taken fast hold upon him. When he fully realized his condition he decided to go West, hoping the change would at least stay the disease for a time, but he soon found that his hopes were to be disappointed. He then turned his face homeward, desiring to spend the last days of his life with his friends and loved ones. He arrived at home just a few weeks before his death. During my last talk with him he expressed himself as being perfectly resigned, and had no fears or doubts as to the future. His end was peace. We laid him to rest in the cemetery at Wesley Church, beside his mother and other loved ones who had gone on before him.

J. B. CASSITY.

On March 3 JULIA ANN MERIWETHER, daughter of Mr. and Mrs. T. N. Meriwether, of Black Hawk, Miss., was buried to death at her home. Julia was a bright, sweet girl of fifteen summers. She was the sunshine and delight of her home, and was beloved by all who knew her. When about ten years of age she joined the M. E. Church, South, and during her remaining days lived in obedience to her vows and the teachings of her church. The manner of her taking off was indeed cruel, and her loved ones are much stricken over her departure from this life; yet they are submissive to Providence. The deceased leaves a father, mother, five brothers and a sister to mourn their loss. May God comfort them in their sorrow! is my prayer through Christ.

J. T. LEWIS.

STATE OF OHIO, CITY OF TOLEDO, ss.

LUCAS COUNTY.
Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.
(SEAL) A. W. GLEASON,
NOTARY PUBLIC.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists; 75c.

Take Hall's Family Pills for constipation.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Keep the Day—Present the Claim.

To the Members of the Louisiana Annual Conference:

Brethren, read page 40 in our Conference Minutes. Let us prepare to carry out the resolutions of our Conference on Easter Sunday. That should be made Veterans' Day. Keep the day—present the cause! Give your congregation an opportunity to increase our Endowment Fund on that day. Send donations forward to S. S. KEENER, Pres.

Legal Conference, Jackson, La.

April 11, 1905.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for \$2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

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ACCOUNT INTERNATIONAL SUNDAY SCHOOL CONVENTION.

MR. EDITOR: As the above announcement will be of interest to those who are thinking of attending the International Sunday-school Convention at Toronto, June 23-27, I should be glad to have you give it place in your columns. I understand this to apply over all roads leading out of the city. Tickets good to return Aug. 25.

We are entitled to thirty-six delegates from Louisiana, but as many others as may desire to go may take advantage of the rates.

I should be glad to correspond with any who would like to join a party from this State.

JNO B KENT.

General Secretary.

19 Masonic Temple, New Orleans.

Sister Annie Lake.

Sister Annie Lake, for sixty-four years and five months the wife of Levin Lake, and a devout Christian since 1837, has entered into rest. She ascended April 29, 1905, at 8:30 P. M. Her life was service, her end was peace. Her bereaved husband says, "God's will be done," and bides his time. A memoir will follow.

Her pastor, JOHN R. COUNTESS.
Oxford, Miss.

OLD THAMES' QUEER DOCKS

The absence of picturesqueness cannot be laid to the charge of the docks opening into the Thames. For all my unkind comparisons to swans and backyards, says a writer in the Metropolitan, it cannot be denied that each dock or group of docks along the north side of the river has its own individual character.

Beginning with the cozy little St. Catherine's dock, lying overshadowed and black, like a quiet pool among rock crags through the venerable and sympathetic London docks, with not a single line of rails in the whole of their area, and with the scent of spices lingering over the muddy pavement between its warehouses, with the far-famed wine cellars, down through the interesting group of West India docks, the fine docks of Blackwall, on past the Gallions Reach entrance of the Victoria and Albert docks—right down to the vast gloom of the great basins in Tilbury, each of these places of restraint for ships has its own peculiar physiognomy of aspect and expression. And what makes them unique and attractive is their common trait of being romantic in their usefulness.

In their way they are as romantic as the river is unlike all the other commercial streams of the world. The coziness of the St. Catherine's dock, the old-world air of the London docks remain impressed upon the memory. The docks down the river abreast of Woolwich are imposing by their proportions and the vast scale of the ugliness that forms their surroundings, ugliness so picturesque as to become a delight to the eye. When one talks of the Thames docks, beauty is a vain word, but romance has lived too long upon this river not to have thrown a mantle of glamor upon its banks.

IN THE LAND OF RIDDLES.

Hugo Ganz, a German writer, in his book, "The Land of Riddles," says that nearly all Russians, high and low, are anxious to see Russia defeated in its war with Japan, in order that better things may be brought about by the defeat. The author quotes a representative lawyer in St. Petersburg as follows: "Everything depends on how this war ends. If God helps us and we lose the war, improvement is possible; for then ruin and, above all, the chronic bankruptcy of the nation, can no longer be concealed. If a man should enter my room now and if I should say to him: 'What do you hope and wish in regard to the war?' his answer would be: 'Defeat; the only means to save us.' If we calculate how many men are shot and exiled and how many families are ruined every year by absolutism, the total equals the losses in war—a more terrible one, however, for only a catastrophe can make an end of this war, which has long been destroying us. Therefore, I say it again, if God helps us we shall lose the war in the east. Do not allow yourself to be deceived by any official preparation. Every good Russian prays: 'God help us and permit us to be beaten.'"

When the author, later on, paid a visit to Count —, a conservative and a high government official, that gentleman said to him: "What have you heard?" "That Russia is starving, while the papers report a surplus in the treasury." "That, unfortunately, is true." "That your thinking people are in despair." "Also true." "That a revival of the reign of terror is to be feared." "Equally true." "That all Russia hopes the war will be lost, because only in that way can the present state of things be brought to an end." "True again." "That your present regime passes all bounds of depravity and can be compared only with the pretorian rule in the period of the decline of Rome." "That understates the truth."

Almost without exception the writer met with similar responses wherever he inquired. The one exception, an old-fashioned Russian shopkeeper, in Moscow, answered the question as to what he thought of the war in the old-fashioned Russian way: "We have no business to be thinking about this war; but only to obey God and the czar."

Spiteful Things.

A woman of fashion was seen with a unique stole and muff in the shopping district. Her fluffy boa seemed to be of long, soft feathers, in shades of tan and brown. "Chicken," said one shopper, nudging and explaining to her companion.

"Yes," said the woman of fashion, who was in the frenzy of shopping, "and goodness pity the hen that's wearing them." — N. Y. Globe.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Durant, at Durant.....	Mar. 25, 26
Pickens, at Goodman.....	26, 27
Sallis, at Bethel.....	Apr. 1, 2
McCool, at Tabernacle.....	8, 9
Ackerman, at Wier.....	9, 10
Ebenezer, at Bethany.....	15, 16
Lexington, at Lexington.....	16, 17
Chester, at Nebo.....	22, 23
Sturgis, at Sturgis.....	29, 30
Kosciusko circuit.....	May 6, 7
Kosciusko, at Kosciusko.....	7, 8
Poplar Creek, at Poplar Creek.....	12
West, at Emory.....	13, 14
Rural Hill, at Rural Hill.....	18, 19
Louisville, at Louisville.....	20, 21
Inverness, at Inverness.....	28, 29
Belzoni, at Belzoni.....	June 3, 4

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Austin.....	Apr. 23, 24
Hollandale.....	30, May 1
Leland.....	1, 2
Boyle, at New Salem.....	6, 7
Shelby.....	8, 9
Gunnison.....	14, 15
Rosedale.....	15, 16
Friar's Point.....	21, 22
Hill House.....	24
Alligator Lake.....	28, 29
Cleveland.....	June 4, 5
Shipman's.....	11, 12
Benoit.....	18, 19

T. W. DYE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs.....	Apr. 2, 3
Brookhaven.....	Tues. 4
Osyka, at Muddy Springs.....	8, 9
Magnolia.....	9, 10
Adams, at Ebenezer.....	15, 16
McComb, La Branch.....	22, 23
McComb, Centenary.....	23, 24
Summit, at Norfield.....	29, 30
Hazlehurst.....	May 6, 7
Providence, at Monticello.....	13, 14
Pleasant Grove, at P. G.....	20, 21
Pearlhaven and B. C., at B. C.....	27, 28
Beauregard, at N. Wesson.....	June 3, 4
Wesson.....	4, 5
Topisaw, at Holmesville.....	Thurs. 8
Tylertown, at Summer's.....	10, 11
Gallman, at Mt. Pleasant.....	17, 18
Terry, at Byram.....	Tues. 20
Fernwood, at Whitestown.....	24, 25
Bayou Pierre, at Pleasant Ridge.....	July 1, 2
Caseville, at New Hope.....	8, 9

The District Conference will be held at Monticello, May 10-14. Local preachers will please remember that their reports are required to be in writing.

T. W. ADAMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia.....Sun. p. m. and Mon. a. m.....	Mar. 5, 6
Lumberton.....Mon. p. m.....	6
Mt. Olive, at Mish.....Thurs.....	9
C. and Magee, at Collins.....Fri.....	10
Williamsburg, at Bethel.....Sat. and Sun.....	11, 12
Poplarville and P., at Purvis.....Fri.....	17
Carriere, at McNeill.....Sat. and Sun.....	18, 19
Biloxi, Main Street.....Sun. and Mon.....	26, 27
Biloxi, Oak Street.....Sun. and Mon.....	26, 27
Escatawpa, at Orange Grove.....Tues.....	28
Pascagoula.....Wed.....	29
Moss Point.....Thurs.....	30
O. Springs and mission, at O. Springs.....Sat. and Sun.....	Apr. 1, 2
Pearlington and L., at Logtown.....Mon.....	3
Bay St. L. and mission, at Bay St. L.....Tues.....	4
Gulfport, 25th Street.....Wed. p. m.....	5
Gulfport, 25th Avenue.....Thurs. p. m.....	6
L. B. and Pass Christian, at Long Beach.....Sat. and Sun.....	8, 9
Van Cleave, at Pine Grove.....Sat. and Sun.....	15, 16
Coalville, at Poplar Head.....Sat. and Sun.....	22, 23
Dist. Conf. at Lumberton.....Wed. Sun.....	26-30
Hattiesburg, Main Street and mission, at Red Street.....Sun. and Mon.....	May 14, 15
Hattiesburg, Court Street.....Tues. p. m.....	16
McHenry and Wiggins, at Lyman.....Fri.....	19
Brooklyn, at Bond.....Sat. and Sun.....	20, 21
Sumrall, at Blountville.....Sat. and Sun.....	27, 28
Mt. C. and Silver Creek, at Santee.....Mon.....	29
Oloh, at Branton.....Sat. and Sun.....	June 3, 4
Hub, at Myrtle Grove.....Tues.....	6
New Augusta, at Beaumont.....Fri.....	9
Lucedale and A., at Rosedale.....Sat. and Sun.....	10, 11

T. L. MELLE, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson, Rankin Street.....	Apr. 2, 3
Fannin, at Oakdale.....	8, 9
Jackson, Capitol Street.....	12
Braxton, at D'Lo.....	15, 16
Yazoo City.....	19
Lintonia, at Thornton.....	23, 24
Jackson, First Church.....	26
Pinola, at Rials Creek.....	29, 30
Florence, at Hattiesville.....	May 6, 7
Madison, at Pocahontas.....	9
Tranquil, at Bethany.....	13, 14
Silver City, at Midnight.....	16
Sharon, at Lone Pine.....	20, 21
Deasonville, at Union.....	23
Flora, at Livingston.....	27, 28
Canton.....	June 10, 11
Benton, at Zeiglerville.....	17, 18
Lake City, at Phillips.....	20
Thomasville, at Wesleyana.....	24, 25
Brandon.....	28

The Jackson District Conference will be held at Flora, May 10, 11, and 12. Bishop Galloway will preside. The pastors will use the official blanks in preparing their reports. The local preachers will please remember that written reports are expected from them.

A. F. WATKINS, P. E.

NATCHEZ DIST.—SECOND ROUND.

Gloster.....	Apr. 1, 2
Pearl Street, Natchez.....	8, 9
Jefferson Street, Natchez.....	9, 10
Centerville, at Whitaker.....	15, 16
Hamburg, at Ebenezer.....	22, 23
District Conference at Centerville.....	27-30
Fayette, at Fayette.....	May 6, 7
Homochitto, at Cedar Grove.....	13, 14
Washington, at Kingston.....	20, 21
Meadville, at Cool Springs.....	27, 28
Perey Creek.....	June 3
Woodville.....	4, 5
Barlow, at Lebanon.....	10, 11
Wilkinson, at Friendship.....	17, 18
Liberty, at Salem.....	24, 25
Harrison, at Harrison.....	July 1, 2

B. F. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Satartia, at Satartia.....	Apr. 1, 2
Port Gibson.....	8, 9
Mayersville, at Beulah.....	15, 16
Anguilla, at Grace.....	22, 23
Hermanville, at Burtonton.....	29, 30
Utica, at Bear Creek.....	May 6, 7
Oak Ridge, at Flower Hill.....	13, 14
Rocky Springs, at Carpenter.....	20, 21
Vicksburg, Crawford Street.....	28, 29
Vicksburg, Washington Street.....	29, 30
Bolton, at Brownsville.....	June 3, 4
Vicksburg circuit, at Asbury.....	10, 11
Rolling Fork, at Cary.....	17, 18
Edwards, at Learned.....	24, 25

District Conference at Utica, May 3-7. All pastors will please arrange to remain over for Sunday, the seventh. Mission collections to be in hand.

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue.....	Apr. 9
Dryades.....	16
Burgundy.....	a. m. 23
Parker Memorial.....	p. m. 23
Carrollton.....	30
Algiers.....	May 7
Felicity.....	a. m. 14
Gretha.....	p. m. 14
Carondelet.....	21
White Castle.....	28
Rayne Memorial.....	June 4
Madisonville.....	a. m. 11
Covington.....	p. m. 11
Slidell.....	18
Donaldsonville.....	25
Melville.....	July 2

H. G. DAVIS, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baker, at Deerford.....	Apr. 8, 9
Zachary, at Zachary.....	9, 10
Wilson, at Pine Grove.....	15, 16
Clinton.....	16, 17
Ethel, at Ethel.....	22, 23
Jackson.....	23, 24
St. Francisville, at Star Hill.....	29, 30
Live Oak, at Friendship.....	May 6, 7
Pine Grove, at Killian.....	13, 14
Amite City.....	14, 15
Franklin, at Fisher's.....	17, 18
Kentwood, at Tangipahoa.....	20, 21
Ponchatoula, at Springfield.....	27, 28
Port Vincent, at Meadows.....	June 3, 4
East Feliciana, at Clear Creek.....	10, 11
St. Helena, at Darlington.....	17, 18
Baton Rouge, First Church.....	25, 26
Baton Rouge, Second Church.....	26, 27

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Lecompte, at Chanaville.....	Apr. 1, 2
Whites Chapel.....	3
Opelousas.....	8
Simpson, at Riverside.....	9, 10
West Alexandria.....	15, 16
Third Street, Alexandria.....	16, 17
Pineville, as Fellowship.....	19
Colfax.....	22, 23
Bunkie.....	23, 24
Montgomery, at Clarence.....	May 6, 7
Pollock, at Togo.....	13, 14
Jena, at Jena.....	15
Columbia, at Masters Ch.....	20, 21
Jonesville, at Tensas.....	23
Boyce, at Hemp Hill.....	27, 28
Glenmora.....	30
Natchitoches.....	June 3, 4

The Preachers' Meeting will be held at Bunkie, beginning April 26, at 9 a. m. It is expected that all the preachers of the district will attend this meeting, and we extend an invitation to the laymen of the district to attend this meeting and take part in our discussions, especially on Missionary Day, which will be the twenty-seventh.

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—SECOND ROUND.

Lafayette.....	Mar. 11, 12
Rayne.....	18, 19
Crowley.....	25, 26
St. Martinsville.....	Apr. 1, 2
Patterson.....	8, 9
Morgan City.....	9, 10
Jennings.....	15, 16
Franklin.....	22, 23
Indian Bayou, at Bethel.....	29, 30
Lake Charles.....	May 6, 7
Lake Arthur, at Lacassine.....	13, 14
Grand Chenier.....	20, 21
Jeanerette.....	21, 22
New Iberia.....	27, 28
Suplura, at Vinton.....	31
Prudhomme, at Eunice.....	June 3, 4
Guedan, at Iota.....	17, 18
Alberville, at Prairie Grege.....	24, 25
French Mission, at Lydia.....	

The District Conference meets at New Iberia, June 8-11, Bishop Morrison presiding. Preachers and delegates are expected to remain over Sunday.

W. W. DRAKE, P. E.

Crowley, La.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, MAY 11, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2542.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 19.

A VISIT TO THE HUB.

A call for a meeting of the editors and publishers of the Southern Methodist press carried us last week to Nashville. After an absence of more than four years from the place where we spent nearly a decade in labor for the Church, the visit was much enjoyed.

The special object of the meeting was to devise ways and means whereby the brotherhood might be brought into closer fellowship with each other, and for mutual benefit. An organization was effected which, while for mutual aid, does not partake in the least of the nature of a trust, as not a dime of capital was invested, nor any plans laid to break down competition. In fact, the papers, having their own well-defined territory—being mostly official organs of the Church—are not in competition with each other. We do need each other's help, and if plans work as desired and expected, in course of time good results will be realized.

We reached Nashville just at the close of all the May meetings, the only Board in session being the Board of Missions, and it closed its work the morning the Press Association convened. We missed seeing very many of the brethren who annually meet to review the work of the year. They are busy men—preachers and laymen—and never tarry long after their work is completed.

We went through the Publishing House from top to bottom. How familiar everything looked! With few exceptions, the same employees are there—in the composing-room, in the bindery, press-room, mailing-room, and foundry; on the book-floor and in the clerks' offices. Among these we have some strong friends. It was a pleasure to greet them once more. The editors and agents were in place, and with one consent greeted us as a brother beloved. We also visited the sisters who have charge of the Home and Foreign Mission work of the women. They are all happy in the service, and rejoicing in their great success. With some of these good women we have had several arguments over the question of deaconesses.

We do not yet agree, they insisting that the "order" is necessary, but we no longer fight over the question.

Three faces, familiar about the Publishing House for many years, were missing. Dear Dr. Barbee, Book Agent for fourteen years, and in the House during the whole time we were connected with the Advocate, was not there. Nor was Mr. J. M. Leech, advertising manager, who had been there almost as long as Dr. Barbee. And Mr. John M. Hudson, foreman of the press-room, who had been in the House from its beginning, and who was with the Advocate as pressman before the Publishing House was located at Nashville—a period of more than fifty years—was gone. Others occupy the places filled by these good men, and the work goes on and enlarges, but it made us sad to know that we would see them no more.

We looked again into the face of Bishop Fitzgerald. His body is feeble. His step is not as quick and elastic as of yore, nor does he stand as erect, but his eyes twinkle, and his mind is clear. His tongue is as ready to give an answer to anyone who undertakes to "outwit" him, as ever. We dare say he feels as young as when he gave "California Sketches" to the world. Of the hope that is in him, he never tires or ceases to speak. We saw Bishop Hoss only at a distance, and regret very much that we had no opportunity to speak with him.

Nashville has greatly improved. The population constantly grows, and houses are being built in all directions. Business houses also have improved. Looked at in the glare of the electric lights, it seems to be a new city compared with what it was four years ago. The foundation of our new Publishing House is being laid. It will be a large and magnificent structure, an ornament to the great thoroughfare on which it is located, and will fitly represent our Church. It will be modern and first class in every particular.

The burning of the main building of Vanderbilt University was thought to be a calamity. It may prove a blessing. It has aroused

the citizens of Nashville, who are doing nobly in raising money to replace the structure. This, in turn, we trust, will rouse the people everywhere to a sense of their duty to the institution. They have been all too slow in showing appreciation of the university. Now that it is in distress they should rally to its aid, and help to give it a larger and a better building.

Vanderbilt University Library.

A CARD.

In the fire of April 20, Vanderbilt University lost its library of about 30,000 volumes. In building this up during the past thirty years the University had spent more than \$50,000, and, in addition to this, numerous donations had been received from time to time that are not entered on our books. Dr. J. W. Lee, of St. Louis, several years ago presented a large and valuable collection of works which had been installed under the Lee Library of Philosophy. The old library of the Nashville College for Young Ladies had been added within recent years. The books saved were few and much damaged. All our sets of periodicals are broken, and in many cases half the volumes are missing. Some of these can only be supplied at great cost and after long search. Others can be supplied by our friends if they will kindly give us their assistance. We invite, therefore, contributions from all sources. We should be glad to receive bound or unbound volumes of the standard American journals, such as the Atlantic, Century, Harper's, Forum, Nation, World's Work, Review of Reviews, Outlook, Independent, Littell's Living Age, etc. We solicit also works on American history, Southern history, and the history of the different States. If friends will send us lists of works they are ready to contribute, we shall be glad to make selection of such as we desire, or shipments can be made without such notification. Boxes of considerable size are best sent by freight, in which case we shall be glad to pay the charges. Address Chancellor J. H. Kirkland, Nashville, Tenn.

The recent decision of the Supreme Court of the United States declaring the law of New York, fixing the hours of a day's labor, to be unconstitutional, was a stunning blow to the labor unions which have been so earnestly working for an eight hour law. The Legislature of New York had passed an eight hour law in favor of bakers. This the court held

to be an abridgement of the right of a laborer to sell his labor for any number of hours a day that he might see proper. The court also held that a State had no authority to arbitrarily fix the hours of a day's labor, except in employments that were known to be detrimental to health. What effect this decision will have on the agitation remains to be seen.

Emperor William, of Germany, has frequently declared himself as in favor of maintaining the world's peace. The vast sums of money spent in maintaining and strengthening his army and navy, he gives out, tends to this end. But certain deliverances of late in public addresses do not carry with them assurance of peace. On the contrary, they are war-like, and whether the Emperor really sets forth his intentions or not, he has disturbed all Europe. Some believe he is for war, others acknowledge the war-like temper of his talks, but declare that he is playing "a deep game," they know not what. There is no doubt that Emperor William is the strongest and shrewdest ruler, not to say statesman, in Europe. That he would fight under provocation on one question, but at this time, that he would plunge Europe into war, we are slow to believe.

The strike of the teamsters in Chicago, now in its third week, is assuming large proportions, and the usual rioting, incident to Chicago strikes, are daily in evidence. The teamsters themselves, it appears, have no grievances, but are simply striking in sympathy with the employees of one of the large department stores of the city. The city and county officials seem to be wholly unable to cope with the situation, non union men who are willing to work frequently falling victims to the violence of the strikers and their friends. Early in the strike employers secured injunctions against the strikers from the United States Court, which have been frequently violated. Several cases are now before the court for contempt. The Employers' Association is resisting the strikers to the utmost, but the number of strikers increases. Both parties are determined, and the opinion is expressed that it will be a fight to the finish. As to the merits of the question at issue, we are unable to form an opinion. As to a sympathetic strike, however, we are free to say it is a poor weapon with which to fight. The hearts of men can not enter into such a strike, but it is as effectual as any in inciting the lawless hoodlum elements to rioting and bloodshed.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Let Us Stand by Our Standards

DEAR DR. BOSWELL: A few weeks ago I read an article in the *Advocate*, written by "Circuit Rider," in which he made about this statement: "To say that sin still remains in God's adopted children is too absurd for credence."

Now, if I understand the above, he means to say that to say otherwise than that all sin—both actual and original—is destroyed in the believers in regeneration, is too erroneous and absurd for credence.

Now, I want some one who is older and wiser and better acquainted with the deep things of God than I am, to teach me something, as every Methodist preacher in the world knows the above statement is contrary to the teaching of the standards of the M. E. Church, South.

Mr. Wesley, in his sermon on "Sin in Believers" (Vol. I, page 259), asks the following question: "Is there, then, sin in him that is in Christ? Does sin remain in one that believes in him? Is there any sin in them that are born of God, or are they wholly delivered from it?" Then adds: "Let no one imagine this to be a question of mere curiosity, or that it is of little importance whether it be determined one way or the other. Rather, it is a point of the utmost moment to every serious Christian, the resolving of which very nearly concerns both his present and eternal happiness, and yet I do not know that ever it was controverted in the primitive church. Indeed, there was no room for dispute, as all Christians were agreed, and so far as I have ever observed, the whole body of ancient Christians, who have left us anything in writing, declared with one voice that even believers in Christ, till they are 'strong in the Lord and in the power of his might,' have need to wrestle with sin and blood, with an evil nature, as well as with principalities and powers." (Page 260, par. 4.)

The same testimony is given by all other churches, not only by the Greek and Roman Church, but by every Reformed Church in Europe, of whatever denomination.

For the sake of those who really fear God, and desire to "know the truth as it is in Jesus," it may not be amiss to consider the point with calmness and impartiality. In doing this, I use the words "regenerate," "justified," or "believer" (page 261), not as having precisely the same meaning, yet they come to one and the same thing. By sin I here understand inward sin, any sinful temper, passion, or affection, such as pride, self-will, love of the world, in any kind or degree; any disposition contrary to the "mind which was in Christ." Then, after speaking of the sublimeness of the regenerate experience, asks:

"But was he not freed from all sin in regeneration, so that no sin remained in his heart?" Then answers: "I can not say this, I can not believe it, because St. Paul says the contrary." He is speaking to believers, and describing the state of believers in general, when he says: "The flesh lusteth against the Spirit, and the Spirit against the flesh: these are contrary the one to the other." (Gal. v, 17.) Nothing can be more express: The apostle here directly affirms that the flesh—that is, evil nature—opposes the Spirit, even in believers; that even in the regenerate there are two principles, "contrary the one to the other." Again, when he writes to the believers at Corinth (I. Cor. i, 2; iii, 1-3; Rev. ii, 2-4). Once more, when the apostle exhorts believers to "cleanse themselves from all filthiness of flesh and spirit" (II. Cor. vii, 1). Mr. Wesley further states (page 264, par. 9, vol. I) that the opposite doctrine—that there is no sin in believers—is quite new in the church of Christ; that it was not heard of for seventeen hundred years; never till it was "discovered" by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer, unless, perhaps, in some of the wild, canting Antinomians.

Now, what I want to know is this: Do we, as the M. E. Church, South, hold that Mr. Wesley's views on this important doctrine are correct, and his interpretation of the inspired writers on the subject correct, or are they erroneous?

If erroneous, why is error retained in the standards of such a great church? I would suggest a pruning. But if Mr. Wesley's views are correct (which I believe are with all my heart), and St. Paul meant what he said to the Galatians and Corinthians, and Christ what he said to the churches in Revelations, is it not time that some authority in the church call to a halt some who could, as Dr. Godbey has said, "sit at the feet of John Wesley a thousand years and learn wisdom"—those who are disposed to ridicule his teaching and pervert the Scriptures?

May the Lord help them to desist, and if we have it not, may God give us a standard that we can consistently stand by, and not be forever laying ourselves open to the contempt and ridicule of other churches by crying down that which has been for more than a hundred years maintained as the standards of Methodism by the wisest and best men, with whom God has ever blessed the world.

Yours in defense of the standards,

J. L. RED.

Encutta, Miss.

The Standard of Christ's Teaching.

Neither the method, nor yet the matter of Christ's teaching, could be of great practical value to man, unless there was also the standard of teaching by which the facts revealed were brought into adaptedness to the apprehension of the taught: that there was much valuable information, both of himself and of ourselves, that he did not attempt to reveal, and for this very reason can not be doubted. Here and there only the mere glimpse of mighty truths is given, only as an address to faith in this life, and the hope of fruition in the life to come. Therefore, the question of the limitation of the teacher is ever present in the heart of

the taught. If there was no necessary limitation, why was it exercised? And if such limitation existed, where was it lodged? Certainly not in the person of the teacher, but in that of the taught. The utmost tax has been laid upon both the mental and spiritual apprehension of man, and when both have been attained to the fullest measure, there remains the consciousness that the yet more to follow remains for us at some time and somewhere.

It is at this very point the initiative doubt that develops the spirit of infidelity sets in. The effort after more than can be attained, because it lies outside of the ability to intelligently apprehend and apply, must prove fatal. For this reason St. Paul affirms that the fact the "worlds were framed by the Word of God" is addressed to the faith of the church. And the inclusion is the fact alone, and not the how it could be so, of the fact. When man drops the substance of fact submitted to his faith as the only medium through which he can apprehend the infinite power and wisdom of the infinite God, and attempts the impossible of the how of the fact, he becomes at once Cowper's empiric in science who

"Drill and bore

The solid earth, and from the strata there

Extract a register, by which we learn That He who made it, and revealed its date

To Moses, was mistaken in its age."

And so it is, that boundaries are set to every other truth revealed through Christ, over which he did not pass, and over which man must not seek to pass, except at great peril to his faith and to his soul.

This, then, easily reveals with all clearness the standard by which Christ thought of the deep things of God and of godliness, and then so impressively and helpfully revealed his thoughts unto man. Not his divinity, but his humanity, was the final test of every truth he taught. I do not mean to say this of the correctness of the truth he would teach, but of the applicability of the truth to those whom he taught. The doctrines he taught, the hopes and the fears which he inspired, were all lifted out of the vagueness of a mere theory of things, however well founded, and were based in application and exhortation upon his own subjective experience as a man talking to man.

For this reason the shadow of the cross, which seemed to hang over his humanity from the first, appears to become so vividly real in his thoughts and conversation during the last journey to Jerusalem, and that the church saw and heard things after the resurrection that had been withheld hitherto. Evidently, St. Paul had this fact in mind when he wrote of Christ, that "yet learned he obedience by the things which he suffered," and that "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering," and "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

With what great confidence, therefore, are all men not only invited to come to Christ as he is revealed in the Word, but to know, each for himself, the truth by a personal application to his own condition. And yet, who shall invite them to come? The man with a

vagary that excludes all except those of his own way of thinking? Alas! these only repel. Those who may say with St. John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked up, and our hands have handled, of the Word of Life. * * * That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ."

JAS. M. WEEMS.

Rev. L. P. Meador.

L. P. Meador, son of Ira and Elizabeth Meador, was born in Dallas county, Ala., April 28, 1835; moved with his father to Mississippi, and settled in Scott county in January, 1848. In August, 1857, he was married to Salina E. Sigrest; Aug. 20, 1860, they both made a profession of religion, and joined the M. E. Church, South. In 1861 Bro. Meador was licensed to preach at Hillsboro, Miss.; H. H. Montgomery, P. E. From that time till his death, March 14, 1905, with the exception of two years, he was under the appointment of the Conference regularly. "He was a good man, full of faith and the Holy Ghost, and much people were added to the Lord." I find in a brief autobiography that on his first work, Walnut Grove circuit, he received ninety-six into the church. His ministry was a fruitful one to the end. For months past he declined in strength rapidly. When stricken with his last illness, it was apparent from the very first that everything was against recovery. In the early hours of March 14 he escaped the zone of the variables and entered that of the calms. His triumphant death was a fitting sequel to the cleanly and holy life he lived. Here, where he was probably known better than anywhere else, his name is revered by all, and his memory is a benediction. On the afternoon of March 14 he was buried from the Main Street Church, the service being conducted by Rev. R. Selby, Rev. T. L. Mellen, and the writer. "As he was my friend, I weep for him." I loved him as I have rarely loved a man. The difference in our years seemed not to have occurred to me till he had ascended. There lived no truer, manlier man than he. J. E. CARPENTER.

How to Enliven Sunday Schools.

Why, take a census of your town or community, of course! Yes, sir; just get representatives from every church, and supply them with blanks, and send them to every home, and find out who are church members, and what church they belong to or adhere to; whether they do or will attend Sunday-school; whether they take church papers, hold family worship, and similar matters. When you have made the canvass—which you should do in one day—turn over the Methodists to a Methodist committee or pastor, and the same way with all others, allowing each church to work up the non-attendants of its own faith.

I have tried this in two good towns, and revolutionized the work in each case. Lately we worked it in Grenada, Miss., and one church has doubled its attendance, others greatly enlarged, and the Methodist Sunday-school is too large to recite in the Sunday-school rooms, which are large. Attendance upon church has been improved, and several members received. This creates general and co-operative interest, a real atmosphere, so that everybody is stirred at the same time. It will work in a city, town, village, or country community; anywhere there are people to work. B. P. JACO.

An Old Man's Meditations.

"HOW CAN A MAN BE BORN AGAIN?"

Because Jesus did not answer this question at the time it was asked, it has been assumed that it is not to be answered at all. Did the true Teacher announce a doctrine essential to man's salvation, and then leave him in darkness and doubt as to its nature? This, too, is a question which thousands of honest hearts have asked since Nicodemus, and one which to answer, is to answer also: How can a man be converted? How can a man be regenerated? How can a man pass from death unto life? How can a man be translated out of the kingdom of darkness into the kingdom of God's dear Son? How can a man become a babe in Christ? And others of like importance.

A clear, satisfactory definition of this subject would remove a difficulty out of the way of multitudes of honest enquirers after truth, for I am satisfied that many have halted in confusion and given up in despair at this point of doctrine, and yet it is a doctrine of Christ, which it is the duty of the preacher to preach and expound. Then, if we attempt, from the many revealed things that lead up to the new birth and the many others which result from it, to arrive at the nature of the thing itself, shall we be called presumptuous? And should we succeed in any considerable measure, would we not serve our age and generation?

Our Lord tells us why he did not answer Nicodemus' enquiry at the time. Because he was not in position to receive it. But in his last discourse with his chosen twelve, he said to them: "I yet have many things to say to you, but you can not bear them now; however, when he, the Spirit of truth, shall come, he will guide you into all truth." (John xvi, 12, 13) May we not believe that the thing which Nicodemus enquired after, and which Jesus did not reveal at the time, is one of the things which the Holy Spirit guided the later inspired writers into?

These apostles, called, qualified and commissioned by Jesus Christ himself, went first to the Jews, and then to the Gentiles, and the burthen of their message was that, "This same Jesus whom you have crucified, God has raised up, and made both Lord and Christ," and that there was "no other name given under heaven whereby men can be saved," and that whosoever believeth that Jesus is the Christ, is born of God. But when these apostles went to the Jew with Jesus and his gospel as the only hope of men, they found him devoted to his Judaism, Moses, and the law, and, consequently, their first difficulty with him was to get him to renounce his Judaism, etc., which, in the very nature of the case, he must do before he could accept, trust, and serve Christ as his Savior and Lord; but when he did renounce these, and accept Christ and his gospel, there and then the Jew died, and the babe in Christ was born into God's kingdom. His Judaism, his hope in Moses and the law, and his sacrifices

and mode of worship, became old and passed away, and to him all things became new. He becomes a new creature, enters into a new life, a new mode of worship; had a new King, entered into a new kingdom, passed from death unto life; was regenerated, born again; was a babe in Christ, born of the Spirit, because actuated and influenced in the whole transaction by the Spirit.

But when the apostles went to the Gentiles, they found them devoted, not to Judaism, as the Jews, but to paganism, idols, and idol worship, and in the nature of the case, all this, and their hope in this, they must renounce before they could accept Christ, and trust him as their Savior and Lord. But when they did renounce these, and trust Christ for life and salvation, there and then the pagan idolator died, and the Christian was born. All his old idolatry and idol worship, and his hope in them, became old and passed away, and he becomes a new creature, a babe in Christ; was born again by the Holy Spirit.

"But," says the anxious enquirer, "this may all be true, and yet not affect my case, for I am neither a Jew nor a pagan." No, you are neither, but you are devoted to the world, the flesh, and the pleasures of sin, and these are the things that you must renounce by repentance before you can accept Christ by faith as your Savior and Lord; and wherever or whenever you do renounce these, and heartily accept Christ, to trust and serve him there and then, the old man of sin will die, and the new creature, the child of God, will be born. You will pass from death into life, and become a new creature in Christ; you will be born of the Spirit.

One who has experienced this birth of life from death will know it, because he then loves the brethren. All others will know it by its fruits. A bad tree can not produce good fruits.

While conducting a meeting in North Mississippi, I spent an evening with a young married man and his wife. She was a devoted Christian, but he a sinner, though interested as to his salvation. He told me that he was very anxious to be a Christian. I asked him what hindered him. He replied that he believed he could be, only for the thought of the new birth. This staggered and confused him. He could not comprehend it. That night he sat with his wife near me. I read and spoke on the new birth, and spoke to him as if there had been no one else in the house. I followed the thoughts marked out in this paper. I saw he was deeply interested. Sometimes he would look the picture of despair; then his face would light up with hope. When the benediction was pronounced, he and his wife walked immediately out, and I saw no more of him till next morning. When I met him, looking me straight in the face with tears in his eyes and an expression of joy on his face, in a trembling, but firm voice, he said: "Bro. Harrison, old Jim died last night. By the grace of

God, this is a new Jim. I was born again last night."

This, as I understand the subject, is the doctrine of the new birth, and makes the gospel of Christ the power of God unto man's salvation, when preached, as it was by the apostles, "with the Holy Ghost sent down from heaven."

K. M. HARRISON.

Amory, Miss.

Easter Service.

STURGIS CIRCUIT.

DEAR DR. BOSWELL: I hope that you and the readers of the *Advocate* will enjoy a letter from Sturgis.

Quite an interesting Easter programme was witnessed at the Methodist Church last Easter night. The church was crowded, and everyone enjoyed the programme, and we are sure the children that took part in it took great pleasure in practicing, and they are now clamoring for their pieces for Children's Day. We succeeded beyond all hopes in making the programme a success. We had songs, solos, recitations, and reading, and all did their part well. One of the prettiest pieces in the programme was a solo, "My Mother's Prayer," and this was sung by a fifteen-year-old girl. It brought tears to many eyes. In front of the pulpit was a large cross, and printed in large letters, "Christ Is Risen," and these words were fixed on the cross. The church was decorated in vines, flowers, ferns, and evergreens. This programme was gotten up by our Sunday school teachers, and they deserved all the praise.

We have on roll about fifty pupils here at Sturgis, and it is still growing. We have regular attendance, and the young people are the leaders, and they are of great help to the Sunday-school.

Although our Easter service was as good and better than we expected, we are determined to have a better Children's Day service.

Sincerely, MARVIN ROGERS.

May 1, 1905.

Vidalia Sunday-School.

DEAR DR. BOSWELL: I joined the Vidalia Sunday-school in 1895. The death of the superintendent, D. K. Hunt, left me in charge. I have devoted all my time to the interest of the school. To day it numbers ninety scholars. April 23 (Easter Sunday) dawned bright and beautiful. Ninety children and seven teachers and officers were present. After Sunday school closed a beautiful banner was presented to the children as a reward of merit. In large gold letters was printed, "Banner School," on one side, and on the other, "Suffer little children to come unto me." One side was crimson satin, the other blue, trimmed with gold fringe. Mr. J. Boatner addressed the children, reviewing the past in appropriate remarks. We pray God's blessings on all Sunday-schools, and pray you to remember our little Sunday-school in your prayers.

LUCIA L. CHEVALIER.

April 30, 1905.

TIRED OUT.

There's many a wife sits in the growing shadows of an evening, knowing what it is to feel tired out; as if there was not another ounce of effort left in her. But if healthy she knows how sound her slumber will be and how refreshed the morning will find her. But it's another thing for the sick woman to feel tired out. Rest only seems to increase her suffering. She feels acutely the aching back and throbbing nerves.

Sick women, hundreds of thousands of them, have been made well by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries weakening drains, heals inflammation and ulceration and cures female weakness.

"I am pleased to inform you of the benefit I received from using Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,'" writes Mrs. Elizabeth A. Oswald, of 45 Brant Street, Windsor, Essex Co., Ontario, Canada. "Was quite discouraged when I wrote asking your advice, as the physicians here told me I could get no relief except by an operation. Suffered for four years from irregular and profuse menstruation, had sick and nervous headaches most of the time, and at times could hardly walk across the floor from weakness. I thank God there is such a remedy as Dr. Pierce's Favorite Prescription for suffering women. Before I had taken the first bottle the headaches had left me and it was not long before regularity was established and still continues so. Have just finished house-cleaning which I never expected to be able to do again, and can truly say I never felt better than at present. I gladly recommend 'Favorite Prescription' to all who suffer from female weakness. It has cured me and made me stronger in every way. Neither my husband nor myself can say enough in its praise."

The selfish seller who urges some substitute is thinking of the larger profit he'll make and not of your best good.



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Special Offers for College.

We have a few vacancies in the Meridian Male College, and will make special offer for remainder of the session.

For particulars address

M. A. BEESON, Pres.,
Meridian, Miss.

Winona District Conference.

The Winona District Conference, held in Maben, Miss., April 27-30, was a very enjoyable occasion, and, better still, it was a helpful meeting. The presiding elder, Rev. Thos. H. Dorsey, had planned wisely, and has occasion to rejoice in success. All the pastors were present, and an unusually large number of laymen. The opening sermon by Dr. Murrah was a scholarly and strong presentation of the cause of Christian education, which made a profound impression.

The first afternoon was given to the Sunday-school interest, under the direction of Rev. R. P. Neblett, agent and field worker for the North Mississippi Conference.

One afternoon was devoted to the interest of the Home Mission Society. Our chivalrous presiding elder yielded the chair to Mrs. N. C. Kerr, who presided with grace and dignity. The reports from the various auxiliaries show devotion and zeal in the work, and, consequently, success. Master Foster Kerr gave a beautiful recitation. Inspiring and instructive papers were read by Mrs. Arnold, Mrs. Campany, Mrs. Carroll, and Mrs. Wax. Mrs. A. H. Williams was an important factor in the success of the afternoon meeting, as she is in the work of the societies in Eupora and Maben. A report of the Woman's Foreign Missionary Society by the district secretary, Mrs. J. T. Buckley, was read to the Conference. These women are doing a great work.

Reports from the preachers in charge were all of a hopeful character, and everyone told of improvement in all departments of the work. Some have had gracious revivals. Presiding elder and preachers are planning for aggressive evangelistic work, and there is no doubt that the district will again this year pay all claims in full, with an excess. Presiding elder, preachers and people "have a mind to work," and are loyal to all the interests of our great connection. Millsaps and Grenada hold a firm place in their hearts, and receive liberal patronage from our bounds; and this will increase more and more in the coming years.

Pursuant to action of the Annual Conference, the presiding elder had appointed W. D. Harris, M. D., Sumner, Miss., to have charge of the work of securing homes for superannuated preachers. This Conference matured plans to aid Bro. Harris in this work. Unless other districts bestir themselves, the Winona district will present to the Annual Conference the first Home for Superannuates.

There was good preaching twice daily, the pulpit being occupied by J. A. Bowen, J. C. Park, John Ritchey, L. P. Wasson, T. H. Dorsey, R. M. Evans, and W. M. Young.

On Sunday there were four services, including love-feast and young people's meeting. The sacrament of the Lord's Supper was administered on Sunday evening.

The presence of the Rev. Dr. J. A. Day, a native of Macedonia in Asia, and worker in the mission of the

British Wesleyan Church in that country, was a benediction, and the Conference was mightily moved by his graphic recital of the woes of victims of the awful persecutions by Mohammedan fanaticism and diabolism. The congregation quickly laid upon the table \$50.35 cash for their orphans. Rev. J. T. Lewis pledged Black Hawk and Acona to contribute \$50, and Bro. J. J. Beck, lay delegate, pledged Drew for a like amount.

J. H. Fraiser, J. R. Bingham, J. J. Beck and B. S. Elliott were elected lay delegates to the Annual Conference, with J. B. Small and H. H. Estes as reserve delegates.

H. H. Estes, L. P., was recommended to the Annual Conference for deacon's orders. The committee will grant license to preach to Cawthon Asbury Bowen, now a student in Emory College. Bro. Bowen is a son of Rev. J. A. Bowen.

There was a spirited contest between Kilmichael, North Carrollton, Itta Bena and Drew for the next session. Itta Bena was chosen.

Maben is a good town, made up of good people, who take pride in their churches and school. The Methodists had recently made tasteful improvements in their house of worship, making the interior wholly new. The hospitality of the town was abundant and delightful. Everyone who was present on this occasion will be glad to go there again.

The three graduates of Millsaps serving charges in this district are doing work equal to the best. Graduates of Grenada give evidence of the superior quality of the thorough work being done there, which guarantees the future of that school.

J. R. BINGHAM, Sec.

Port Gibson College.

MR. EDITOR: Rev. H. G. Hawkins and myself have taken charge of Port Gibson College. Mr. Hawkins becomes president, sustaining the same relation to that college as I sustain to Whitworth. Bro. Hawkins will canvass for the former and I for the latter, each having a special territory. Mr. Hawkins and myself will each spend one week out of each month at Port Gibson, Mr. Hawkins spending his vacation there. The buildings and grounds will be placed in first class condition. Miss Bessie Galloway becomes lady principal; Miss Kate Simrall, treasurer. All positions in both schools have been filled. We expect to have every room in both colleges occupied.

Let the Methodists of the Mississippi Conference keep their eye on these colleges. The stars in their courses are fighting for us.

We extend to you a special invitation to attend Whitworth's commencement, June 28-30. Rev. J. E. Carpenter will preach our commencement sermon; Senator McLaurin our literary address; Hon. John Sharp Williams the alumnae address.

Yours truly, I. W. COOPER.

Brookhaven, Miss., May 4, 1905.

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate.

Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

Forest District Conference.

Opening sermon for Preachers' Institute, May 31, at 7:30 o'clock. Institute will meet Wednesday morning at 8 o'clock, and continue one day.

Sunday-school Institute will convene Thursday morning at 8 o'clock, and continue one day.

Friday morning, at eight o'clock, District Conference proper will meet. Reports will be made on blanks furnished by the Publishing House.

The following are the committees:

License to Preach—M. L. White, D. P. Bradford, G. R. Ellis.

Admission on Trial—T. J. O'Neil, W. J. Dawson, W. H. Lane.

Deacon's Orders—W. W. Morse, C. C. Griffin, H. Mellard.

Elder's Orders—T. B. Cottrell, J. W. Thompson, J. J. Golden.

Quarterly Conference Records—W. H. Jones, T. H. Selby, J. A. Lindsey.

Spiritual State of the Church—A. J. Brown, W. W. Moore, R. S. Gale.

Missions—J. S. Parker, T. H. King, J. C. Long.

Sunday-schools—J. L. Red, W. W. Graves, Dr. Irvin Miller.

Finances—J. M. Lewis, W. W. Hill, J. M. Risher.

Epworth Leagues—O. M. Abney, A. A. Eady, F. A. Lane.

J. M. MORSE, P. E.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS A BOTTLE.

Walnut Grove Circuit.

DEAR DR. BOSWELL: Everything is pleasant indeed here on this circuit now. Spring has opened well. The weather has cleared up, and we are having good services; congregations large. We are building a beautiful church at Zion, 32x50; vestibule and bell tower. Will soon have it ready for preaching. All Methodism needs to be accepted in a country is to be well presented; and if Methodism is preached, the Bible is preached.

Our old and faithful local preacher, Rev. M. J. McDonald ("Uncle Murdoch," as we call him), is suffering untold agony, caused from a cancer. While a great sufferer, he is praising God, and asks that the brethren remember him in their prayers. He can not endure long. He is nearly eighty-three years old. He joined the church at thirteen years of age, and shortly after was licensed to exhort. The next year, when only fourteen years of age, he was licensed to preach, and has been preaching sixty-eight years. Not a complaint has been made against him. His home has been, and is, the home of the itinerant preacher, and he has been true and loyal to the church and preachers. I miss him so much, now he is confined to his room, and can not go out to church. I wish you would ask the brethren for their prayers in behalf of the good old man. He has a wonderful record. Yours, etc,

M. L. WHITE.

April 14, 1905.



A Message for You

We want you to become acquainted with the merits of

MAGIC WHITE SOAP.

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Send the CHRISTIAN ADVOCATE One Dollar for a Sample Box of 20 Cakes, Express Charges prepaid. The Manager of this Paper is authorized to return the Dollar if you don't find Magic the best soap you ever used. Factory pays express charges.

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has made more fortunes than the general public knows anything about. When a man makes a little money on the side in a successful mining deal, he enjoys his good fortune and doesn't tell the neighbors where he put the money. It takes thousands of dollars to buy a paying mine, but it does not take very much to buy stock in a mine in process of development. Many a man has bought stock at 25 cents a share and sold it at \$5 a share in a few months. The Southern Mining, Milling & Development Company is driving the Robert E. Lee Tunnel in McClelland Mountain (the richest mining district in the world), near Silver Plume, Colo., and would like to send you its Prospectus, giving full information, names of officers and directors, satisfactory references, beautiful engravings of Colorado scenery, and valuable mining data. Write for it to-day: it is free, and its perusal may be the turning point in your life. Address W. H. CRAWFORD, Vice-President and General Manager Southern Mining, Milling & Development Co., 218 Union St. (Homestead Building), Nashville, Tenn. Write to-day.

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T. F. GLEN.

April 12, 1905.

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WILSON'S FRECKLE CURE. FRETCHES, SUNBURN, TAN, MOTH, PIMPLES, AND CHAPS. THE MAKER OF SMOOTH COMPLEXIONS, ERADICATOR OF PIMPLES. FOR SALE AT DRUG STORES, COMPLETION BEARING NO INTEREST. 50 CENTS A BOX POSTAGE GUARANTEED. TRIAL SIZE 25 CENTS.

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Middling fair	8 5-16
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The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.	25 1-2
Off refined oil, in bbls, per gal.	24 1-2
Prime crude oil, loose, per gal.	20 c
Prime C. S. cake, per ton, 2240 lbs.	825 00
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Relief for
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Distress after Meals, Sour Stomach
Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

At Druggists, 50c and \$1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

Auburn, Miss.

DEAR DR. BOSWELL: With sixteen subscribers to the ADVOCATE within the borders of my work, and more coming, I feel that for the interest of these and the satisfaction of all who are acquainted with old Adams charge, a report of our work will be in order.

Twenty-two years ago last December, my father, Rev. H. P. Lewis, Sr., after serving this (Adams) church for five years, was removed to another charge. During his ministry here this church experienced the greatest revival in its history, when scores were converted and added to this church. I still hear the older people talk about "the time we used to have," and especially the great revival of '79. As a natural result of the ministry, my father's name became very dear to almost every heart and home in the community, and to day there are several young men who were reared here that bear his name. It was here at the altar of old Adams Church that I first felt the true sense of sins forgiven, under the influence of a sermon preached by Bro. T. L. Mellen at a District Conference held here in 1894. Now, twenty-two years after the close of my father's ministry and ten years after my conversion, I am sent to this charge as pastor to "feed the flock of God." Oh, how grave the responsibility—how sacred the charge! I so often feel that I am trying to minister to the spiritual needs of those who are more capable of teaching and leading me.

But we have started well. The familiar name of Bro. Henry on the part of many of the older ones, and H. Polk by some college mates, make me feel among old friends. The people have received us with open hearts. They are always ready to talk freely about spiritual matters, and I have experienced many heavenly blessings with families around their altars of prayer. We find some things to sadden our hearts. The old family altar has been dropped in so many homes, and with its neglect a spiritual decline in the lives of the people. Would that the heads of every home would "take time to be holy" with their children!

We are expecting great things from God this year. The echo of revival waves can already be heard. Sunday-schools are increasing both in number and interest. Four Methodist schools and one union school are now in operation on the work. The League at Adams has taken on new life. A spirit of earnestness is catching hold of all the people. Three

new subscribers and three renewals to the ADVOCATE have been secured; also eight to Go Forward and ten to the Era. The Woman's Missionary Society has subscribed for seven copies of the Woman's Missionary Advocate. Forty copies of "With Christ," by Murray, have been sold, and they are doing good. I have calls for more.

As you and the brethren read this, let an earnest prayer go up from your hearts to God, that he may lead us on to a great victory in his name.

Fraternally yours,

H. P. LEWIS, JR.

May 5, 1905.

Fourteen Reasons for Bitulithic.

Fourteen reasons are given in a petition to the Borough of Manhattan by several New York automobile, cycling and driving associations, together with a property owners improvement club, why Warren's Bitulithic pavement should be laid on Seventh avenue, New York City.

The superior qualities that the petitioners—all people of wide experience in roadways—find in the Bitulithic pavement are: First, safety; second, speed; third, comfort; fourth, durability; fifth, easy driving; sixth, ideal footing; seventh, noiseless; eighth, dustless; ninth, enables a horse to draw heavier loads; tenth, slipping in any kind of weather impossible; eleventh, yielding—prevents muscle soreness in horses; twelfth, more return in work to the owner of the work-horse, and more safety for pleasure driving; thirteenth, combines all advantages of macadam and of asphalt, with none of the disadvantages of either; fourteenth, by decreasing cost of transporting goods by horse-drawn trucks and wagons, their cost to the consumer is materially decreased.

Truly, enough good reasons to clinch any argument and to convince any man.

Warren's Bitulithic paving is now being laid in the South by the Nashville Roofing and Paving Co., of Nashville, Tenn. And property owners and city officials everywhere have given it as high endorsement as have the New York associations.

Marriages.

Feb. 22, 1905, at the residence of the bride's parents, Mr. and Mrs. Joe Matlock, Horn Lake, Miss., by Rev. Joseph B. Randolph, Mr. Lee Hendrix, of Memphis, Tenn., to Miss Mary Matlock.

March 2, 1905, at Winona, Miss., by Rev. Joseph B. Randolph, Mr. Joseph Armstrong, of Florence, Miss., to Miss Blanche Knox, of Kilmichael, Miss.

April 8, 1905, at the Methodist parsonage in Hernando, Miss., by Rev. Joseph B. Randolph, Mr. W. H. Morehead to Mrs. M. Walling.

April 12, 1905, at the Methodist parsonage in Hernando, Miss., by Rev. Joseph B. Randolph, Mr. Newton Black, of Memphis, Tenn., to Miss Edna Wooten, of Wooten, Miss.

May 3, 1905, at the residence of the bride's parents, Mr. and Mrs. E. B. Lauderdale, near Hernando, Miss., by Rev. Joseph B. Randolph, Mr. Wm. Allan Johnston, of the United States Navy, to Miss Corinne Lauderdale.

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Henderson's Point is 54 miles from New Orleans, 86 miles from Mobile, on Louisville & Nashville R. R., having 15,000 feet frontage on Mississippi Sound and Bay St. Louis, in the County of Harrison, State of Mississippi. The property is owned by the Mexican Gulf Land Company, which has determined to develop it into a modern resort.

This is the only large tract of land on the Mississippi Sound available for such a purpose. Many things could be said as to the beauty and desirability of this famous plat of land, containing more than a thousand acres, with a high, dry sandy beach, where no breakwaters are required to protect it. Every lot sold carries with it bathing, boating and fishing privileges worth \$50.00 per annum. The waters abound with oysters, fish and crabs. With each lot is given a perfect and guaranteed title. The terms are easy. No taxes until payments are made in full.

In case of death, holder of the company's contract—if in force—will receive a deed whether purchase price is paid in full or not. Ten per cent. of money received from sales is to be expended in beautifying and improving the grounds.

A LIBERAL PROPOSITION WHICH IS UNPARALLELED.

Payments are only \$5.00 cash and \$5.00 per lot each month for back lots (all lots not fronting on the beach or front street), and \$20.00 cash and \$20.00 per lot each month for all front lots. The purchaser has the privilege of paying the balance due at any time and receiving the pro rata share due of the "Surplus Profit Fund," or pay all cash at date of purchase and receive such pro rata and warranty deed.

Price of lots. All back lots not sold are \$125.00. All front lots not sold are \$1,000. When payment is completed, the company will pay to you 24 per cent. of the purchase price in cash, as guaranteed profit.

The land is covered with beautiful shade trees and largely composed of high rolling land.

The owner is the Mexican Gulf Land Company, incorporated under the laws of the state of Mississippi, Capital Stock One Hundred Thousand (\$100,000.00) Dollars fully paid; is officered by well-known and reliable men, and is the owner in fee simple and free from all incumbrance of the famous Henderson's Point property.

Don't lose this opportunity. Write for booklet and map.

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HOME CIRCLE.

"A Thorn in the Flesh."

It was Friday afternoon. Grace Morris sat at her desk correcting examination papers, and frowning a little as she glanced down now and then at her "thorn in the flesh." It was her first year of teaching, and the high ideals formed at normal school sometimes failed of fulfillment. Moreover, she was lonely and homesick. On that dark, rainy April day her thoughts seemed keyed to the mournful refrain, "Life is not what fancy wishes."

The "thorn" referred to was a bright-eyed, mischievous-looking lad of fifteen. The ceaseless drip of the rain outside had evidently no power to dampen his spirits, nor the fact that he had been "kept in," and given an extra task in the hope of subduing his un-failing levity.

To her school friends, of whom she had a host, Miss Morris was fond of declaring her conviction that Harry White would worry her into her grave. His audacity furnished the principal theme of her letters home, and more than once, after some unusually ingenious prank of his, she had looked carefully for threads of gray in her brown hat.

The last paper having been marked, she turned her undivided attention to Harry, and was surprised by the sober expression on his bright face. As he went down to his side, he flashed the old familiar smile at her, however, and her hope that she had at last succeeded in making an impression upon him faded away.

"Where are your examples?" she asked, gravely.

Without a word he handed her a folded paper. Glancing at it hastily, she was unable to restrain an exclamation of delight. From a soft gray background a spray of exquisitely graceful Easter lilies seemed to be fairly radiating their snowy beauty. She had seen samples of his artistic skill before. Remarkably realistic pigs, with the curliest tails and the most inquiring expressions, pugnacious dogs, and musical cats, clever caricatures of herself and his school-mates—all these were daily, almost hourly, held up for the amusement of the pupils, and her own discomfiture; but the little sketch in her hand was so charming that she exclaimed with unfeigned admiration:

"Why, Harry! How very pretty!"

The boy looked up in surprise, coloring as he saw the mistake he had made.

"I gave you the wrong paper,

Miss Morris. Here is the right one."

"Your answers are all correct," was her quiet comment. "You may go now." But as he turned to obey she asked with a sudden impulse of interest:

"What made you think of the lilies, Harry?"

The boy hesitated. The genuine admiration she had shown had touched and pleased him.

"I hardly know," he answered, half-reluctantly. "I was thinking about Sunday, I guess. It's Easter, you know. The folks that go to our church are poor, and we never have any flowers there, except in Summer. I just thought how it would surprise the minister if he should see two plants there, one on each side of his desk. I tried to work and get the money for them, but I've had hard luck lately. The florists say lilies are scarce this year, and cost more than usual. I can only get one, and somehow that doesn't seem just what I wanted."

Grace listened in amazement. Lilies—church—surprising a minister! Somehow the ideas seemed so foreign to her conception of the boy before her that she was prompted to further inquiry.

"But, Harry, excuse me; why should you care about giving the minister a surprise? Do you like him so much?"

Harry wriggled. "He's all right," he said, energetically. "All the boys like him, and he was awfully good to our Frank."

"Who was Frank?"

There was a quiver in the fresh young voice. "He was my little brother, Miss Morris. He died two years ago. You never saw a cuter little chap than he was; always laughing and joking. Mr. Trainor—that's the minister's name—came to our church just a short time before he got sick. Frank took a great notion to him. They'd sit and tell each other stories, and have such good times. Nobody thought the little fellow was going to die. But one day he just smiled at us both and got as white as could be, and the next thing I knew Mr. Trainor was saying, 'Harry, God has taken Frank in his kind arms.'"

The boy choked. "I liked him before that," he added, "but afterwards he was kinder than ever, and he kept trying to cheer me up when I missed Frank. So I've often tried to do things he would like. He's fond of flowers. Says they give him an inspiration. I thought it would be a nice thing to do."

"I see." Miss Morris tried to hide the wonder she felt. "It's a very nice thought. If I were you, I'd get the one lily. It would be

pretty, and would give the church a suggestion of Easter."

"Well, maybe I will." The boy spoke doubtfully. He was already more than half ashamed of having given her his confidences. "Good-by, Miss Morris."

The next moment Grace heard him splashing in the deepest puddles along the street, and whistling gaily as he went. As she went home more slowly she was still pondering over the incongruities of his character.

Opening the door of her room, however, the warmth and brightness within brought a sense of relief to her weary mind. It was a very dainty place. Mrs. Bronson, the landlady, who was very fond of her pretty boarder, had made a fire in the tiny open fireplace, and the cheerful warmth was grateful after the chill of the April rain. A rocking-chair was drawn up before the fire, and on the low table lay a letter from home. But the prettiest part of the room was the bay-window, where, under a graceful canopy of green vines, stood six Easter lilies holding up slender stems, from each of which drooped a crown of fragrant, snowy, half-opened buds, gleaming above the delicate fernery below them. With a little sigh of satisfaction Grace settled herself in the rocker; then began to read her letter. She lingered long over one part. The writer, her most intimate girl-friend, had written gaily: "Saturday night we are all going to trim the church for Easter. It seems strange not to have you working with us, for we all miss you so much; but I suppose you are having a pleasant time helping some one else."

Grace let the letter drop. It all rose up so clearly before her; the quaint gray church, the white lilies, the gentle smile of the old minister who had loved her ever since she was a baby, the bright, light-hearted young people; the familiar faces in the congregation, sad or thoughtful or gay; the old life, the old friendships; and with the memories came a sudden sense of being "left out." Going to the window, she bent over the lilies with tears in her brown eyes.

"This corner shall be my church," she whispered. "I will keep Easter right here with you, my beautiful lilies. I will read the same chapter our minister read last year, and you will help me to remember all the dear, helpful things he said."

It was rather comforting to think of the sweet, sad time she would have in her loneliness. All day Saturday she took pleasure in the melancholy programme she had arranged. At tea time, however, she woke from a prolonged

reverie to find Mrs. Bronson saying:

"It's too bad if Sam Johnson gets hold of Harry White. He's a worthless, good-for-nothing drunkard and gambler, but he has a taking way with him when he likes, and Harry is just the boy to be carried away by his promise of a good time."

Grace listened with unwonted interest. "How is he getting hold of him?" she inquired.

"Why, I heard Sam ask Harry to go with him to night on a frolic. They were passing right by the house, and I heard Harry answer: 'To tell the truth, I haven't but a dollar and a half in the world. I had meant it for something else, but it won't amount to much anyway, so you may as well count me in, if that will pay my way.' 'Well! it will cost you just a dollar, so you'll be rich yet,' Sam said, and then they both laughed. I hate to see the boy get under his influence."

Miss Morris' face was very grave. A few moments later, in her own room, she thought over the conversation of the day before. The white lilies in the window were almost open by that time. They would be perfect by morning. Something kept whispering, "Find Harry, and let him have the flowers for church."

The letter from her friend lay open where she had dropped it. Her eye caught the words, "I suppose you are helping some one." Conscience told her that she had not helped very much in any direction in her new life. "Now you have a good chance," a gentle voice kept saying. "Try it, anyway."

"If it was anybody else," she thought, "but Harry White, who has annoyed me all he could." And then, as memory recalled the hasty sketches of "Miss Morris posing during Monday lecture," "Miss Morris making declaration of war," "Miss Morris in her pathetic mood," all to life, although exaggerated, and all received with such mirth and appreciation by her pupils, her anger rose hotly. What difference did it make to her what the young rascal did? Why should she try to help him? And yet Christ died for him. Christ wanted Harry in his service. Perhaps he had given her this chance to help him.

Ten minutes later she was hurrying down the street, fearing she might be too late. She was just in time. The boy's mother, a pale, overworked little woman, answered her knock, and called Harry, who started in surprise when he saw his visitor.

"I've got the lilies for you, Harry," she said, brightly. Six

plants, and oh, such beauties! Now the question is, Can we get in the church, and will you help carry the flowers down?"

The boy flushed with pleasure. "Why, Miss Morris, how splendid! I had half-planned to go somewhere, but, of course, I won't, now. Help carry them? Of course I will. Why, I'm so glad, I can't talk!"

The next hour was a busy one. Miss Morris found herself working with real interest in the strange, silent little church, and she and Harry came into closer sympathy than they had ever dreamed would be possible.

The next morning the denuded bay-window offered no invitation to indulge in the luxury of sorrow; so Grace went to church to see how her flowers looked by daylight.

Miss Morris felt much happier than she ever had been since leaving home. She was still gladder when her proud young escort had introduced her to the minister, who thanked her warmly for her share in his surprise, and added softly, as the boy turned away for a moment:

"I feared Harry was drifting from us. You have helped to bring him back."

The inspiration and uplift lasted all that Easter Sunday. But on Monday morning, as she sat once more at her desk, she felt a pang of discouragement. "Back again in the old rut," she was thinking. To make matters worse, a tiny mouse ran across the floor and caused her to shiver with fright. No one noticed the action apparently, but she glanced at Harry nervously. Yes, just as she had feared, he was busy with his pencil. In another instant those odious boys and girls would be favored with a reproduction of her alarm. With an impulse of self-protection, she walked down to his desk. The boy looked up with his bright smile, and to her amazement handed her the clever sketch. It was an Easter lily, as fresh and dainty as the ones she had given him, and below in the boyish hand she had learned to dread, he had written carefully, "Forgive me."

Miss Morris smiled back. The brown eyes met the black ones with honest respect and liking. It was a long score of mistakes on both sides that was wiped out in that moment, but the erasure was complete, and was final, and from that instant Miss Morris had no warmer friend than her former "thorn in the flesh."—Angelina W. Wray, in *Onward*.

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Young People's Missionary Conference.

KENILWORTH INN, ASHEVILLE, N. C., JUNE 23.

The Young People's Missionary Conference, which met at Lookont Mountain last year—July—was a spiritual force of great value to every worker present. The information gathered was the freshest and most accurate obtainable. Ideas of presenting the subject of "World-Wide Missions" at your own door, as well as across the sea, were to be absorbed in the very atmosphere.

To be present was to be thrilled with a deeper spirit of consecration, a burning desire for service, and a peculiar longing for all the young people of the church to be present, that they, too, might catch the spirit of service and consecration.

The Conference this year is to be held at Kenilworth Inn, Asheville, N. C., June 23 to July 3. No League or Sunday-school could make a better or more paying investment than to send a representative. No pastor, Leaguer, or Sunday-school worker, could fail of the greatest good to the Conference, their local work, wherever or of whatever character, as well as much personal good, by attending this Conference.

Invest, and your interest will multiply.

Further information gladly given by writing Rev. J. W. Shackford, Nashville, Tenn.

R. P. NEBLETT,
Field Worker North Miss. Conf. S. S. Board.

Notice.

To the Preachers of the Mississippi and North Mississippi Conferences—

DEAR BRETHREN: We will be glad to provide entertainment for you during Millsaps commencement, June 2-7, provided you send your names to either of us several days in advance.

WM. H. LA PRADE,
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Notice.

The Greenville District Conference will be held at Friar's Point, May 18-21, inclusive.

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Christian Advocate

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murray, Rev. H. C. Morehead.

Thursday, May 11, 1905.

WHY SO ANXIOUS?

Can anybody tell us why so many prominent men in the M. E. Church are so anxious for union with the Church, South? Some of them, in season and out of season, cease not to plead for it as though the Church and entire country were in peril.

At a mass meeting in Louisville, on Sunday, April 30, made up of hundreds of representatives of the two leading Methodisms, there was singing and speech-making. At least two speakers—Bishops Foss and Hamilton—were unreserved in expressing their desire for the restoration of organic union. Of course, these Bishops have a perfect right to cherish such a desire, and maybe the time and place were just such as they coveted, and they seized the opportunity.

There was a period—say, three or four years from April, 1865—when holding out the peace branch would have been vastly significant. Then the South was in poverty and desolation, without schools, without commercial facilities, her ranks literally decimated, and dispossessed of everything save honor. In the South we endured the horrors of reconstruction. And our brethren of the Northern branch, instead of efforts at reconciliation, or expressions of Christian sympathy, were inspired with the thought of "disintegration and absorption" of the Southern Church. They soon found that a poor policy.

Now that Southern Methodism is strong and prosperous—four-square, and able to stand alone—the olive branches are abundant. And some men foremost in their bitterness are now as loud as any in the call for union.

In all the appeals for union, with the exception of one or two by men of limited reputation and influence, we have heard of no concession to Southern sentiments or views. It is union uncondi-

tional. Let those who plead for organic union offer us something to think about. The mere offer of union has no charms to the thousands of Southern people who know something of the history of the Church.

A GREAT MISTAKE IN NUMBERS.

In the Questions and Answers Department of the New Orleans Times-Democrat, of Saturday, April 29, a serious mistake was made in regard to the strength of Protestantism in the United States. An inquirer was told that the total membership of the Roman Catholic Church in the United States was something over nine millions, that all the Churches numbered over twenty-nine millions, and that by subtracting the number of Roman Catholics from the total number, would give the number of adherents to the other denominations. That is not a fair statement. The Roman Catholics, as given in the statistics, include the whole Roman Catholic population—men, women, and children; whereas the statistics of Protestant Churches embrace only communicants, or members in full fellowship. Thus the inquirer was led to conclude that all the Protestants in our country combined number only something more than twenty millions. The Methodist population alone, numbered as Roman Catholics are, amounts to nearly twenty millions. And so do the Baptists. The adherents of all the Protestant denominations—which make up the Protestant population—amount to full sixty millions of souls; three times as many as the Times-Democrat gave credit for.

PASSING AWAY.

Forty-five years ago, last November, a class of six was received on trial into the traveling connection by the Memphis Conference, under the presidency of Bishop James O. Andrew, viz: James Blackmon, J. W. Shelton, W. T. J. Sullivan, John Barcroft, J. V. Fly, and J. W. Boswell. One by one they have passed away until only two remain—Brother Sullivan and the present writer. The record for long service is remarkable, there being no break in the ranks by death for nearly twenty-five years, three of us going beyond forty-five years in the ministry. Brother Blackmon, a man nearing middle age when he joined, has just fallen. For some reason we never knew, he traveled only one year—was discontinued at his own request; but through all the years afterwards he was an honored local preacher, faithful and successful. The traveling preachers never had a better friend, or a

more zealous co-laborer. It was our privilege to know him well. It was our fortune to serve Jackson circuit, Memphis Conference, during the last year of the war—a time that tried men's souls. At that time the whole South was in distress—everybody was poor, and, like every other section of the country, West Tennessee was a desolation. There were no parsonages, and only scant provision was made for preachers. Brother Blackmon and his good wife, "Aunt Lou," took us to their home, and cared for us during the year without hope of fee or reward, save the hope of being remembered "in that day." Never was a poor, young preacher and timid wife, far from home, better treated. He was of great assistance to us in our work, helping in revivals, which were extensive and successful, and filling special appointments whenever called upon.

He died in the faith, and rests in hope of a glorious resurrection. "Aunt Lou," the faithful companion, waits in age and feebleness extreme. May it be light with her at the close!

REFORM WORTH SOMETHING.

A meeting of remarkable power was recently held at Ladonia, Texas. It was led by Rev. J. B. Andrews. Among the converts was the owner or manager of a cold-storage room, who was also something of a sportsman. Immediately after his conversion he had a cock-pit torn down, put his tables, jugs, etc., in a heap; summoned the citizens to the scene, and, after singing and preaching, the whole outfit was burned, a thousand, or more, people looking on. This was "bringing forth fruits meet for repentance." It was reform worth something to the man who gave up all to follow Christ, and to the multitude who witnessed the laying on of the sacrifice. The good people of the town made up a sum of money to cover the losses, including the amount of unexpired license. This reminds us of another reformation worthy the name—the conversion of the lamented Capt. Tom Ryman, of Nashville, under the ministry of Rev. Sam Jones, who forthwith banished liquor from his line of steamboats on the Cumberland river, and ever after sacredly observed the Holy Sabbath, tying up his boats—no matter where they were—Saturday night, and keeping them tied until Monday morning. He lived a consistent Christian, and died in the faith.

Were there to-day as many tangible evidences of conversion as there are professions, the world would be profoundly moved. But, alas! too many profess religion,

and go on in the same old way of living. The world sees no change. This is especially true in regard to the observance of the Sabbath—to be accounted for, we suppose, by the fact that the older members of the Church have largely ceased to regard the Sabbath as a holy day—one of the most deplorable signs of the times.

THE FIRST MODERN SUNDAY-SCHOOL.

Who originated the modern Sunday-school? We have often heard that Robert Raikes, of England, was entitled to the honor. We suppose a majority of Sunday-school orators and essayists say the same thing. It is a mistake. That Raikes did conduct a Sunday-school is true, but he was not the first person in England—or for that matter, in the world—to gather children in classes on Sunday to give them instruction. That honor belongs to Hannah Ball, an ardent young Methodist, who organized a Sunday-school at High Wycombe, England, in the year 1769—fourteen years before Robert Raikes began his famous school at Gloucester. And even this school was organized at the suggestion of another young Methodist woman, Sophia Cooke, who became the wife of Samuel Bradburn, a Methodist preacher. These facts are set forth in Tyerman's "Life of Wesley." Mr. Raikes is entitled to great honor for the love and care he manifested in behalf of the poor and neglected, as all men are who give time to such Christ-like work, but if the person who conducted the first Sunday-school, is entitled to distinction, let us give it to the one to whom it belongs, Hannah Ball—the mother of the modern Sunday-school.

IS IT A FAILURE.

Two or three years ago the members of our Church, and the Northern Methodists operating in Oklahoma and Indian Territory, concluded to unite their efforts and build one great school. They called it Epworth University. Dr. Winton told the readers of the Christian Advocate that the university was an experiment to test the practical working of organic union, or "words to that effect." The school was opened under the presidency of a Southern Methodist, who has, at the close of the first year, resigned. Brother Anderson, of the Arkansas Methodist, noting the resignation of President McSwain, declares the school a failure, being burdened with too big a name, and more than intimates that any institution affecting university airs, while doing only the work of a small college, will always prove a failure. Brother Anderson, perhaps, is right in this, and had he gone a step further and said the experiment at organic union is a failure, we suspect he would have told the truth.

Is the experiment at Epworth University, to test the working of organic union, a failure?

PERSONAL.

Brother Felts has been doing some good work at Grenada. Quite a number of professions of faith have been made, and six persons added to the Church.

We have received the programme of commencement exercises of Poplarville High School. This courtesy was extended by the Senior Class of the institution, and is appreciated.

A note from Rev. W. J. Porter, who is living at Ruston, informs us that since Spring opened his health has much improved. This his many friends in Louisiana will be glad to learn.

A private note from Rev. W. H. Saunders tells us that the Natchez District Conference, at Centreville, was an enjoyable occasion. This we can readily believe, as also the statement of the "high order" of preaching.

Rev. W. C. Carlisle's work, Houlika and Wesley, is prospering. He has received twenty-one members into the Church, and has spent several hundred dollars in repairs, and is planning for a parsonage, which he hopes to build before the close of the year.

The attractive programme for the Vicksburg District Conference came to hand the day the Conference convened—too late to do any good. By the way, the presiding elder is sending out the strongest kind of an appeal in behalf of a district parsonage, which we hope will prove successful.

Rev. H. S. Johns has just closed a big meeting at Iola, with fifteen conversions. Dr. G. E. Brooks, wife and two daughters joined our church. He is the mayor of the city. Dr. Sawyer, Bros. Nesom, Wright and Turner did the preaching, but mostly Bro. A. W. Turner, of New Iberia. He won all hearts.

Rev. Geo. S. Saunders writes: "We are moving on nicely up here (Yazoo City, Miss.), and will send you some more subscriptions to the Advocate soon. Our District Conference convenes in Flora next Wednesday, and we would be glad to have you with us. Bishop Galloway and Dr. DuBose are to be with us. Success to you and the Advocate."

Dr. John P. McFerrin, of Nashville, has for a week past been preaching for Rev. O. G. Halliburton, at Louisiana Avenue. We have heard nothing from the meeting since the second day after it begun, and can say nothing of the work accomplished. We feel sure that Dr. McFerrin gave the people the gospel pure and simple and strong, and in the chastest English.

Rev. J. R. Cruthirds writes encouragingly of his charge. Among other things, he says: "We are moving along fine on Hub circuit, all things considered. Finance is not what it should be, but we are praying for better times. We are fixing to build one new church, and will repair another. We have corn and meat and syrup to last us for several months; sent us by our members. God bless you, Doctor."

Annual Meeting of the Board of Church Extension.

DEAR ADVOCATE: I have just returned from Louisville, where I attended the annual meeting of the above-named body. Of the nine active Bishops who are members of the Board, all were present except Bishop Smith, who is in precarious health. May the Great Head of the church preserve the life of this choice man of God! Much business was transacted during the two days the Board was in session. The collection for this cause was about \$8,000 in advance of last year, but the needs grow more rapidly than the collection. If all our people could hear the urgent appeals which come to us for aid, surely church extension would never suffer by any discrimination in favor of another cause.

This was an historic meeting. Eighteen Bishops of the M. E. Church were in session in the city of Louisville at the same time, and on Saturday evening, at our great Fourth Avenue Church, the Epworth Leaguers of the city gave a reception to the Bishops of the two churches and to the visitors. Bishops Candler and Berry spoke on the League movement, and if a pessimist could have been there, he would have seen and heard the meaning of League work.

On Sunday, at 3 p. m., a great mass meeting was held in the Masonic Theatre, which was attended by at least two thousand people. Bishops Hendrix and Galloway represented us, and Bishops Foss and Hamilton represented the M. E. Church. Never did our Bishops appear to better advantage, or deliver more splendid addresses. Bishops Foss and Hamilton were unreserved in their utterances favoring the union of the two churches. Three of the old Methodist hymns were sung, and as I listened to the roll of the music as it rose from two thousand throats, it sounded like the voice of many waters. Methodism is a living, growing power in this world.

T. W. LEWIS.

Starkville the Place.

And while Starkville is the place, and June 13-16, 1905, is the time, let no one forget that the several railroads have granted reduced rates of one and one-third fare, plus 25 cents, for round trip on certificate plan, provided fifty persons attend the Epworth League Conference. The programme will call for addresses by Hon. L. G. Fant, Hon. Guy Mitchell, Prof. J. T. Connell, and Bishop C. B. Galloway, and yet others. The programme complete will soon be distributed. BEN P. JACO, Sec.

Mississippi State Sunday-School Association.

The twenty-sixth annual convention of the Mississippi Sunday-school Association will meet in the First Presbyterian Church, Natchez, Miss., May 16, 17, and 18, 1905. All railroads in Mississippi have granted a rate of one and one-third fare, plus twenty-five cents, upon certificate plan, subject to usual limitations. Procure from agent from whom you

purchase your ticket a certificate of standard form. All delegates will, as soon as possible, advise John Harper, Natchez, Miss., if they intend coming, that suitable provision can be made for their entertainment before they arrive.

JOHN HARPER,
Entertainment Committee.

Woman's Board of Foreign Missions.

The twenty-seventh annual session of the Woman's Board of Foreign Missions, M. E. Church, South, will convene at Muskogee, I. T., May 24-30, 1905.

Railroad rates of one and one-third fare have been arranged for with both the Southeastern and Southwestern Passenger Associations, on the basis of one hundred delegates and visitors in attendance holding certificates of full fare paid in going. Let all delegates and visitors secure certificates from starting-point to Muskogee, I. T., whenever such can be obtained. If railroad agents can not issue such certificates, obtain certificates of full fare paid to Memphis, Tenn., and at that point secure fresh certificates of full fare from Memphis to Muskogee.

Muskogee opens wide her doors and offers entertainment to all visitors as well as delegates. A large attendance is desired, as one hundred certificates must be on hand, or no reduction in returning can be secured. Send names to Mrs. H. B. Spaulding, Muskogee, I. T.

MRS. M. D. WIGHTMAN, Pres.
MRS. M. L. HARGROVE, Rec./Sec.

Notice.

The Woman's Foreign Missionary Society of the North Mississippi Conference will hold its annual meeting in Okolona, June 15-18. Delegates will please send their names promptly to Mrs. Z. T. Harper, Okolona, Miss. They must be careful to provide themselves at starting-point with certificates that they have paid full fare.

MRS. F. J. McDONNELL, Pres.
MRS. J. M. HALEY, Cor. Sec.

Notice.

The Woman's Foreign Missionary Society of the Mississippi Conference will hold its annual meeting at Gloster, Miss., beginning Thursday night, June 15, and closing Sunday night, June 18. All delegates should send their names promptly to Mrs. J. W. Connerly, Gloster, Miss.; also be sure to provide themselves with certificates, showing they paid full fare from starting-point.

MRS. B. W. LIFSCOMB, Pres.
MRS. A. E. WYATT, Rec. Sec.

Response.

TO THE APPEAL FOR THE MONTROSE HIGH SCHOOL.

The first response brought a check from an unknown friend for fifty dollars. By his request the name is withheld. WALDO W. MOORE,

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Commencement Programme.

EDWARD MCGHEE COLLEGE, WOODVILLE, MISS., 1905.

SUNDAY, JUNE 4.

11 A. M.—Baccalaureate sermon by Bishop H. O. Morrison, D. D., of New Orleans, La.

MONDAY, JUNE 5.

11 to 12 A. M.—Art Reception.

8:30 P. M.—Music and elocution contest.

TUESDAY, JUNE 6.

10:30 A. M.—Baccalaureate address by Senator J. McMartin, from Mississippi. Presentation of diplomas.

8:30 P. M.—Concert.

Plan of Episcopal Visitation, 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.
W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov. 22, 1905.
Baltimore, Cumberland, Md., March 23, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., Nov. 29, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Suchow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, 1905.
Little Rock, Camden, Ark., Nov. 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 26, '05.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 22, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpinteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, '05.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.



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Vicksburg & Natchez Express	7:00 a.m.	5:50 p.m.
Bayou Sara Accommodation...	9:40 a.m.	4:00 p.m.

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money advanced. Experience not essential. En-
close self-addressed envelope. General Manager,
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Wilson Quarterly Conference.

The second Quarterly Conference for the Wilson circuit, Bayou Rouge district, was held at Pine Grove Church on Saturday and Sunday, April 15 and 16. On Saturday the business of the church received the attention of the Conference, and the affairs were shown to be in good shape. Bro. Hasey, the pastor, made good reports, showing that the work was not lagging, but moving on an upward direction. The stewards returned a fair collection for this season of the year. During the Conference session a good many good words were spoken for the NEW ORLEANS CHRISTIAN ADVOCATE, and the brethren deplored the fact that there was not a copy of this paper in every Methodist home. Pardon me for an opinion just here, but if all of our pastors, led by our presiding elder, would speak more good words for this (our Methodist Church) paper, we believe that many more of the loyal Methodists would have it in their homes. They (the pastors and elders) might send the editor some notes of their work along with what subscriptions they take.

Bro. Tucker preached a splendid sermon at eleven o'clock Saturday morning before the Conference work. Our presiding elder is very popular all over this section, and the people are always glad to have an opportunity to hear him. The good people of this neighborhood prepared and spread a toothsome dinner, which was discussed with relish by elder, pastor, stewards, laymen, and all. On Sunday, Bro. Tucker again delighted and edified his congregation with another sermon.

Fraternally, "DAVID"

N. B.—Delegates to District Conference: F. H. Holden, S. W. Lipscomb; alternates: J. S. Smith, W. A. Moody.

South Union Camp Meeting.

The twenty-third annual meeting at South Union Camp Ground will begin Friday night, July 21, 1905. The refreshing water of the bold rocky spring, grassy lawns, the shade of the giant oaks, and the whispered murmur of the stately pine, make a picturesque campus, where nature gently woos to worship, silently saying, "The hand that made us is divine." Many are the scenes of gospel power and shouts of victory while the armies of our blessed God have camped on this sacred ground.

We expect a good and great meeting again this year. Bros. J. A. Bowen and R. P. Neblett, and several other good and noble workers in the vineyard of our Lord, are to be with us, and the good people of South Union are planning and praying for a great meeting with the Lord's hosts. Bro. Neblett will not only conduct the singing, but will be given prominent place with Sunday-school work. All the former pastors are hereby invited to attend, and some time during the encampment we may have a reunion and memorial service.

Yours in Christ,

J. H. SMITH.

\$34.15 New Orleans, Toronto, and Return.

ACCOST INTERNATIONAL SUNDAY SCHOOL CONVENTION

MR. EDITOR: As the above announcement will be of interest to those who are thinking of attending the International Sunday school Convention at Toronto, June 23-27, I should be glad to have you give it place in your columns. I understand this to apply over all roads leading out of the city. Tickets good to return Aug. 25.

We are entitled to thirty-six delegates from Louisiana, but as many others as may desire to go may take advantage of the rates.

I should be glad to correspond with any who would like to join a party from this State. JNO. B. KENT.

General Secretary.

19 Masonic Temple, New Orleans.

Crowley District.

DEAR BRETHREN: Please send names of those who will be reasonably sure to attend the Crowley District Conference, June 8-11. We expect all for whom we provide entertainment to remain over for Sunday.

A. W. TURNER, P. C.

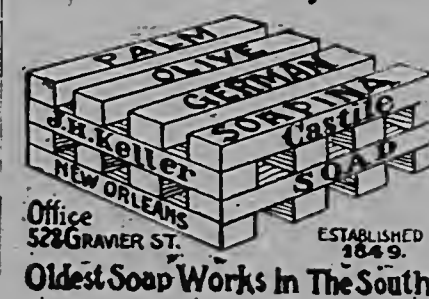
Notice.

Let all who expect to attend Epworth League Conference at Starkville, June 13-15, send names to Rev. H. S. Spragins not later than twentieth of May, if possible. We hope to have a large attendance. We would be glad to have representatives from churches which have no Leagues. T. W. LEWIS.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.
Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.
New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1337 State street.
Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2529 Burgundy street.
McDonoghville, Rev. G. S. Roberts, McDonoghville, La.
Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytania street; Phone 329 (uptown).
Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.
Louisiana Avenue, Louisiana avenue and Magazine street; Rev. O. G. Halliburton, pastor; residence, 3125 Camp street.
Felicity Street, corner of Felicity and Chestnut streets; Rev. Jno. C. Sligh, pastor; residence, 1422 Harmony street.
Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; Phone 154 (uptown).
Algiers, Laverne street, corner Delaronde; Rev. A. F. Vaughan, pastor; residence, 305 Olivier street.
Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.
Dryades Street, Dryades, between Euterpe and Felicity; Rev. E. P. Craddock, pastor; residence, 1720 Dryades street.

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The High School.

I was greatly impressed by the reading of an article in a recent issue of the ADVOCATE from Rev. W. W. Moore, of Montrose, on the high school. Without a doubt, this is a work which is being most neglected by our church. We have prepared for the higher training of our boys and girls in Millsaps and Whitworth, but we have failed to prepare the way for them to enter under the influence of Christian education. Should we not have a high school well equipped and operated by the church, and affiliated with our colleges? It is in the high school where the rural school teachers are educated; where boys and girls are prepared for college; where the majority of our people are prepared for life.

On account of the scarcity of high schools, our colleges are compelled to have a preparatory department. Along this line I wish to give an extract from the editor-in-chief of the Millsaps Collegian, which appeared in the editorial page of the February number: "Because our free schools fail by two years in preparing pupils for admission into a first-class literary college, the majority of our population are prohibited from entrance to college and acquisition of any higher education. Because of this most of our colleges are forced to maintain a large preparatory department. This is not only a menace to the college, but is most inadequate, and ill accomplishes its purpose. Less than ten per cent. of the men in college have come up through the preparatory department. This means that over ninety per cent. of our college men come from the high schools."

No one can fully appreciate these words without they have attended a college with a preparatory department. Most of the things that have happened at Millsaps College to bring reproach on it have taken place among the

"preps," or between the "preps" and some other students. It is also a fact that the students who come up through the preparatory department are not the students that make the best grades. In last year's class the four who failed to graduate entered the college classes from the preparatory department. As a general thing, boys who enter the preparatory department are too young to be treated as a college man. I have seen many a boy expelled from college, which, if he had been in a high school, where he would have been in closer contact with his teachers, and been punished as a high school student, would probably have been a citizen worthy of esteem. They are criticised, held back, and given no part in the commencement exercises, which, of course, is very injurious to a young boy.

The church, then, should establish high schools, (1) in order to do away with the preparatory department at college, (2) to better prepare students for college, and (3) to do greater good (the field being larger to do good in the high school than the college). The men who will now step forward and perfect this great work will do the greatest good to our church and commonwealth.

I have been informed that Bro. Moore intends to build a \$6,000 school-building at Montrose for the church. Surely our people will respond liberally, and aid him all they can in this great work. May God's blessings rest with him!

"READER."

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

The League Conference.

Six new Leagues organized within ten days. Good. Winona, Greenwood, Black Hawk, and Webb. I hope there are others. Interest in the Starkville Conference is growing. Remember the date—June 13 15. Miss Susie Harrington will deliver the address of welcome. Dr. Murrah will deliver an address. Prof. Clifton will be there. Jacob, the incarnation of League plans and aims; Meek, the popular preacher and pastor; Countiss and Thomas, Broyles and Borders, and others, will be there. The North Mississippi Quartette will sing. Southern hospitality. Good programme. Reduced rates on the railroads. Come. Programme will be sent out soon. Judge Estes is coming.

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EPWORTH LEAGUE.

Address all communications intended for this department to HENRY G. HAWKINS, Editor, Brookhaven, Miss.

Adams charge, Brookhaven district—Rev. H. P. Lewis, Jr., pastor—pays \$4.70 per month upon the Fearn Fund.

The Leagues of the Mississippi Conference last year contributed \$367 to the Fearn Fund.

There are upon the Harrison charge—Rev. H. B. Watkins, pastor—two flourishing Leagues.

We note upon the programme of the Mississippi State Sunday-school Association's meeting, to be held in Natchez, May 16, 17, 18, the names of Revs. R. P. Neblett, C. W. Crisler, A. D. Miller, B. P. Jacob, I. D. Borders—Methodist pastors of Mississippi.

We are glad to note that Rev. Waldo W. Moore, and the other friends of the Montrose High School, intend to have a new, up-to-date brick building, and equip the school, so that it can do the work required of the only high school owned by Methodism in Mississippi.

REDUCED RATES.

The secretary of the Mississippi Conference Epworth League has been advised by Mr. Jos. Richardson that all railroads in the State would grant excursion rates to delegates who provided themselves with certificates of standard form.

Kindly bear in mind that when you buy your ticket to Meridian, you pay full fare, and secure from the ticket agent a certificate which, when signed by the secretary of the Conference, will enable you to return for one-third fare plus twenty-five cents. Remember that certificates written out by the agent are of no value, but

they must be the standard printed form.

The Conference also urges all preachers attending to come on the certificate plan, and not their preachers' permit. It is necessary that as many as fifty attend with duly signed certificates. Thus you will see the importance of assisting us in this way.

Many new Leagues are being organized throughout the Mississippi Conference, which, reports say, are in fine condition. One of the best reports comes from Leakesville, which was organized less than sixty days ago; yet more than eighty strong is the record. Brother Scarborough is a League pastor.

The Mississippi Conference Epworth League will be entertained by the Meridian Epworth League Union. Remember the date, June 5, 6, 7, 8, and elect your delegates. Presiding elders, pastors and League presidents are delegates ex-officio. Each League is entitled to one delegate for every ten members; provided, each League shall be entitled to at least one delegate. As many as two delegates should be appointed by the pastor from any pastoral charge where there is no League. Send names of delegates to Robt. F. Ormond, Box 515, Meridian, Miss.

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(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

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"Circuit Rider" Called to Order.

DEAR DOCTOR BOSWELL: In a recent issue of the ADVOCATE your answer to the "good brother," complaining about the attitude of the ADVOCATE on "holiness," seems all right; but in the light of some things that have been running in the ADVOCATE lately with the sanction of the editorial columns, we are beginning to think that there is dereliction somewhere not far from home.

For instance, in the series of "Circuit Rider" on "doctrines," in his article on "Sanctification," I am sure that you have failed to see the far-reaching effects of such erroneous teaching as he has promulgated through the columns of the ADVOCATE with its seeming indorsement. In the very first lines he says, "Sanctification is not an experience," thus flatly contradicting our highest authorities on doctrine in Methodism—Arminius, Wesley, Ralston, Binney, and Dr. Tillett. He says, "It is properly a state of life." A man may be in a state, condition, life, being, acting, and be absolutely unconscious of any experimental evidence. If such interpretation of Scripture and exegesis of Scripture on the very foundation upon which rests the great superstructure of Methodism on doctrine as "Circuit Rider" has inculcated in his article be allowed to pass unnoticed, then we should be more consistent and charitable with our censure of Dr. Winton in his resurrection theology, and Stevens in his erratic "Theology of the New Testament."

Sanctification not an experience! Thus "Circuit Rider" would have all of our young preachers believe Arminius, Wesley, Binney, Ralston, and Tillett, and other eminent divines, were ignorant of our doctrines. But we refuse to accept the "ipse dixit" of "Circuit Rider" upon this fundamental principle of the Christian religion. We can not always express ourselves clearly and logically, but we need never, when even we have truth on our side, be dogmatic. Let us at all times have that meek spirit which was so characteristic of Mr. Wesley in his ministry of the Word; and as we are ministers of the gospel and teachers sent of God to teach the way of eternal life, let us be careful that while we are crying aloud about "man-made theories," and "doctrines and precepts of men," that we are not inculcating dangerous errors on ourselves by making a false exegesis of even one or two passages of Scripture to set forth our own peculiar views and dogmas.

Arminius says: "Sanctification is a gracious act of God by which he purifies man, who is a sinner,

and yet a believer, from ignorance, from indwelling sin, with its lusts and desires, and imbues him with the spirit of knowledge, righteousness, and holiness. It consists in the mortification or death of the old man, and the quickening of the new man. The Author of sanctification is God, the holy Father himself, in his Son, who is the Holy of Holies, through the Spirit of holiness."

Here experimental evidence is taught with all the force and eloquence of theological scholarship.

Mr. Wesley says: "When may a person judge himself to have attained this (sanctification)? When, after having been fully convinced of inbred sin by a far deeper and clearer conviction than that which he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to 'pray without ceasing,' and 'in everything to give thanks.' Not that 'to feel (experience) all love and no sin' is a sufficient proof. Several have experienced this for a time before their souls were fully renewed. None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire sanctification as clearly as his justification. We know it by the witness and the fruit of the Spirit, and first by the witness. As when we were justified, the Spirit bore witness with our spirit that our sins were forgiven, so, when we were sanctified, he bore witness that they were taken away. A Christian is so far perfect as not to commit sin."

Binney says: "Entire sanctification is that act of the Holy Ghost whereby the justified soul is made holy. This instantaneous work of the Sanctifier is usually preceded and followed by a gradual growth in grace. The Spirit certifies this purification. (I. Cor. ii, 12.) It is the incoming of the abiding Comforter into the consciousness of the believer bringing his own light. (John xiv, 16, 17.)"

"Profession without examination and assurance of these evidences is not recommended." Here we have the most emphatic expression of experience in sanctification. Sanctification is not mere consecration, as "Circuit Rider" would have us believe; sanctification is not justification, according to this eminent divine, but a distinct work of the Holy Spirit wrought in the heart of man, changing his nature or bias to sin to that of purity and holiness.

Mr. Ralston says: "Sanctification is a high state of religious ex-

perience, and is within the reach of 'the least of all saints.'"

Dr. Tillett, in his "Personal Salvation," although one hardly knows just exactly what he means to teach, is emphatic in his announcing that the doctrine of sanctification, or Christian perfection, is clearly taught in the Scriptures; and that exegetical study has proved that sanctification is an experience and work of grace.

But "Circuit Rider" says: "Nowhere does the Bible draw a distinction between sanctification and entire sanctification. . . . The only passage (oft quoted and misinterpreted) suggesting even a shadow of distinction is I. Thess. v, 23, 'And the very God of peace sanctify you wholly,' etc." And then follows some more wonderful gyrations of "Circuit Rider" in exegesis and philosophical thesis.

Although Dr. Tillett is not clear in his views in most of his sanctification theories, yet his exegetical study of this particular passage of Scripture is as bright as the noon-day sun. He says, "And the very God of peace sanctify you wholly." Here the entire emphasis is on the word "wholly" (holoteleis), which is not an adverb, but an adjective. It is a compound adjective, made up of two words, "whole" (holos) and "perfect" (telos), and hence is one of the strongest words in the Greek language. It means that wholeness or entireness or completeness that is reached only at the end (telos) of a process; it means "entire and final perfection," and, as used here, it indicates that perfection admits of degrees.

Please, Brother "Circuit Rider," take heed to the last words of your article: "The Lord forbid that any should preach as doctrines the precepts of men. Till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

"E PLURIBUS UNUM."

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EUREKA.

Eureka Springs, Ark., March 15, 1904.

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Mrs. W. E. Penn.

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BRITISH ORATORICAL SLIPS

Mr. Balfour, of England, in a recent speech, spoke of "an empty theater of unsympathetic auditors." Lord Curzon has remarked that "though not out of the wood we have a good ship." Sir William Hart Dyke has told how Mr. Lowther "had caught a big fish in his net—and went to the top of the tree for it." Mr. Asquith has lately remarked that "redistribution is a thorny subject, which requires delicate handling or it will tread on some people's toes."

Mr. Brodrick told the commons that "among the many jarring notes heard in this house on military affairs this subject at least must be regarded as an oasis." But Gen. Buller evidently thinks there is little to be gained by so-called army reform, for he declares that "the army is honey-combed by cliques, and kisses go by favor in this web of ax-grinders."

In the debate on the London education bill, Mr. Walter Long said: "We are told that by such legislation the heart of the country has been shaken to its very foundations." Before Mr. Winston Churchill opposed the present government he, at a meeting of the Bow and Bromley Conservative association, commended certain utterances of Lord Rosebery, but said that Sir Henry Campbell-Bannerman "had sat so long on the fence that the iron had entered into his soul."

A financial minister has assured the commons that "the steps of the government would go hand in hand with the interests of the manufacturer." It was in the lords that the government was warned that the constitutional rights of the people were being "trampled upon by the mailed hand of authority."

It was the late Sir George Campbell who said "the pale face of the British soldier is the backbone of the British empire," and who said certain abuses in India were but "a mere flea bite in the ocean" as compared with others he could name. It was another friend of India who said: "Pass the measure and the barren wells will become fertile valleys." It was a loyal member who said: "When I go wrong I look round and see our chief leading and I soon get right again."

WEAKNESS OF VOLUNTEERS

It is all very well to boast of the thousands who volunteered for service in the Philippines and in South Africa; we must not forget that those volunteers who so eagerly flocked to the front were not as a rule, very long about clamoring to be sent home again. Nor must we deceive ourselves by supposing that our volunteer troops were, in either case, fit to fight the stubborn battalions of Kuropatkin. The handfuls of British and American regulars would have been expended before long, and we

should have had no troops at our disposal wherewith to replace them, except a circling stream of volunteers, returning home as soon as they had become fit to fight, says Col. Pollock, in North American Review.

Americans talk stoutly enough of their determination to enforce the Monroe doctrine, indirectly as well as directly. But is it so certain that the military power is in hand for the purpose?

Great Britain talks similarly of defeating any Russian attempt on India by reinforcing her army in that country, and also operating upon the flank of the invaders, by virtue of sea power. Theoretically, this sounds simple enough; but, practically, success is by no means assured, because there is no apparent reason why Russia should not be represented by an army far stronger than Great Britain has at present the smallest hope of encountering successfully. A few hundreds of miles of railways (built, very likely, to a great extent with British capital) in Persia, and the troops of the czar might be massed on the northwest frontier of India in hundreds of thousands.

The Exception.

"Well," said Mr. Titewad, putting down his paper, "that woman who got all that money from those bankers certainly was shrewd. Seems like a woman can always get money from a man no matter how cautious he is."

"She can," remarked Mrs. Titewad, "so long as she isn't married to him."—Judge.

NATURALIST'S VIEWPOINT.

By way of celebration he had thrown out nearly a cartload of sand from somewhere beneath the tree, deepening and enlarging his house, says Dallas Lore Sharp, in National Magazine.

"Dose voodshuck, him kill dem tree," declared my Swedish neighbor, viewing the hole. Perhaps so. As yet, however, the tree grows on without a sign of hurt.

But, suppose it does die? Well, there is no certainty of its bearing good fruit. There was once a peddler of trees, a pious man, who made a mistake selling the wrong tree. Besides, there are other trees in the orchard, and if necessary I can buy peaches. Yes, but what if other woodchucks should seek other roof-trees in the peach row?

They won't. There are no fashions, no emulations out of doors. Because one woodchuck moves from huckleberries to a peach tree is no sign that all the woodchucks on the hillside are going to forsake the huckleberries with him. Only humans are silly enough for that. If the woodchucks should all come it would be extremely interesting—an event worth many peaches.

Diplomacy.

Willie (in pantry)—I'd like the ice-cream better than the milk.

Freddie—So would I, but when it's missed we couldn't blame it on the cat.—Chicago Journal.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit.....	Mar. 18, 19
Columbus, Second Church.....	19, 20
Columbus, First Church.....	25, 26
Hebron.....	Apr. 2, 3
West Point.....	9, 10
Winstonville, at Hashuqua.....	15, 16
Crawford.....	22, 23
Starkville circuit.....	29, 30
Starkville.....	30, May 1
Shuqualak circuit.....	6, 7
Macon.....	7, 8
Brooksville circuit.....	13, 14
Cedar Bluff circuit.....	20, 21
Mathiston circuit.....	27, 28
Mayhew circuit.....	June 3, 4

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley, Main Street.....	Mar. 5
Water Valley circuit, at Wyatt's Chapel.....	11, 12
Grenada station.....	18, 19
Pine Valley circuit.....	25, 26
Paris circuit, at Tula.....	Apr. 1, 2
Oxford station.....	8, 9
Coffeysville.....	15, 16
Water Valley, Wood Street.....	22, 23
Charleston.....	29, 30
Harrison circuit, at Bethel.....	May 6, 7
Toccoola, at Lafayette Springs.....	13, 14
Grenada circuit, at Sparta.....	20, 21
Pittsboro circuit.....	27, 28
Slate Springs, at Bently.....	June 3, 4
Minter City, at Minter City.....	10, 11

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station.....	Mar. 26, 27
Olive Branch.....	Apr. 1, 2
Holly Springs circuit.....	8, 9
Red Banks.....	15, 16
Byhalia.....	22, 23
Shawnee.....	29, 30
Waterford.....	May 6, 7
Potts Camp.....	13, 14
Myrtle.....	20, 21
Abbeville.....	27, 28
Bethel.....	June 3, 4
Ashland.....	10, 11
Randolph.....	17, 18
Pontotoc.....	24, 25
Mt. Pleasant.....	31, 1

District Conference at Olive Branch, May 9-11.

EUGENE JOHNSON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis.....	Mar. 12, 13
Hernando and Hines, at Hines.....	18, 19
Senatobia.....	25, 26
Coldwater, at Love.....	Apr. 1, 2
District Conference at Como.....	6-9
Como (Quarterly Conference).....	10
Cockrum, at Palestine.....	15, 16
Pleasant Hill, at Pleasant Hill.....	22, 23
Wall Hill, at Grub Hill.....	29, 30
Arkabutla, at Harmony.....	May 6, 7
Longtown, at Davis Chapel.....	13, 14
Batesville.....	20, 21
Courtland, at Shiloh.....	27, 28
Tyro, at Emery.....	June 3, 4
Eureka, at Lovejoy.....	10, 11

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona.....	Mar. 11, 12
Aberdeen.....	18, 19
Amory and Nettleton, at Nettleton.....	25, 26
Shannon, at Center Grove.....	31
Verona, at Pafmetto.....	Apr. 1, 2
Prairie, at Paine Chapel.....	8, 9
Buena Vista, at Buena Vista.....	15, 16
Hulkey and Wesley, at Union.....	22, 23
Tupelo.....	29, 30
Montpelier, at Palestine.....	May 6, 7
Ellzey, at Roads Chapel.....	13, 14
Houston, at Houston.....	20, 21
Smithville, at Antioch.....	27, 28
Fulton.....	June 3, 4
Aberdeen circuit, at Pleasant Grove.....	10, 11
Okolona circuit, at Thompson Memorial.....	17, 18
Nettleton circuit, at Shiloh.....	24, 25

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Harmony.....	Mar. 11, 12
Booneville station.....	18, 19
Iuka station.....	25, 26
Corinth circuit, at Box Chapel.....	Apr. 1, 2
Corinth station.....	8, 9
New Albany circuit, at Mt. Olivet.....	15, 16
New Albany, at Glenfield.....	22, 23
Kossuth circuit, at Bethel.....	29, 30
Ripley and New Hope, at Ripley.....	May 6, 7
Jonesboro circuit, at Ebenezer.....	13, 14
Booneville circuit, at Oak Grove.....	20, 21
Guntown and Baldwin, at Pleasant Valley.....	27, 28
Blue Springs circuit, at Belden.....	June 3, 4
Marietta circuit, at Marietta.....	10, 11
Mooreville and Sallito, at Mooreville.....	17, 18
Mantachie circuit, at Friendship.....	24, 25
Belmont circuit, at New Valley.....	31, 1
Burnt Mills circuit, at Forest Grove.....	8, 9

W. C. HARRIS, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood.....	Apr. 15, 16
Black Hawk and Acona, at Acona.....	22, 23
Carrollton, at Coila.....	29, 30
North Carrollton, at Longview.....	May 6, 7
Eupora and Maben, at Maben.....	13, 14
Vaiden, at Vaiden.....	20, 21
Webb and Cherry Hill, at Webb.....	27, 28
Itta Bena and Sidon, at Sidon.....	June 3, 4
Itta Bena circuit, at Bi-Acre.....	10, 11
McNutt, at Sunnyside.....	17, 18
Indianola, at Fairview.....	24, 25
Ruleville, at Ruleville.....	31, 1
Vance, at Lambert.....	8, 9
Winona station.....	15, 16
Crenshaw, at Crenshaw.....	22, 23
Winona circuit.....	29, 30
Tom Nolen, at Lebanon.....	May 6, 7
Moorhead, at Sunflower.....	13, 14
Mars Hill, at Hopewell.....	20, 21

THOS. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

Shiloh, at Johns.....	Mar. 11, 12
Scott, at Lindsey Chapel.....	18, 19
Morton and Pelahatchie, at Pelahatchie.....	25, 26
Raleigh, at Trinity.....	31
Trenton, at Gasque.....	Apr. 1, 2
Rose Hill, at Hopewell.....	8, 9
Lake, at High Hill.....	15, 16
Montrose, at Bay Springs, Quar. Conf., 2 p. m.; preaching, 7 p. m., Thurs.....	22
Laurel, Fifth Avenue and Kingston.....	29, 30
Eastabuchie, at Mosels, Sat. and Sun.....	May 6, 7
Ellisville.....	13, 14
Ellisville circuit, at Hebron.....	20, 21
Taylorsville circuit, at Bay Springs.....	27, 28
Laurel, Main Street.....	June 3, 4
Eucutta, at Boyles Chapel.....	10, 11
Vossburg and Heidelberg, at Sandersville, Quar. Conf., Mon., 10 a. m., Sun. and Mon.....	17, 18
Newton and Hickory.....	24, 25
Harperville, at New Prospect.....	31, 1
Walnut Grove.....	8, 9
Forest, at Pulaski.....	15, 16
Carthage, at ——— Sat. and Sun.....	22, 23
Edinburg, at ——— Sat. and Sun.....	29, 30
Indian Mission, at Tom Walters, Mon.....	May 6, 7
Philadelphia, at Waldo.....	13, 14
Decatur, at ——— Sat. and Sun.....	20, 21
Neshoba, at Cook's Chapel.....	27, 28

Preachers' Institute and Sunday-school Institute will meet Wednesday and Thursday, May 31 and June 1.

J. M. MORSE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian, Central.....	11 a. m. Mar. 12
Meridian, East End.....	7:30 p. m. 12
Meridian, Fifth Street.....	11 a. m. 19
Meridian, South Side.....	7:30 p. m. 19
Middleton, at State Line.....	25, 26
Enterprise, at Stonewall.....	Apr. 1, 2
Shubuta, at Shubuta.....	8, 9
Waynesboro, at Chicora.....	15, 16
Leaksville, at Leaksville.....	22, 23
Matherville, at Winfred.....	29, 30
Vinville, at Pleasant Hill.....	Wed. May 3
Daleville, at Bethel.....	6, 7
Lauderdale, at Lockhart.....	13, 14
Meridian, Seventh Avenue, Sun. p. m.....	14
Chunkey, at Lost Gap.....	21, 22
Buckatuna, at State Line.....	28, 29
North Kemper, at Hopewell.....	June 3, 4
Pachuta, at Adams.....	10, 11
Binnsville, at Binnsville.....	17, 18
Porterville, at Chapel Hill.....	24, 25
DeKalh, at New Hope.....	31, 1
Wayne mission, at Cochran.....	8, 9

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—SECOND ROUND.

Tallulah.....	Mar. 19
West Monroe.....	26
Lake Providence.....	Apr. 2
Winnabow.....	9
Harrisonburg.....	16
Waterproof.....	23
Floyd.....	30
Brookland.....	May 7
Gilbert.....	14
Rayville.....	21
Bonita.....	28, 29
Mer Rouge.....	June 4
Monroe.....	11

J. M. HENRY, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston.....	Mar. 12, 13
Homer.....	19, 20
Downsville, at Ebenezer.....	25, 26
Gibbs, at Oak Grove.....	Apr. 1, 2
Ringgold, at Alberta.....	8, 9
Lanesville, at Lanesville.....	15, 16
Vienna, at Salem.....	22, 23
Farmerville, at Marion.....	29, 30
Bienville, at Mill Creek.....	May 6, 7
Vernon, at Longstraw.....	13, 14
Minden.....	20, 21
Winfield.....	27, 28
Jonesboro, at Dodson.....	June 3, 4
Antioch.....	10, 11
Valley.....	17, 18
Arcadia.....	24, 25
Lisbon.....	31, 1
Haynesville.....	8, 9

The District Conference will meet at Athens, July 25-30. Preachers will have no other appointment for the fifth Sunday in July.

BRISCOE CARTER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield station.....	Mar. 19
Bon Ami station.....	26
Provençal, at Shady Grove.....	25, 26
Pleasant Hill, at Rocky Mt., 11 a. m.....	27
DeSoto, at Curtley's.....	Apr. 1, 2
First Church, Shreveport.....	9
Grand Cane, at Keithville.....	16
Mooringsport and Greenwood, at M. Valley, 11 a. m.....	23
Texas Avenue, Shreveport.....	30
Pelican, at Benson.....	May 7
Ft. Jesup, at Ft. J.....	14
Leesville station.....	21
Hornbeck, at Holly Grove.....	28, 29
South Bossier, at Doyline.....	June 4
Spanish mission, at East Point.....	11
DeRidder station.....	18
Carson station.....	25
Many, at Fisher.....	2
North Bossier, at Emma.....	9
Benton, at Alden.....	16
La Chute and Lake End, at Campobello.....	23
Coushatta, at ——— 11 a. m.....	30
Wesley, at ——— 11 a. m.....	May 7
Keatchie, at ——— 11 a. m.....	14
Gilliam, at ——— 11 a. m.....	21
Zwolle, at ——— 8 p. m., June 11, 12.....	28

District Conference at Coushatta, July 6-9.

J. R. MOORE, P. E.

Mansfield, La.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Died at his home near Honka, Miss., Mr. W. M. HOLLADAY, in the fifty-fifth year of his age. A life of usefulness is finished, and his redeemed spirit has entered that "rest that remains for the children of God." Converted at the early age of ten, he gave his heart to God and united with the M. E. Church, South, in which he lived a consistent, consecrated Christian life, true to every duty, doing all in his power to promote and benefit humanity. He had an intelligent view of Christian obligation and privilege; was deeply interested in all the details of church work; a true friend and counselor to his pastor, liberal and generous in his contributions. God had blessed his energy and honest toil, and freely and lovingly he laid his gifts upon his altar. It was our sacred privilege to know him intimately in church relationship, and he impressed us as one in "whom was no guile." For long years he was our Sunday-school superintendent and Bible class teacher, and always faithful and true to his sacred office. May his Christian influence rest like a benediction over his bereaved family and church that he loved so well! In our sorrow we ask, Who will fill his place? But "human extremity is God's opportunity;" therefore, be it resolved, That in his death our church and Sunday-school sustains the loss of a faithful, conscientious Christian.

2. That we hold in tender memory the pure character and Christian example of him whom we have only recently laid away.

3. While we deeply deplore his loss, we bow in humble submission to Him who does all things well. We extend to the bereaved family our heartfelt sympathy, and pray that God will keep them under the shadow of his wing.
Committee: W. C. Walker, Kittie M. Rowland, Estelle W. Peden.

Bro. LANE SISTRUNK passed quietly to his reward on the night of March 11, 1905. He was born Feb. 11, 1847. He suffered several years from heart trouble. He was a member of the M. E. Church, South, for many years. In 1886 he transferred his membership to Tilton Church, Lawrence county, Miss., in which he remained until he transferred his membership to the church triumphant in heaven. He served his church in almost every capacity, and was faithful in each. He always took a bold stand for the right, and was true to his convictions. At the time of his death he was a delegate to the District Conference. He will not be there. Will we miss him? Yes, not only there, but we miss him now. We miss him at church, and the home is lonely without him. We will never see him again here, but, thank God! we expect to see him among God's sanctified, blood-washed throng in heaven. "Precious in the sight of the Lord is the death of his saints." He leaves a wife, several children, and a host of relatives and friends, to mourn their loss.
J. H. GRACE.

After several months of intense suffering Bro. A. D. JONES, of our town, passed to his reward on April 21, dear Sister Jones preceding him just a little more than a year. They were substantial members of our church, tried and true, and in their death (shall I call it death?)—is it not rather an entrance upon the endless life of being and activ-

ity?) our church has sustained a great loss. Their places in the church will be hard to fill. This being my first year on this charge, I had the pleasure (for, indeed, it was a pleasure) of knowing Bro. Jones only about four months. During those months, if he had a day without more or less intense suffering, I knew nothing of it, and yet he bore it with that courage and submission as fully believing "that all things work together for good to them that love God." He desired to live. He had everything to live for, two boys and a precious girl, who drew their resources of strength for life's battles from his wise counsels and advice, and whom he was preparing for the larger sphere of Christian activity; yet he was not afraid to die. He spoke often of dying, and seemed to entertain no fears of the dark valley, and amid the shadows of the evening of life "he endured as seeing Him who is invisible." One had only to be with him through the conflict to see the triumph of Christianity over death. He fought well, the strife is over; he now rests from his labors, while his works follow him. As for myself, by his death I have one friend less on earth, but one more in heaven.
T. J. WILSON.

Miss ANNIE WEAVER was born Aug. 10, 1879. She was converted under the ministry of Rev. J. A. Whitehurst at ten years of age, and joined the M. E. Church, South, and fell asleep in Christ early in the morning of April 24, 1905. During the last year of her life the hand of affliction was laid heavily upon her, but she bore it with great Christian fortitude. She was never heard to murmur or complain. The calm and saintly expression of her face told more eloquently than human words could speak that all is well. She was much devoted to her mother. It seemed the only thing that troubled her was leaving mother alone. On the night before she died she told the family her father, who has been dead for four years, had come for her, and she was going home. She prayed to die easy, and to die in the day. Her prayers were answered. She died at 7:30 o'clock without a struggle. Her departure was beautiful. When the hour came, with radiant face, she spoke in words of great tenderness and sweetness to the mother, brothers and sister who were standing around; then, on the wings of rapturous hope, she fled away from earth to join those gone before. God be praised for such an end. Amen. Her pastor,
T. J. DURRETT.

Mrs. HETTIE STEVENSON, daughter of Mr. and Mrs. William Henington, was born Dec. 2, —. When a child she longed for an education. Assisted by her widowed mother, and through the kindness of the president of Mansfield College, she graduated from that institution. She was converted at Mansfield, La., and joined the Methodist Church at Oak Grove. She was married by Rev. Thomas Reneau to Mr. John Stevenson, Oct. 31, 1904. Just before dawn of April 14, 1905, the still small voice came to their home at Kilbourne, La., and called sweet Hettie from many friends, from a loving mother, and a devoted husband. Let her heart-broken companion trust in Jesus, for they shall love each other better when they meet before his throne. The beautiful dwelling-house is no longer lighted by her smiling face, for she is basking in the sunlight of heaven. Once she sweetened home by saying, "I am so happy;" now she is joyful in a mansion above. Our Father called, and flights of angels sang

her to her rest. We may go to her. She is waiting for us; waiting in God's city of glory, in the land of jewels and gold.
C. T. MARTIN.

Mr. JAMES SMITH was born near Saulsburg, Tenn., Jan. 30, 1855, and died at his home near Grand Junction, Tenn., Nov. 26, 1904. Bro. Smith professed religion and joined the M. E. Church, South, at Union Hill in 1877. He became a very strong stake in the church, and continued so until his death. He was a devoted husband, a kind father, and a generous-hearted neighbor. In his death the community feels it has lost one of its best citizens, the church one of its strongest pillars. To his family we extend sympathy and condolence. Weep not as those who have no hope. He is gone on before. His last words were, "I am standing upon a solid rock."
W. R. WILLIAMS, P. C.

CHARLEY LEE JINKENS was born Oct. 2, 1903, and died in Hammond, La., Feb. 27, 1905. Little Charley had his share of affliction while on earth, and while the very best medical skill was employed, and the kind, tender hands of grandmother, papa and mama to care for him and nurse him, He that does all things well saw fit to take him out of this world of sorrow and affliction, and transplant him in that home where there is no more sickness, pain or death. May our kind Heavenly Father comfort the bereaved ones, and help them all so to live as to meet little Charley Lee where parting will be no more!
F. N. SWEENEY.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.
I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business.
MARTHA FRANCIS,
11 South Vandeventer Avenue, St. Louis, Mo.

Keep the Day—Present the Claim.

To the Members of the Louisiana Annual Conference:

Brethren, read page 40 in our Conference Minutes. Let us prepare to carry out the resolutions of our Conference on Easter Sunday. That should be made Veterans' Day. Keep the day—present the cause! Give your congregation an opportunity to increase our Endowment Fund on that day. Send donations forward to
S. S. KEENER, Pres.,
Legal Conference, Jackson, La.
April 11, 1905.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

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BUILDING LIMIT IN BERLIN.

The German authorities place extremely rigid restrictions on the height of buildings, says the Boston Herald. According to our consular reports, a memorial has recently been submitted urging that permission be granted for the construction of steel frame buildings in Berlin in excess of the present limit, 22 meters from pavement to cornice, a little over 72 feet.

It was urged that the rapid growth of the city both in population and business, made it necessary for more room to be provided, and this could be most economically done by allowing buildings of greater height. That would check the present tendency to expansion over a steadily increasing area. It was further urged that the relaxation of the building regulations would open up a larger market for the steel and iron products of Germany, a point that would be of value in the development of these industries.

The petition, however, failed to gain its end, and the reasons given for the refusal were that high buildings would be above the level of the present water supply, so that they could not be made clean and sanitary. It would put the upper stories beyond the protection of the fire department as it was at present equipped, and the ministries were opposed to any system of construction that might lead to large buildings divided into a number of small apartments where many persons of both sexes

and all ages would live "under conditions which are necessarily subversive of normal family life and prejudicial to public morals."

The ministries held themselves bound, according to our consul, "to consider and protect not only the architectural unity and beauty of the city, but the health and the moral and physical safety of the people, all of which would, in their opinion, be compromised by the proposed innovation."

The ministries held themselves bound, according to our consul, "to consider and protect not only the architectural unity and beauty of the city, but the health and the moral and physical safety of the people, all of which would, in their opinion, be compromised by the proposed innovation."

Here in Boston a building limit almost double that established in Berlin is considered as a hardship by property owners, for the tendency in American cities has been quite distinctly toward the construction of buildings of great height. There are now in New York a dozen buildings that are more than twice as high as the building limit established for our own city.

Wedding-Ring Finger.

The wedding ring was placed on the left hand as nearest the heart, and on the fourth finger because that finger was supposed to have its own "private wire" (in the shape of a delicate nerve) to the heart. That finger, too, was called the medicine finger, and the belief was that by virtue of the little nerve it could detect a dangerous poison if simply inserted in the liquid. From that belief the idea that wedding rings—the rings worn on that finger—have special curative qualities had its rise. To this day wedding rings are rubbed over an obstinate sty on an eyelid.—London Chronicle.

Celibate Physicians.

There was a time when doctors were doomed to celibacy. It was at the conclusion of the medieval period, when medicine was in the hands of the monks. In France the habit of celibacy persisted long after the practice of medicine had passed into lay hands. For two or three centuries the doctors protested, but in vain. The matter was finally laid before the pope and toward the end of the fifteenth century the vow was abolished.

WE WANT TO SEND YOU,

free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the NEW ORLEANS CHRISTIAN ADVOCATE will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence, and it promptly cures indigestion, dyspepsia, flatulency, and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation, and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Durant, at Durant	Mar. 25, 26
Pickens, at Goodman	25, 27
Sallis, at Bethel	Apr. 1, 2
McCool, at Tabernacle	8, 9
Ackerman, at Wier	9, 10
Ebenezer, at Bethany	15, 16
Lexington, at Lexington	16, 17
Chester, at Nelo	22, 23
Sturgis, at Sturgis	29, 30
Kosciusko circuit	May 6, 7
Kosciusko, at Kosciusko	7, 8
Poplar Creek, at Poplar Creek	12
West, at Emory	13, 14
Rural Hill, at Rural Hill	18, 19
Louisville, at Louisville	20, 21
Inverness, at Inverness	25, 26
Belzoni, at Belzoni	June 3, 4

W. S. LAGEONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Austin	Apr. 23, 24
Hollandale	30, May 1
Leland	1, 2
Boyle, at New Salem	6, 7
Shelby	8, 9
Gunnison	14, 15
Rosedale	15, 16
Friar's Point	21, 22
Hill House	24
Alligator Lake	28, 29
Cleveland	June 4, 5
Shipman's	11, 12
Benoit	18, 19

T. W. DYE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	Apr. 2, 3
Brookhaven	Tues.
Osyka, at Muddy Springs	8, 9
Magnolia	9, 10
Adams, at Ebenezer	15, 16
McComb, LaBranch	22, 23
McComb, Centenary	23, 24
Summit, at Norfield	29, 30
Hazlehurst	May 6, 7
Provident, at Monticello	13, 14
Pleasant Grove, at P. G.	20, 21
Pearlhaven and B. C., at B. C.	27, 28
Beauregard, at N. Wesson	June 3, 4
Wesson	4, 5
Topisaw, at Holmesville	Thurs.
Tylertown, at Summer's	10, 11
Gallman, at Mt. Pleasant	17, 18
Terry, at Byram	Tues.
Fernwood, at Whitestown	24, 25
Bayou Pierre, at Pleasant Ridge	July 1, 2
Caseyville, at New Hope	8, 9

The District Conference will be held at Monticello, May 10-14. Local preachers will please remember that their reports are required to be in writing.

T. W. ADAMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia	Sun. p. m. and Mon. a. m.
Lumberton	Mon. p. m.
Mt. Olive, at Mish	Thurs.
C. and Magee, at Collins	Fri.
Williamshurst, at Bethel	Sat. and Sun.
Poplarville and P., at Purvis	Fri.
Carriere, at McNeill	Sat. and Sun.
Biloxi, Main Street	Sun. and Mon.
Biloxi, Oak Street	Sun. and Mon.
Escatawpa, at Orange Grove	Tues.
Pascagoula	Wed.
Moss Point	Thurs.
O. Springs and mission, at O. Springs	Sat. and Sun.
Pearlington and L., at Logtown	Mon.
Bay St. L. and mission, at Bay St. L.	Tues.
Gulfport, 25th Street	Wed. p. m.
Gulfport, 25th Avenue	Thurs. p. m.
L. B. and Pass Christian, at Long Beach	Sat. and Sun.
Van Cleave, at Pine Grove	Sat. and Sun.
Coalville, at Poplar Head	Sat. and Sun.
Dist. Conf. at Lumberton	Wed. Sun.
Hattiesburg: Main Street and mission, at Red Street	Sun. and Mon.
Hattiesburg: Court Street	Tues. p. m.
McHenry and Wiggins, at Lyman	Fri.
Brooklyn, at Bond	Sat. and Sun.
Sumrall, at Blountville	Sat. and Sun.
Mt. C. and Silver Creek, at Santee	Mon.
Oloh, at Branton	Sat. and Sun.
Hub, at Myrtle Grove	Tues.
New Augusta, at Beaumont	Fri.
Lucedale and A., at Rosedale	Sat. and Sun.

T. L. MELLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Satartia, at Satartia	Apr. 1, 2
Port Gibson	8, 9
Mayersville, at Beulah	15, 16
Anguilla, at Grace	22, 23
Hermanville, at Burtonton	29, 30
Utica, at Bear Creek	May 6, 7
Oak Ridge, at Flower Hill	13, 14
Rocky Springs, at Carpenter	20, 21
Vicksburg, Crawford Street	a. m.
Vicksburg, Washington Street	p. m.
Bolton, at Brownsville	June 3, 4
Vicksburg circuit, at Asbury	10, 11
Rolling Fork, at Cary	17, 18
Edwards, at Learned	24, 25

W. H. HUNTLEY, P. E.

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JACKSON DIST.—SECOND ROUND.

Jackson, Rankin Street	Apr. 2, 3
Fannin, at Oakdale	12
Jackson, Capitol Street	12
Braxton, at D. Lo.	15, 16
Yazoo City	15, 16
Lintonia, at Thornton	22, 23
Jackson, First Church	22, 23
Pinola, at Rials Creek	25, 26
Florence, at Harrisville	May 6, 7
Madison, at Pocatontas	9
Tranquil, at Bethany	13, 14
Silver City, at Midnight	15
Sharon, at Lone Pine	20, 21
Deasonville, at Union	22
Flora, at Livingston	27, 28
Canton	June 10, 11
Benton, at Zeiglerville	17, 18
Lake City, at Phillips	24, 25
Thomasville, at Wesleyana	24, 25
Brandon	28

The Jackson District Conference will be held at Flora, May 10, 11, and 12. Bishop Galloway will preside. The pastors will use the official blanks in preparing their reports. The local preachers will please remember that written reports are expected from them.

A. F. WATKINS, P. E.

NATCHEZ DIST.—SECOND ROUND.

Gloster	Apr. 1, 2
Pearl Street, Natchez	5, 6
Jefferson Street, Natchez	9, 10
Centerville, at Whitaker	15, 16
Hamburg, at Ebenezer	22, 23
District Conference at Centerville	27-29
Fayette, at Fayette	May 6, 7
Homochoito, at Cedar Grove	13, 14
Washington, at Kingston	20, 21
Meadville, at Cool Springs	27, 28
Percy Creek	June 3
Woodville	4, 5
Barlow, at Lebanon	10, 11
Wilkinson, at Friendship	17, 18
Liberty, at Salem	24, 25
Harrison, at Harrison	July 1, 2

B. F. JONES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue	Apr. 9
Dryades	10
Burgundy	23
Parker Memorial	p. m.
Carrollton	30
Algiers	May 7
Felicity	10
Gretna	p. m.
Carondelet	14
White Castle	21
Rayne Memorial	June 4
Madisonville	a. m.
Covington	p. m.
Slidell	7
Donaldsonville	8
Melville	July 1

H. G. DAVIS, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Lecompte, at Chanaville	Apr. 1, 2
Whites Chapel	3
Opelousas	4
Simsport, at Riverside	8, 9
West Alexandria	15, 16
Third Street, Alexandria	16, 17
Pineville, as Fellowship	19
Coffey	22, 23
Bunkie	29, 30
Montgomery, at Clarence	May 6, 7
Pollock, at Tigro	13, 14
Jena, at Jena	15
Columbia, at Masters Ch.	20, 21
Jonesville, at Tensas	27, 28
Boyce, at Hemp Hill	29
Glenmora	30
Natchitoches	June 2, 4

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—SECOND ROUND.

Lafayette	Mar. 11, 12
Rayne	15, 16
Crowley	25, 26
St. Martinsville	Apr. 1, 2
Patterson	11 a. m., Sun.
Morgan City	7:30 p. m., Sun.
Jennings	15, 16
Franklin	22, 23
Indian Bayou, at Bethel	29, 30
Lake Charles	May 4
Lake Arthur, at Lacassine	6, 7
Grand Chenier	13, 14
Jeannerette	20, 21
New Iberia	27, 28
Sulphur, at Vinton	31
Prudhomme, at Eunice	June 2, 4
Gueydan, at Iota	17, 18
Abbeville, at Prairie Grege	24, 25
French Mission, at Lydia	24, 25

The District Conference meets at New Iberia, June 8-11, Bishop Morrison presiding. Preachers and delegates are expected to remain over Sunday.

W. W. DRAKE, P. E.

Crowley, La.

Beware of Ointments for Catarrh That Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, JULY 27, 1905.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 30.



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Christian Advocate.

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Corinth District Conference.

The Corinth District Conference of the M. E. Church, South, of the North Mississippi Annual Conference, met in its thirty-fifth annual session in the Methodist Church in Guntown, Thursday, June 29; Rev. W. C. Harris, P. E., in the chair. H. W. Rees, secretary of the last Conference, called the roll, and forty-five of the one hundred and eighty members answered. All of the pastors were present except Rev. J. H. Felts. Dr. W. B. Murrah, Revs. Q. A. Oats, G. W. Bachman and R. P. Neblett, visiting brethren, were present, looking after the interest of their work.

The first day was given to the Sunday-school work, and reports from pastors and superintendents were heard, and there were reported 50 Methodist Sunday-schools, 4 union schools; churches without schools, 23; number of pupils enrolled, about 2,500, with 300 officers and teachers. Children's Day services have been generally observed. Some few have been organized into missionary societies. Attendance fairly good, interest growing, and a good number of conversions reported from this source. The regular programme was taken up and discussed, and it was shown that the great need of the Sunday-school to-day is true, consecrated teachers, who both know and love the doctrines of their church; and in order to accomplish the most good, we need and must have the support and co-operation of church members and parents.

The opening sermon was preached Thursday, at 11 A. M., by Dr. J. D. Cameron. Friday morning the general interest of the church was taken up, and the reports showed that the outlook along all lines was good, and pastors expect to make one of the best reports at Conference within the history of the district. The reports made, which were not full, showed the church membership of the district to be 6,300; number added this year, 100; number of church papers taken, 128; amount paid on missions, home, \$611.20; foreign, \$300; per cent. of pastors' salary paid, about 38.

The chair appointed the following committee to look out a suitable location to establish a home for superannuated preachers: Dr. J. G. Murry, G. P. Hammerly, and J. B. Sanders.

The following Licensing Committee were nominated by the chair, and elected by the Conference: T. C. Weir, J. H. Felts, W. C. Lester, and J. R. D. King.

The following were elected lay delegates to the Annual Conference: Dr. J. G. Murry, G. P. Hammerly, R. B. Henderson, and W. W. Thomas.

New Albany was selected as the place to hold the next District Conference.

The following brethren preached during the Conference: J. D. Cameron, D. D.; W. B. Murrah, D. D.; J. R. D. King, W. G. Burks, R. W. Evans, and W. C. Harris.

The Conference was not what it should have been, on account of the continued rains, but the reports showed the district to be in a healthy, growing condition, and all of the pastors were expecting to make a fine report at Conference.

Guntown did her part well; entertained the Conference royally, and gave us a good attendance during the business session.

Our presiding elder is doing a fine work, looking well after the interest of the district, and is much beloved by both pastor and people.

Doctor, we missed you, and are sorry you could not be with us, and preach for us.

A collection amounting to \$131.80 for the Orphans' Home was taken up, and \$145 was subscribed to the Millsaps College fund.

Mrs. Weaver and Miss Etta Murry, district secretaries of the Woman's Home and Foreign Missionary Societies, were with us, and represented their work.

M. A. Burns and T. E. Yancy were recommended to the Annual Conference for admission on trial. T. E. Yancy was recommended for deacon's orders.

It was reported that three local and one traveling preacher had died during the year.

H. W. REES, Sec.

Is All This True?

MR. EDITOR: Grant me space to publicly endorse Bro. Lagrone's article on "Tainted Money," which appeared in the ADVOCATE of last week. I have read a number of articles on this mooted subject, but none more forceful and clear than this one. While we are airing our opinions on the "Oil King's" gift to another church, let us not ignore the indisputable tendency in our own church. I refer to the methods used to raise some of the moneys the church is accepting and using. In the bounds

of a certain charge a great Fourth of July picnic and barbecue was arranged for and largely advertised. Refreshments were to be sold, and the net profits divided between the two denominations of the town—the Baptists and Methodists. The Committee of Arrangements consisted of a Baptist, a Methodist, and an outsider, and here is a part of their bill-of-fare, viz.: A "knife-rack" (where you buy rings, and throw at knives stuck in a board with the handles the other way), a cigar-stand, where you bought balls and threw at dolls of the "Punch and Judy" type, and receive a cigar for every doll you hit, and that night a grand ball at the school-building, with an admission fee of \$1. Will money gotten by such methods profit the church? If so, the inspired writer was mistaken about ill-gotten gains profiting nothing. If we would not send unclean men to spread the gospel of purity, then we should not bring reproach upon the church by sending unclean money for that purpose. We had better apply the brakes.

Now, as to the pastor of the charge referred to, I don't think he knew anything about this, as he was not within several miles of the place, and I am sure he did not approve, even if he knew.

E. E. LANGFORD.

Longtown, Miss., July 15, 1905.

[The statements made by Brother Langford are so startling that we head his article with the question, "Is All This True?" We have no idea what charge is referred to, but we would be glad to learn that Brother Langford has been misinformed. It is hard to believe that Methodists and Baptists will engage in public dancing and chance games for the sake of revenue.—EDITOR.]

Port Gibson Female College.

Doubtless the friends of our church schools in general, and of the Port Gibson school for girls in particular, will be pleased to know that some very important material improvements are being made upon this property of the church. There is in course of erection a new kitchen, with commodious store room, the kitchen to be up-to-date in its equipment. Six hundred feet of iron fencing has been ordered for the front campus. The old kitchen has been moved and turned into a barn, and the rear fencing has all been remodeled. The building formerly occupied as a primary department is being divided into piano practice rooms. The old dining hall, by means of a partition, is being changed into a recitation-room and a library. Baths, both tub and shower, and supplied with both hot and cold water, are being installed. Some calsoining is being done, the grates are being repaired, and the students, at the opening of the session, Sept. 6, will find better light and water facilities, new high-grade pianos, and nice new furniture in every room.

Allow a word also concerning our faculty. Miss Bessie Galloway, an A. B. of Whitworth, who taught last session at Whitworth, will instruct in Latin, Greek, and some English.

Miss Aramenta Kennard, a graduate of the Port Gibson Female College, and a teacher here for several years, resumes her position as teacher of mathematics and science. Miss Kate Simrall, of the I. I. and C., with several years' experience as a teacher, has charge of the commercial department and history. Miss Janie Idelle Carruth, A. B., has the preparatory department and some of the English. Miss Carrie Shook continues her work as directress of music, assisted by Mrs. S. A. Marks. Both of these ladies have had extensive and successful experience. Miss Effie Evans will have charge of the department of expression and the reading classes, and Miss Mollie French will teach art.

H. G. HAWKINS.

Port Gibson, Miss., July 17, 1905.

Grenada College—Miss Lester Endorsed.

DEAR DR. BOSWELL: As a member of the graduating class of '05 of Grenada College, I feel special interest in that school. I have just read Miss Lester's article in your good paper, and wish to say that I am in hearty sympathy with this letter. Miss Lester seems to have forgotten that the Board of Trustees has already done much for old Grenada, but I will say, however, that she is right in urging that more could and should be done. Grenada has a fine opening to become one of the best schools for young women in the South, and I think some day she will be, but we, as lovers of this school, do not want this "some day" to be too far in the future. One reason why Grenada should make rapid progress is on account of her excellent faculty. The teachers, as a whole, seem to have one purpose—that being to carry out the rules and regulations of Grenada College to the very best advantage, both to the pupils and school.

Hoping you will find as much pleasure in reading this letter as I did in writing it, I am,

Your appreciative friend,

LURA BELLE WALL.

Holly Springs District.

DEAR DOCTOR: I suppose you know that we have had a great deal of rain. Some of our preachers, however, are making advance on Conference collections, and building churches and improving parsonages, despite the gloomy crop prospects. I think Holly Springs district will make a better financial showing at Conference than the two previous years. Sorry you did not come to see us this Summer. Your brother,

EUGENE JOHNSON.

July 13, 1905.

The peace of him that has lived near to God is like the quiet, steady lustre of the light-house lamp, starting no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crest around the rock on which it stands.

Let the widow and her two mites—do not forget that there were two—keep us from despairing of doing anything because we can not do much.

Wilkinson, Miss.

DEAR MR. EDITOR: Taking for granted that some of the readers of the dear old ADVOCATE would like to hear from this part of the country, I will try and write a few words for their information.

Since I last wrote, we have made some progress along many lines. Judging from the increase in numbers in regular preaching days, and the attention of the same to the preached Word, we are advancing spiritually. We have made some material improvements on the work. We have built one new church, and hope to ceil two more in the near future. We are getting things in shape as fast as possible to build a parsonage, which is sorely needed. I think the people would feel better, and could worship God with a clearer conscience, if they could go to church along the line of making their pastor and his wife comfortable in a good house. We have about ninety per cent. of the Conference collections in hand by good subscription and cash. Have sent off what money we had on hand for the aid of those in need.

Our second Quarterly Conference is a period of history now. Our presiding elder was on hand, and gave us some old-time preaching on the subjects of "Justification" and "Regeneration." It was a feast to the soul to listen to such sermons as the Doctor gave us. The people of Wilkinson charge are very much pleased with Brother Jones as a presiding officer.

Children's Day was observed at Hopewell Church; an all day's service, with dinner on the ground. The recitations were good. The beauty of it, to me, was, they recited the pieces without forgetting, or having to be prompted all the time. There is some fine talent in these pine woods, if it but had the chance for development. The amount collected was \$8.30. The songs were appropriate and well rendered, the leader doing himself much credit for the part he rendered in making the occasion a successful one.

Our protracted meetings are about to begin. The pastor, with his local help, will have all the work to do, having secured only one man to help, or hold two meetings for me. Brethren, we need your prayers very much. Pray for us down here on the Wilkinson charge, that we may win a great victory for the Lord. The harvest is ripe, but the laborers are few. We need more reapers, or those of us that are here must do more work.

Well, I am on the last book in the third year course of the Conference studies, having completed the second-year course (Wesley's Notes and Sermons) since I came here, and, by the help of the Lord, I expect to finish in due time for the Annual Conference; so you see, Mr. Editor and brethren, I haven't been eating any idle bread.

I have recently secured fifty-one subscribers to the NEW ORLEANS ADVOCATE, making in all sixty-five this year.

The Lord bless you, Mr. Editor,

and your staff of helpers, that you may continue to give us such a good paper. It gets better all the time.

Yours in Christ,

W. L. BLACKWELL, P. C.

Homer, La.

DEAR DOCTOR BOSWELL: I send you a few notes from Homer charge. We have just closed a two-weeks' meeting, in which we were assisted by J. T. Warlick, of Minden. We had a very gracious meeting, resulting in the building up of the members, and the conversion of sinners, and reclamation of backsliders. The preaching done by Bro. Warlick was of very high order—a straightforward presentation of the gospel, which in theme, substance, and mode of presentation, was calculated to set the people to thinking. He is a thought-producing preacher; preached to the heart by way of the head. No clap-trap method or statement; nothing sensational, but the old gospel themes of sin and redemption, based on the idea that the Word of God is the essence of truth.

The work of the church is moving forward slowly, but we feel that there is progress being made. It is somewhat difficult to arouse the people to look at the fact that we are living in the twentieth century; but slowly they are awaking from the slumbers of the past. We have a good, true, loyal people, and in the near future this will be one of the banner churches of the Conference. We are expecting a new railroad, and with that other improvements that will materially effect our church. There are improvements in the future, but we wait for development, striving all the time to be ready when the opportune time comes to act, and embrace the opportunity. It is only a question of a year or so till we will either remodel the old church or build a new one. We are not decided which, as we are looking to see what other developments will take place. We do not desire to make a mistake in remodeling too soon, when a new church could be built a little later. All departments of the church are being moved forward, except the Epworth League, which seems to be dying, if not already dead. We hope to be able to apply restoratives, and turn it back again in a lively manner.

H. W. BOWMAN.

July 12, 1905.

Note from Aberdeen.

DEAR ADVOCATE: This is my first day at my desk in two weeks. I have not been very sick, but the nature of the trouble makes prudence necessary. I was sorry to miss our District Conference, being anxious to meet the brethren, and also to see the new Houston, with its factories and railroads. But for our active and consecrated "junior" (Bro. Kendall), our church would have been embarrassed. We need a preacher here all the time—sometimes two or three; so it is, Bro. Kendall is supplying a necessary place. During my indisposition he has done the preaching, and visited the sick, and buried the dead. Within the last few days he

has conducted three funerals. He preaches often, sometimes being called to the pulpits of other churches (all are vacant except ours and the Protestant Episcopal).

Bro. Kendall is strong and active, having the same bright eye and elastic step. His presence is a great help to me, and a benediction to the town. No man has ever been more beloved by all the people than he. He has lived here some fifteen years. The people know him and love him. That he is here permanently, the whole town is delighted. His life honors the church.

We have lost some of our best people this year. Have buried eighteen since Jan. 1—not all members of our church.

We are having much rain. Crops are suffering. Farmers are behind with their work, and merchants are "blue."

From all reports, good work is being done throughout the district. Bro. Mitchell has made a fine impression. He is doing his best. His former charges, at least, will know what that means.

J. E. CUNNINGHAM.

July 10, 1905.

Talisheek Circuit.

DEAR DOCTOR BOSWELL: We are progressing the best we can with our work on this circuit. Our second Quarterly Conference, held at Talisheek in June by our beloved presiding elder, Dr. H. G. Davis, was the best we ever had, and the impressions and results are still manifest. The Doctor preached two very fine sermons that were inspiring and edifying to all present. He is held in high esteem by us all, and we hail his visits with great delight.

We are expecting to hold a tent meeting at Mandeville (D. V.) the fifth Sunday in this month, and our camp meeting commences at Talisheek the twelfth of August. Rev. W. D. Bass is to conduct both meetings. Dr. Davis, our presiding elder, is expected also to be with us at the camp meeting, and we had anticipated a visit from our beloved Bishop Morrison, and we hope it will be possible for him to be with us on the first Sunday of the meeting. May these meetings be soul-savers! is my prayer.

If I would fail to mention one incident, it would be an injustice to the kind and generous people of Talisheek Church. They kindly remembered the pastor and his wife with an old-fashioned Methodist pounding, and after they had "pounded" and "pounded," we repaired to the church, where we joined our voices in prayer and praises to Him "from whom all blessings flow," and were then dismissed, feeling closer united in the bonds of mutual love. May God bless them!

Well, Doctor, you are cordially invited to our camp meeting. Come. Pray for me and my work.

Fraternally,

A. R. HOFFPAUIR, P. C.

Don't wait for great things, for while you wait, the door to the little ones may close.—Selected.

BAD STOMACH

MAKES BAD BLOOD.

You can't make sweet butter in a foul churn. Every farmer's wife knows this. Your stomach churns and digests the food you eat, and if foul, torpid or out of order, your whole system suffers from blood poisoning. You will have foul breath, coated tongue, bad taste, poor appetite and a whole train of disagreeable symptoms. Dr. Pierce's Golden Medical Discovery, which is not a beverage composed of whisky or alcohol, being entirely free from intoxicants, is a great regulator and invigorator of the Stomach, Liver and Bowels.

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Don't accept a substitute for a medicine which performs such cures and which has a uniformly successful record of nearly forty years to its credit. It's an insult to your intelligence for a dealer to try by over-persuasion to palm off upon you in its stead some inferior article with no record to back it up. You know what you want; it is his business to meet that want.

\$50,000 GIVEN AWAY. In copies of The People's Common Sense Medical Adviser, a book that sold to the extent of 500,000 copies a few years ago, at \$1.50 per copy. Last year we gave away \$30,000 worth of these invaluable books. This year we shall give away \$50,000 worth of them. Will you share in this benefit? If so, send only 21 one-cent stamps to cover cost of mailing only for book in stiff paper covers, or 31 stamps for cloth-bound. Address Dr. R. V. Pierce, Buffalo, N. Y.



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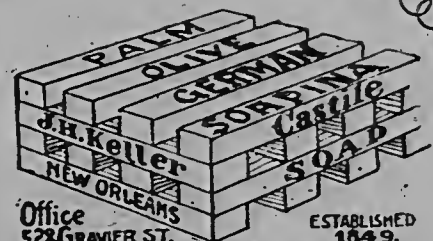
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Courage.

Courage is something every man should possess, for without courage the human race would be nothing. We need courage in everything we do, and in the every-day duties of life. Parents need courage to properly raise and control their children, and children need courage to resist all the temptation thrown across their paths, and to obey their parents. Teachers need courage for them to properly instruct and control pupils placed under their charge. The workman needs courage to faithfully do his work, and to be entirely honest. The employer needs courage for him to treat his employees well, and not to underpay his employees, and overcharge on his own labor or money. The soldier needs courage to do his duty, and serve his country well. It takes courage for him to stand in battle, with his comrades falling all around him, and the cries of the wounded on every side, and himself in danger every moment. It was this kind of courage that caused Washington's army to so gallantly follow its illustrious commander through the many battles of the Revolutionary War. Washington's army achieved success in a seemingly impossible undertaking. This was due to his great courage, and that of his army. They could never have successfully battled with the trained soldiers of England had it not been for their courage and love of liberty. Washington had very little to start on, but his courage soon won him an army. He soon had an organized army out of a crowd of farmers and others, and it was mostly Washington's courage that kept the colonies struggling on through the darkest periods of the war. We owe our nation's greatness to-day to the courage of its inhabitants.

It takes courage in time of peace. Look at the great responsibilities resting on the President and Congress. It is their duty to faithfully guide and direct our government. They need great courage to face the duties of office. It took courage for Washington to give up the quiet farm life he loved so well, and become President of the young republic. It takes courage for men to become ministers of the gospel. This is a noble work, but it requires more courage than any other.

Some men's courage is undaunted. Look at Gen. Lee's army, which so long and successfully kept the Northern army out of Richmond. But they were finally overcome. Their heroic courage could not withstand the odds against them. Look again, and we see Lee's noble army facing the desolation and ruin that was once their happy homes. They have their plows and hoes instead of guns, with the resolution to again build homes for themselves. This kind of courage is unsurpassed. It was their heroic courage that made the Southland what it is to-day. We should inspire each other with courage. Many times a kindly spoken word would encourage some one greatly. The Israelites were often exhorted to

be of good courage, and go and possess the land of Canaan. Moses, their leader, was a man of great courage. It is the duty of every individual to be courageous, and meet the duties and responsibilities of this life.

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neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere. Vernal Palmettona (Palmetto Berry Wine). Every reader of the NEW ORLEANS CHRISTIAN ADVOCATE can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

Itta Bena Mission.

DEAR DOCTOR BOSWELL: A report from the Itta Bena mission will, doubtless, be of interest to the members of the Board of Missions and the church at large.

The mission is developing hopefully. A meeting conducted at Abiacer last week, assisted by Rev. J. T. Lewis, of Black Hawk, Miss., resulted in twenty, or more, conversions and reclamations, two accessions, two baptisms, and two weddings. The community was aroused, and much interest was manifested, regardless of rain and backward condition of crops.

Bear Creek is providing us with good congregations. We hope to have a good revival there this Summer.

On the first Sunday in August we want to begin an arbor meeting at Sheppardtown, where we hope to found a M. E. Church, South. A lot and several subscriptions are pledged for the building of a house in the town site. Sheppardtown is on the new railroad line being built from Itta Bena to Belzona. It is expected a town of 500, or more, inhabitants will be developed there in the next twelve months.

The other points in the mission are not doing much, on account of being thinly populated communities, and very bad roads.

Traveling through the mission reminds me of the experiences of which I have read of the old "pioneer preachers." The country is wild, and we meet with all kinds of discouraging experiences, but we press onward, and are being blessed in the work.

Let all who read this letter pray that we may have the baptism of the Holy Spirit. Yours fraternally,

CHAS. T. STEPP, P. C.

Cruger, Miss., July 21, 1905.

An Aged Couple Wanted.

An aged Christian couple could have a good home and free station at the Helping Hand Mission, New Orleans, for the services which they might be able to render in helping to keep the place in order, and generally assisting in all necessary manual labor on the place. They would also get some pocket money when needed.

J. J. HOFFMAN.

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Durant District Conference.

The tenth session of the Durant District Conference has passed into history. It was not characterized by anything out of the ordinary. It was a good Conference, and left a whole some influence upon the community where it was held. Rev. W. S. Lagrone presided as to the manner born. Every preacher in the district—eighteen in number—was present, and about thirty-five laymen who were actual members of the Conference. The people of McCool opened wide their doors to us, and were in attendance upon all the services of the Conference. I have never seen better attendance upon the sessions of a Conference on the part of outside people.

The reports from the various charges indicate prosperity. There have been 146 additions to the church since the Annual Conference, and the majority of the charges have held no meetings as yet.

W. N. Duncan and C. J. Clark were recommended for admission on trial into the traveling connection.

Parham Williams, J. G. Hamilton, J. F. Wilburn and W. D. Brock were elected delegates to the ensuing Annual Conference, with W. H. Smith and T. J. Harris, alternates.

The preaching was good; better than usual. It was done by W. N. Duncan, J. J. Garner, R. A. Ellis, R. A. Tucker, L. M. Lipscomb, and W. D. McCullough. These all showed themselves workmen who need not to be ashamed.

Very complimentary resolutions were passed touching the work of Rev. W. S. Lagrone. He completes his quadrennium this year, and does it creditably. The preachers of the district part with him with sincere regret.

The Conference passed resolutions endorsing the News-Scimitar, of Memphis, in the bold stand it has taken on the question of Sabbath observance and whisky advertisements.

Revs. G. W. Bachman and R. P. Neblett favored us with their presence and counsel, and contributed their part towards making the occasion profitable and pleasant.

The next Conference will be held in Belzona. E. S. Lewis, Sec.

Kosciusko, Miss., July 17, 1905.

Resolutions passed by the Durant District Conference:

Whereas, By virtue of the statute of limitation, Rev. W. S. Lagrone, our faithful and efficient presiding elder, will be sent to labor elsewhere another year; therefore, be it

Resolved, 1. By this District Conference, that we part with Bro. Lagrone with sincere regret, and express to him our high appreciation of his abundant labors and efficient leadership. We pray that God may continue to bless this consecrated servant of the church.

2. That this resolution be published in the NEW ORLEANS CHRISTIAN ADVOCATE and in the District Reporter.

L. M. LIPSCOMB,
E. S. LEWIS,
J. A. HOWELL.

McCool, Miss., July 16, 1905.

Camp Meeting Notices.

I am instructed by the Executive Committee of Crystal Springs Camp Meeting to invite preachers generally, and of the Brookhaven district especially, to attend and aid in the meeting, Aug. 10 to 17.

H. W. FEATHERSTUN.

Lake Camp Meeting will begin Friday night, Aug. 18, 1905, and continue a week. All of the services will be under the direction of the presiding elder of the Forest district and the pastor of the Lake circuit. A good corps of preachers have been engaged for the meeting. The large hotel and the refreshment stands will be controlled by competent management. The camp ground is two miles from Lake Station, on the A. and V. R. R. A line of hacks will be run from the ground, meeting all trains stopping at Lake. There will be a gate fee of ten cents charged for the season. Children under twelve years of age admitted free. The public cordially invited to attend.

THOS. J. O'NEIL, P. C.

The seventh annual encampment of the Denham Springs Camp Meeting will open Aug. 4, at 11 A. M., and will continue ten days. The committee has been so fortunate as to secure the able and efficient service of the following named brethren, viz.: Revs. A. W. Turner, of New Iberia; E. K. Means, First Church, Baton Rouge; A. I. Townsley, Second Church, Baton Rouge; C. C. Miller, president of Centenary College, and J. M. Alford, Leesville. The presence of the above-named brethren will insure a spiritual feast; so the public is cordially invited to come and enjoy it with us.

Those who are so fortunate as to be able to attend the Denham Springs Camp Meeting this year will not only enjoy a spiritual treat, but an outing in one of the most pleasant and healthy localities in the State—beautiful scenery, ozone-laden atmosphere, and the finest water in the South. A large number of flowing springs in the village, and an artesian well on the campus.

The meeting will be held under the auspices of the M. E. Church, South, and all ministers of the same are cordially invited, and will be admitted to the ground and entertained free of charge.

The public is most cordially invited to be present during the entire ten days. Admission tickets for the season, 25 cents. Ample accommodations and cheap board can be had in the village. We will have ample police protection, which will insure good order on the grounds.

R. H. BENTON, Pres.
E. L. CARGILL, P. C.

Perch, Miss.

DEAR DOCTOR: We have just closed a very fine meeting at Pleasant Grove Church, with the following results: About 25 conversions and reclamations, 13 valuable additions to the church, 8 infants baptized, and the church greatly revived. Dr. I. W. Cooper was with us the first day, and preached the opening sermon, after which Bro. J. E. Williams, of Bowerton, took charge, and preached twice a day for four days. Bro. Williams is an excellent preacher and a very successful revivalist. Our people here fell greatly in love with him.

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YOUNG WIFEHOOD

Boston, Mass., 152 Shawmut Ave., Oct. 25, 1902.

After I had been married about four months I felt my health generally decline. I seemed to lose the light step and dragged wearily along instead. My appetite failed me and I lost health and strength. I was nervous and had shooting pains through my limbs and stomach while bearing down pains and constant headaches added to my misery. The menstrual flow became more and more profuse and I was unfit to attend to my daily duties. My husband called in three different physicians and I took enough medicine to kill or cure a dozen women, but it all had no effect on me whatever, until I took Wine of Cardui. In a few days I felt a change for the better, my general health improved and at the next time of my periods my flow was more natural and I was in less pain. Gradually I recovered my health and strength and am now in perfect health. I take an occasional dose of Wine of Cardui which keeps me well.

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HOME CIRCLE.

In Memory of the Baker.

For some months a family, the poorest of the poor, lived on a miserable street in New York in an almost starving condition. The oldest boy, a lad of fourteen, sold papers; but the income from this uncertain and petty trade barely paid the rent of the cramped and cheerless quarters in which the six children and their mother lived.

In the neighborhood was a Jewish baker, who made a living by the hardest and most unremitting toil. He was poor, but his religion taught him to love his fellow-creatures. He heard of the distress near him; here were people poorer than himself, and he caused one of the children to come over once a day and take a loaf of bread. This charity, meaning so much to the baker, became for months almost the only means of supporting life that this poverty-stricken Christian family had.

But one day John, the little father of his five brothers and sisters, "struck a job," as the phrase goes among such boys. Pretty soon the family moved into another tenement, where once a day the sun glanced in at one window. John was doing very well, and his family, although still poor enough, were happier than they had been for years; but he could not forget the baker and the kindness he had shown them when they were starving.

All one week John was very

thoughtful. At last, one evening, he said to his mother:

"Mother, I want to put a thought before you. I've had it in mind some time, and I can't help thinking it's a duty.

"You know how the baker helped us out? Now, there's that family across the street, where the old man has just died. There's six children in that family, just like us, and not a mouthful for 'em to eat. Can't we take one of 'em in? I could get up a little earlier and go to bed a little later, and work a little harder. But if you don't want to do it, I won't say any more."

The boy stopped and looked at his mother. Their struggle was hard enough as it was. They could scarcely live, and if John lost his place, they would be worse off than ever. What a risk to undertake to feed another month!

"What do you want to do this for?" asked the mother, softly.

John looked away. "Well," he said, "just on account of what the baker did for us."

"All right, John," said his mother; "for the sake of the baker we will take the child in."

An act of kindness sows its own seed; and its harvests repeat themselves somewhere and some time, if not in direct return. The joy of imitation, as well as the duty of gratitude, will pass on the first giver's good deed after he has forgotten it. The Master's blessings to us leave us in debt to his poor. "Freely ye have received, freely give."—Yonah's Companion.

A Little Girl Who Wondered Whether She Would Ever "Be Anybody."

This is the story of a girl who went from New York State to live on a farm in the backwoods of Wisconsin sixty years ago. There was no railroad then, so the family traveled in white covered wagons called "prairie schooners," in which all their household goods were packed. The father drove one wagon. The girl's brother, twelve years old, drove the second wagon. The last wagon was driven by the mother, in front of whom, perched on a writing desk, sat the little girl. She was seven, and her sister beside her was four. A big Newfoundland dog trotted behind this procession. It took the family three weeks to go from New York State to the new farm home in the "wild West."

No other children lived near, so, as the little girl grew older, she roamed the woods and made acquaintance with the birds and squirrels.

The Willard children had no toys except what they made for themselves. And Frances and little Mary learned to use their father's tools, and made things to play with. They were busy all the time. They helped mother. They studied and read. They made up wonderful games and played them.

At times Frances used to go off by herself and climb up to her seat in the limbs of a tree, which she called "Eagle's Nest." There she wrote stories and rhymes, and hid them away.

Reading in the papers about the doings of the great world, she often asked her brother and sister: "Do you suppose we shall ever go anywhere, or be anybody, or see anything?"

When Frances was eighteen years of age the family moved to Evanston in order that she and her sister might go to college. She studied hard. She became a teacher. And when she was thirty years old she was made dean, or head, of the college from which she graduated. But soon she gave up the honors of a career as an educator to devote her life to the service of others in the temperance cause.

For over twenty years she traveled, preaching and writing, in all parts of the United States and in foreign countries. She was honored in all lands for the good she did. When she died, seven years ago, thousands of people in Chicago passed in line round her bier to look for the last time on her beloved face.

The State of Illinois voted to place her statue in the Hall of Statuary at the National Capitol. This statue has just been put in its

place at Washington, and many great people made speeches describing the good, great, and useful life of Frances Willard, who is the first woman in the United States to receive so great an honor.

This was the history of the little girl who wondered, so long ago, if she "would ever go anywhere, be anybody, or see anything."—Philadelphia Record.

The Christian Household.

If there be a paradise on earth, it is the Christian home. There heart is bound to heart by those imperishable bonds which are wrought not of human affection alone, but of human affection inspired and blest through perpetual union with that love which is eternal—the love of God, the grace of our Lord, Jesus Christ, and the communion of the Holy Spirit. This is heaven below. And this is experienced wherever devout and prayerful Christian faith pervades the household. The sacred ties which bind our hearts in Christian fellowship link heaven with earth, eternity with time. And for those who have lost some treasure from the home circle, whose memory to-day rests fondly upon the precious relics of a companion whom we fain would have kept beside us all the way, the lonelier pilgrim road is gladdened by the comforting assurance, "Them that are asleep will Christ bring with him;" and our hearts are soothed and quieted, and our grief is turned into holy peace, while our tears fall on the empty place.

O how rich are the consolations of divine mercy! How blest are the homes in which the vacant chair to-day is garlanded with a sober, but confident hope, and where the irrepressible yearnings for but one

"Touch of a vanished hand
And the sound of a voice that is still,"

are answered by the Savior's comfort words: "Let not your heart be troubled; in my Father's house are many mansions."

"There is no death; what seems so is transition." The life to come is linked with this life here. Thanksgivings mingle with our deepest griefs, and most tender reminiscences, while we abide with God. Hopes spring anew from out the chastening memories which each domestic feast awakens. And with a new and deeper meaning, born of our sorest bereavements, we may repeat the devout words of a reverent soul who sang long years ago: "All that is in heaven and earth is thine, O Lord; therefore, O God, we thank thee, and praise thy holy name."—New York Observer.

Do Animals Reason?

When a bird selects a site for its nest, it seems on first view, as if it must actually think, reflect, compare, as you and I do when we decide where to place our house. I saw a little chirping sparrow trying to decide between two raspberry bushes. She kept going from one to the other, peering, inspecting, and apparently weighing the advantages of each. I saw a robin in the woodbine on the side of the house trying to decide which particular place was the best site for her nest. She hopped to this tangle of shoots and sat down, then to that, she turned round, she readjusted herself, she looked about, she worked her feet beneath her, she was slow in making up her mind.

Did she make up her mind? Did she think, compare, weigh? I do not believe it. When she found the right conditions she no doubt felt a pleasure and satisfaction, and that settled the question. An inward instructive want was met and satisfied by an outward material condition.

In the same way the hermit crab goes from shell to shell upon the beach, seeking one to its liking. Sometimes two crabs fall to fighting over a shell that each wants. Can we believe that the hermit crab thinks and reasons? It selects the suitable shell instinctively, and not by an individual act of judgment.

Instinct is not always inerrant, though it makes fewer mistakes than reason does. The red squirrel knows how to come at the meat in the butternut with the least

gnawing, but now and then he makes a mistake and strikes the edge of the kernel, instead of the flat side. The cliff swallow will stick its mud nest under the eaves of a barn where the boards are planed so smooth that the nest sooner or later is bound to fall. It seems to have no judgment in the matter. Its ancestors built upon the face of high cliffs, where the mud adhered more firmly.—John Burroughs.

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Thursday, July 27, 1905.

CONFESSION OF SIN.

Confession of sin is required of all who would be saved. Those who answered the call of John the Baptist were baptized of him, "confessing their sins." Under the mighty preaching and miracles of Saul at Ephesus, many "believed, and confessed, and showed their deeds." "With the mouth confession is made unto salvation." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Confess your faults one to another, and pray one for another, that ye may be healed."

The Roman Catholic Church maintains what is called the confessional—a secret place where the priest sits to hear the confessions of devout souls who would obtain absolution. This may suit Romanists, and the confessional, doubtless, constitutes the main strength of their Church, but it does not suit Protestants. They find no authority in the New Testament for any specified place to make confession to man, nor for authority vested in any man to absolve a soul from guilt. To Protestants it is quite sufficient that they are permitted to confess to God. With the Psalmist they say in the depths of penitence, "Against Thee, Thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest."

Should our confessions be to God or man? In public or private?—specific or general? The answer to these questions depends on circumstances. It can never be improper to confess to God in private, and in a general way, for the heart is always open to him. But sometimes it may be important, if not necessary, to confess to man in public, and to be specific. Two or three years ago we heard an evangelist of great note declare in a sermon before a large audience

that "salvation depends on open and public confession of specific sins." He undertook to sustain his declaration by citing the case of a certain lady who, though deeply penitent, found no relief. In a private conversation with her, he learned that she had been guilty, in her young days, of a sin that she had never confessed, and for which she had never made restitution. He told her that she could find relief only in confession. This she did, and all was well. She had stolen a small amount of money from a school-mate.

Suppose all Church members who commit sins, and all applicants for Church membership, were required to come before the congregation, and make public confession of every sin, our Churches would be filled every Sunday with crowds of people "with itching ears," eager to hear what sins their neighbors had been committing. Suppose the lady spoken of by the evangelist had been guilty of a worse sin than theft—as thousands are who never confess it—would it not have been a shock had she stood before the congregation and told of her sin and shame?

Still, persons guilty of certain wrongs should be required to make public confession. For example: When men and women in fellowship sin against the Church by inveighing against its doctrines and discipline, or work against its cherished institutions, they should be required to make public acknowledgment, or suffer the consequences; or, when they violate a solemn vow, publicly assumed in joining the Church, it is certainly proper to make public confession and ask forgiveness, for the sins of such are hurtful to the whole body of Christ.

Again, private confession to one who has been wronged is justly due. This is a matter more serious than is often supposed, for it involves character, which, to the majority of people, is very dear, and in cases not a few is about all they have that is worth caring for. It also involves the Christian law of forgiveness, upon the observance of which depends individual forgiveness. This law requires, if one man holds anything against another, he who has done the wrong, undo the wrong as far as possible. Jesus said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave then thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gifts." The same law requires that the man who has suffered wrong, to forgive the one who has injured

him. If he repents, Jesus says, "Thou shalt forgive him," even an unlimited number of times. But whether the repentant spirit is manifested or not, the forgiving spirit must be cherished: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

One whose sins do not affect his relations with his neighbors, but affect only his relations to God, must make public confession and public announcement of his purpose to forsake sin and turn to God. This everyone does who casts his lot with the people of God. Only those who are ashamed to assume discipleship decline to make public confession. And such shame is fatal. Jesus said: "Who-soever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

A MISTAKE CORRECTED.

Before last week's issue of the ADVOCATE was off the press, we discovered a serious mistake in our article on the deaconess. The discovery was made too late to recall the editorial. We wrote the article under the impression that all candidates for deaconess were required to take the full course at the training-school. But section six of the "By-Laws Governing Deaconess Work" says:

When the preacher-in-charge and the Quarterly Conference present a candidate that they deem an exception to the general rule requiring a course in a training-school, the Committee of Control shall examine the candidate, and, if satisfied that all the requirements are met, shall refer her back to the Quarterly Conference for election, and she shall be consecrated at the next annual meeting of the Woman's Board of Home Missions, or at such time and place as the Committee of Control shall direct, and shall be granted by that Board a certificate as a regular deaconess, subject to the rules governing the same.

We take pleasure in making this correction, and, in doing so, will add that our exhortation to the women of the Home Mission Board to meet the emergency was misdirected. It should have been urged upon the preachers-in-charge and Quarterly Conferences, for section six, above quoted, throws upon them, and not upon the Woman's Board, the responsibility of meeting emergencies.

We wonder if our city pastors who are clamoring for deaconesses, like the editor, was ignorant of the existence of section six, and, if so, why have not our alert sisters of city auxiliaries called their attention to it? Possibly, they have

been unable to find candidates meeting all the requirements—women they deem unnecessary to send to the training-school. If so, then we were wrong again in supposing that we have numbers of good women well qualified for such work as deaconesses are expected to do.

There must be trouble somewhere when a great Church, with more than a million and a half of members, can find only fourteen women in three years willing to renounce the world for the sake of becoming deaconesses. We say this on the supposition that the order of deaconess is of divine authority, and necessary to the welfare of the Church.

It may be that Phœbe, as well as Demas, loves this present world.

A GREAT OPPORTUNITY.

Several times we have seen it stated that the Theological Department of Vanderbilt University is now open to students other than those who are "college graduates." Dr. Tillett, in last week's issue of the ADVOCATE, said: "All young ministers not under twenty-one years of age, who, in the judgment of the faculty, are prepared to pursue profitably the study of theology, are admitted as students, even though they may not have attended any college or university." This means free tuition and a room in Wesley Hall for the whole course, thus affording students an opportunity to prepare for their life work at the lowest possible expense. The student will have nothing to pay for except his board, which, in Wesley Hall, is furnished at cost. This is a great opportunity.

Now, if our next General Conference will restore to the Quarterly Conference the authority to grant license to preach, we would soon see our local ranks replenished, and a far larger number of young preachers taking advantage of opportunities offered by Vanderbilt.

We are not among those who think it is the making of every man who goes to college—it is the undoing of some—but there is no doubt that the young man without college training, more or less, is at a discount in the beginning of his ministry, unless he is a man of exceptional ability. Therefore, let our young preachers avail themselves of every help. And we beg them not to be alarmed at the cry of those who tell us that young men who accept help at the hands of the Church do so at the expense of manhood. If manhood is of the right sort, help in time of need will do no harm. If it is not, then to go through college on their own account, and at the highest rates, will not make men successful preachers. True manhood is not easily undermined.

THE YELLOW FEVER.

Yellow fever has made its appearance in this city. At present, if we are correctly informed, it is confined to one district, and the health authorities are endeavoring to keep it from spreading. We do not know that it can yet be called epidemic, but the signs indicate it, as quarantine regulations are being enforced. We shall do our best to keep our readers informed, but as our information will be derived wholly from the daily papers, the general public will get the information earlier than through these columns. The quarantine at present cuts us off from our office, and we edit at long range, trusting our faithful aide, Mr. Fred Pfug, to put the matter in shape.

My Love-Letter.

By BISHOP O. P. FITZGERALD.

Knowing, as I do, the editor of this NEW ORLEANS CHRISTIAN ADVOCATE, there are three things I look for in every issue of it that reaches me.

First. I look for the current news of the M. E. Church, South, in general, and especially that part of it of which it is the special organ.

Second. I look for denominational fidelity, without blind partisanship. Love for Southern Methodism is at the root of our membership in it. We have gone to this church because we preferred it, or we have stayed in it because we felt at home where we were born. Denominationalism within bounds is rational and religious. On this line my old friend, Boswell, is usually about three-thirds right.

Third. I look for honest criticism without captiousness in dealing with questions and policies that engage the thought and activity of the church of to-day. I do not expect from my old partner, Boswell, any claim to exclusive wisdom, or to holier motives than the rest. In a word, he is expected to be equally free from the spirit of a factionist on the one hand, and the spirit of sycophancy on the other. That is to say, I expect my old partner to make a paper that is at the same time fair-minded and honest, and kindly in its tone.

We used to stand by each other when we worked together, and I feel profoundly that intrinsically that is something of our old relation still left, and much of the sacred fellowship that will never perish. Hence this love-letter, which I close with good wishes from my inner heart.

Nashville, Tenn.

PERSONAL.

Rev. G. W. Bachman is in Auburn, Miss., assisting the pastor of Adams Church—Bro. H. P. Lewis, Jr.—in a meeting.

Rev. F. N. Sweeney's meeting at Ponchatoula resulted in a general revival and awakening among the people. Seventy-nine persons, according to the last report, had united with the church. He has been assisted by Rev. J. H. Williams, of Alabama.

Things are moving along nicely on the Abbeville charge. The pastor, Bro. G. W. Strickland, closed a fine meeting there on July 21.

The Sunday-school Institute for the North Mississippi Conference will be held Oct. 18-20. Dr. and Mrs. Hamill and other workers will be present. The place is Greenwood, Miss.

Rev. J. W. Reed, who attended Vanderbilt University the past session, is teaching school in Davis, Ga., during the Summer. He expects to return to Vanderbilt in the Fall.

In a private note from Dr. John Mathews, St. Louis, we learn that his health has improved. We trust the evening of his long and useful life may be comforting and cloudless.

The corner-stone for the new brick church in Hernando, Miss., will be laid on the fifth Sunday in July. All former pastors and presiding elders are cordially invited to be present. The work of the church is progressing nicely.

We present to our readers, on the first page, a cut of a church which will take the place of old Dryades Street Church, this city, which has been sold. Through the courtesy of the Times-Democrat we are enabled to produce it in this issue.

Rev. Walter G. Harbin had a protracted meeting last week at Gunnison. He was assisted by Bro. Hull, who did some fine preaching, and made many friends. Bro. Harbin is helping in a meeting at Inverness this week, with fine prospects.

Church work is moving on well at Jefferson Street Church, Natchez, Miss. They have solved the difficult problem of getting the people out to prayer meeting by changing the hour to 6:15 p. m. Rev. Chas. W. Crisler, pastor, reports large congregations present at the mid-week worship.

By special invitation of the Legislature of Georgia, now in session, Bishop Galloway will deliver before the body his famous lecture on Justice Lamar. The greater part of Mr. Lamar's life was given to Mississippi, but he was a native of Georgia, and the Georgians fondly cherish his memory.

Rev. W. W. Holmes, pastor of Carrollton Avenue Church, who has been appointed to work in China, and would have sailed about the first of September, at the earnest solicitation of the congregation will remain until the close of the present Conference year, the officers of the Board of Missions having given their consent.

From the Colporter's Desk.

The colporter still endeavors to observe the directions given a Methodist preacher to "be diligent; never unemployed; never triflingly employed," and to fulfill his ordination vows to "serve God for the promoting of his glory and the edifying of his people," being "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word." All of which is being done whenever and

wherever the way is opened for preaching the Word, disseminating the Holy Scriptures, and placing good literature into the hands and homes of the people.

For several months past District Conferences and other general meetings have afforded open doors for the work. Now, and for some time to come, camp and protracted meetings are the order of the day, which occasions afford fine opportunities for the fulfillment of our work.

Brethren of the pastorate who need or desire my services will please write specifically as to time and place that I can serve. Do not hesitate in consideration of whether it will pay. The question is, Do you need and want this church work done among your people, and will you lend your personal, practical co-operation for its promotion?

There is a bargain sale of some of our standard and most useful books on at this time that should be taken advantage of by our preachers and people until every Methodist home is furnished with these much-needed books. Just listen.

"The Methodist Armor," a complete hand-book of the history, doctrines, polity and usages of the church explained scripturally, which has sold for twenty years at \$1, is now only 50 cents.

"Theophilus Walton," a Methodist love story, treating of the doctrines of the church, which has been sold for fifty years at \$1, is now only 50 cents.

"Bible Tools for Busy People," all of Nichols' tracts and pamphlets, including "Grub Ax," "Pump," "Sprinkler," etc., former price, \$1, now 50 cents.

"Post Oak Circuit," by Bishop Keener, which every church member should read, can now be had for 30 cents. Thousands of this charming book have been sold for 60 cents per copy.

Any of these sent postpaid to any address at the bargain price named, cash with order.

Surely the readers of the ADVOCATE will keep us busy filling orders at these marvelously cheap rates.

G. W. BACHMAN.

Winona, Miss., July 22, 1905.

Methodist Pamphlets Wanted.

Rev. N. G. Augustus, of Okolona, Miss., is trying to secure full sets of some Methodist pamphlets and periodicals. He requests the editor of the ADVOCATE to help him. As we have none of the missing links in possession, we have no way of helping other than to advertise his wants. We quote from his letter:

"1. I have thirty numbers of the Minutes of the North Mississippi Conference. I lack five numbers, viz.: 1870, 1872, 1873, 1874, 1875.

"2. I have the General Minutes complete to 1839, and some fragments of later date.

"3. I have all the Quarterly Reviews of the Southern Methodist Church since January, 1879, except April, 1883.

"4. I have all the thirteen years of the Southern Review (Bledsoe's) except April and October, 1879.

"5. I have a set of Disciplines from 1874 to date, except for the quadrennium of 1824."

If any readers of the ADVOCATE have the desired documents in possession, or know where they may be obtained, they will confer a favor on Brother Augustus by corresponding with him. Address him at Okolona, Miss.

Seashore District.

The Rev. H. L. Norton, treasurer of the Mississippi Conference Bible Board, Shubuta, Miss., reports the following receipts for the American Bible Society:

Bay St. Louis and mission.....	\$ 7
Columbia.....	20
Lucedale and Americus.....	7
Mount Olive.....	10
Sumrall.....	6
Vancleave.....	8
Williamsburg.....	8
Ocean Springs and mission.....	1

But up to July 14 he had received no remittance whatever from the other twenty-two charges. I have just sent \$2 from Rev. L. Fayard, L. P., supplying the mission connected with Bay St. Louis.

T. L. MELLE, P. E.

July 18, 1905.

Rev. Jno. W. Crisler, treasurer of the Mississippi Conference Sunday-school Board, reports the following receipts from the thirty pastoral charges on account of Children's Day:

Ocean Springs.....	\$ 3 50
Gulfport: 25th Avenue.....	11 42
Lucedale and Americus.....	15 00
Hattiesburg (H. Ogden, treasurer; name of church not given).....	8 57

Not a very good showing from 30 pastoral charges, 37 pastors, about 100 Sunday-schools. Only four charges making any remittance whatever.

T. L. MELLE, P. E.

July 22, 1905.

The Burning of McKendree Church.

On the night of July 4 McKendree Church, Nashville, was almost totally destroyed by fire. Nothing was saved except a few articles, some of great value, in the basement. A contract for repairs to the amount of about ten thousand dollars had been let, and the work was under way. McKendree is what is called a downtown church. It is almost in the center of the business section of the city, but it is a live and active organization, and is doing great good. The loss of the house will not depress the spirits of the membership, nor will it greatly oppress them to erect another building. On the contrary, we rather think they will be stimulated, and build, not a better house, but one better adapted to present needs.

Wanted—Teachers in the Seashore District.

Three men qualified to be principals in high schools, and three or four assistants—men or women. And also a woman well qualified to be governess in a Methodist family.

No one but Methodists need apply. Send references with inquiries.

T. L. MELLE, P. E.,

507 E. Howard Avenue, Biloxi, Miss.

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Write for our valuable books on fertilization; they contain information that means dollars to the farmers. Sent free on request. Write now while you think of it to the

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RAILROAD COMPANY.

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Howard Ave. and Rampart St., Daily.

	Leave.	Arrive.
Memphis Express.....	3:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	5:50 p.m.
Bayou Sara Accommodation..	9:40 a.m.	4:00 p.m.

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JOHN A. SCOTT, A. H. HANSON
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manent representative of big manufacturing com-
pany, to look a its business in this county and
adjoining territory. Business successful and es-
tablished. Salary, \$20 weekly and expenses. Sal-
ary paid weekly from home office. Expense
money advanced. Experience not essential. En-
close self-addressed envelope; General Manager,
Lemo Block, Chicago.

Report on Temperance.

To R. W. Tucker, Presiding Elder, and the Mem-
bers of the Baton Rouge District Conference—

BRETHREN: We, your Committee on
Temperance, beg leave to submit
that:

Whereas, Among the sins and
vices that confront a Christian people
there seems to be none greater than
the liquor business, with all the evils
which follow in its wake; none which
contests so bitterly against the church,
and none so tenacious in its efforts to
drag mankind to the lowest depths of
degradation, and, tenacious of evil,
catches hold on every walk of life,
and goes on and on, battling against
church and all things holy; And,
whereas, Our beloved church has
ever stood in the forefront in contend-
ing for a victory against this gigan-
tic demon and its precepts; have
been and are hurling thunderbolt
blows wherever the battle for prohi-
bition is pitched; And, whereas, This
hydra headed monster is not yet con-
quered, and though of great power,
may be overcome through ceaseless
effort through the grace of God;
therefore, be it

Resolved, That this Conference
pledges itself to agitate the local op-
tion plan, and earnestly support its
operation over the Baton Rouge dis-
trict; that we condemn what is
known as the "jug trade" as a ne-
farious business, and earnestly call
upon our legislators to use their ef-
fort to enact such laws as shall stamp
it out of existence.

Resolved, further, That we view
with great regret what is known as
the interstate traffic in whisky; that
we condemn this as an evasion of the
local-option laws whereby the will of
a community is trampled upon by
the nation through the decision as to
interstate commerce—a wrong that
should be righted by Congress.

Resolved, further, That the Annual
Conference be memorialized to take
cognizance of this particular phase of
the whisky traffic, and that it take
such steps as its wisdom may direct
to have Louisiana's representatives in
both Houses of Congress use their
earnest, honest and ceaseless efforts
to have a law enacted that will thro-
tle interstate traffic in whisky by ex-
press or otherwise, where the people
have adopted local option.

Resolved, further, That each pas-
tor in this district be and is hereby
appointed a committee to secure sig-
natures to a petition to Hon. S. M.
Robertson, congressman from the
Sixth District, asking that he use his
best efforts to help on such national
legislation that will destroy this evil,
and that we request the brethren all
over the State to enlist in this con-
flict for good.

ISAAC D. WALL,
R. H. BENTON,
A. E. MILLER.

Meridian College Conservatory Won

The annual piano contest between
the female colleges of Mississippi was
held at Gulfport Chautauqua, July 6.
Five colleges were represented by
five trained musicians, but Meridian
College Conservatory easily won the
prize, by a unanimous vote of the
judges, who were noted musicians
themselves. Meridian College has
the largest conservatory in the South,
with a great master musician, gradu-
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Leipzig, as director. There is no
need for our Southern girls to go
North for a musical education with
such talent in the South. For cata-
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Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.
W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov. 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov., 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansei Gakuin, Kobe, Japan,
Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Suchow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov., 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kan., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 17, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 6, '05
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov., 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb.
1, 1906.
Central Mexico Mission, Mexico City, Mexico,
Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico,
Feb. 2, 1906.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 8, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpinteria, Cal., Oct. 1, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, '05.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 7, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your aid truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,

(REV.) JAMES M. CLINE.

Benton, Ark.

Millsaps College.

MR. EDITOR: It may interest the friends of Millsaps College to know that Prof. J. E. Walmsley, of the faculty of that institution, has been selected by the Atlanta publishers as one of the editors of the forthcoming "Encyclopedia of Mississippi History." This selection is not only a deserved tribute to the ability of an accomplished scholar and teacher, but is an honor to the college itself.

Prof. Walmsley is a graduate of Randolph-Macon, and had been for seven years a member of the faculty of the Kentucky Wesleyan College previous to his coming, two years ago, to Millsaps. At the last meeting of our Board of Trustees he was elected to the chair of history and economics. The special work to which he will devote much time this Summer will give to the professor an intimate knowledge of Mississippi men and affairs, past and present, and bring him into full sympathy with Mississippi Methodism and with our people in general who have but recently awakened to the fact that their State has a history, both religious and civil, which is richly worth preserving.

In this connection attention may also be called to the fact that at its recent meeting, during commencement week, the Mississippi Methodist Historical Association selected Millsaps College as its depository, and appointed Prof. R. S. Ricketts as keeper of archives. It will be remembered that for a number of years the Mississippi Conference territory included parts of the present States of Alabama and Louisiana. Over this extensive region the Methodist itinerants carried the good news of the gospel, and largely aided in binding together in common interest and sympathy the scattered settlements which were at length to unite in the formation of three great States of our Union. Here and there among our people now living there are, doubtless, many relics of historic value, traditions, letters, books, and recollected bits of personal adventure, etc., formerly belonging to or connected with these heroic men and times, that would be valuable additions to the small collection already made by the society. The archivist, or any member of the society, would be pleased to correspond with those who may be in possession of any of

these things, or who may direct us how to secure them. By doing this they will aid us in paying a debt we owe both to the past and to the future of Methodism in Mississippi.

A. F. WATKINS.

Jackson, Miss., July 17, 1905.

The forests in Summer days are full of birds' nests. They are hidden among the leaves. The little birds know where they are; and when a storm arises or when night draws on, they fly each to his own nest. So the promises of God are hidden in the Bible, like nests in the great forests; and hither we should fly in any danger or alarm, hiding there in our soul's nest until the storm is overpast.—J. R. Miller.

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2718 North Rampart street.

McDonoghville, Rev. G. S. Roberts, McDonoghville, La.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytania street; Phone 329 (uptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Depson, pastor; residence, 734 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. O. G. Halliburton, pastor; residence, 3125 Camp street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. Jno. C. Sligh, pastor; residence, 1422 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; Phone 151 (uptown).

Algiers, Laverne street, corner Delaronde; Rev. A. F. Vaughan, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. E. P. Craddock, pastor; residence, 1720 Dryades street; Telephone Main 545.

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In course of erection, College Hall, \$150,000; Chemical Laboratory, \$100,000. Other buildings planned for the near future. Session opens September 20, 1905. Seven departments: Academic, Engineering, Pharmacy, Law, Medicine, Dentistry, Theology.

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M. E. HOLDERNESS, Secretary.

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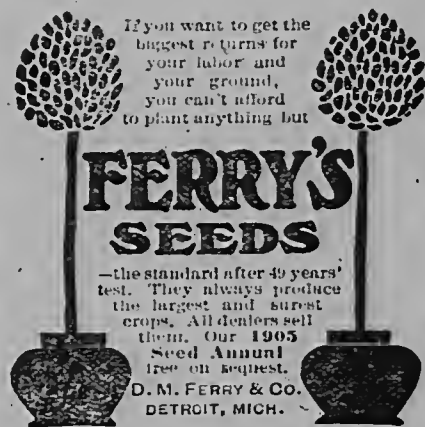
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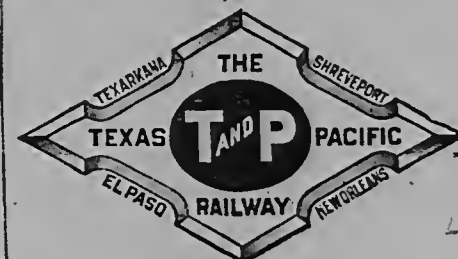
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EPWORTH LEAGUE.

Address all communications intended for this department to HENRY G. HAWKINS, Editor, Brookhaven, Miss.

The Denver Convention.

We are indebted to Rev. H. B. Watkins, of Lorman, Miss., for the article given here.

I think every State in the Union was represented in the great International Epworth League Convention, which held its sessions in Denver, Colo., July 5-9. At various times Mississippi was interested to find herself side by side with sister States hitherto distant from and strangers to her—now New Jersey, now Nebraska, now New York, California, or Maine. Besides these, the large and enthusiastic delegation from Canada added greatly to everything. The total number of delegates who really visited the convention may be safely put down at from 15,000 to 20,000, while a large number of tourists, taking advantage of the rates, thronged those beautiful Colorado cities. To Illinois was presented the banner for the largest delegation, her 1,700 young folks making their great State prominent everywhere. This was considerably ahead of Mississippi, represented by about twenty in number; still, with Bishop Galloway, Dr. W. B. Murrah, and others, along, Mississippi felt as if she made up in quality what she lacked in numbers. Wherever the Bishop was on the programme, hundreds of people were turned away several hours before the hour for the services. We feel sure that a great impetus will be given the Epworth League movement throughout American Methodism by this great conference. Every address heard by the writer seemed burning with earnestness and inspiration. We believe their clear, ringing notes will be heard throughout our great churches.

We thought the great army of young folks who so earnestly and faithfully attended every possible occasion was itself the happiest prophecy for the forward movements of Methodism. Colorado's plains, as immeasurable as they seemed; her deep canons, as secluded and wonderful as they are; her lofty mountains, crowned as they are by their perennial snows, will not be the deepest memory which those 20,000 young Leaguers will carry back to their homes. We believe the spirit of enthusiastic consecration to the service of Almighty God, which characterized every meeting, will be the most lasting impression upon their hearts.

We wished that many who bewail the loss of spirituality in the church of to day might have heard

the certain, ringing testimonies of the power of God unto personal salvation that fell from so many lips.

The intimate association with people from all parts of our great America was a distinct benefit and a great pleasure to us. For our own part, while we came home as much in love with our Southern people as ever, we are ready to quit speaking of the South as if she had an entire monopoly of cordiality and hospitality; for among the strangers from North, East, South, and West, we soon found the same genial kindness which is the boast of our home land.

The meeting of the members of the M. E. Church, South, in our St. Paul's Church, on Saturday afternoon, was well attended, and an occasion of pleasure and profit. The addresses of Bishops Galloway and Hendrix, and Dr. DuBose, were appropriate and helpful.

The place for the next meeting was left to the Executive Committee.

Commencement at the Asheville (N. C.) Normal and Collegiate Institute.

The Normal and Collegiate Institute at Asheville, N. C., has just closed the thirteenth year of its existence—a most prosperous and successful one—the event being signalized by an address by the governor of the State.

The first of the two crowning events of commencement season—the annual concert—occurred Monday evening in the Elizabeth Boyd Memorial Chapel. One could hardly tell which was the lovelier—the moonlit night without, or the brilliant assembly-room, adorned with a charming company of white-robed girls (the graduates and their fellow-students), with a background of interested and appreciative friends, who filled the building to its doors.

The programme opened with a magnificent march by Englemann, followed by the rippling notes of Von Weber's "Polacca," the ever-beautiful Polish Dance of Wieniawski, and the rollicking measure of the "Valse Arabesque" of Lack.

"In notes, with many a winding bout
Of linked sweetness long-drawn out,
Untwisting all the chains that tie
The hidden soul of harmony."

After the vocal solo, given by Miss Lawrence, with a voice of exquisite quality, a method full of good taste and expression, and a charming manner, came the second part of the concert, a delightful cantata by George Root, called the "New Flower Queen," in which the sweet voices of the soloists, in a setting of rich, full choruses, made a charming ensemble to which no description can do justice.

The graduating exercises occurred Tuesday evening, and were marked by the presence of the governor. A fortunately perfect night welcomed the gathering multitudes to the splendid auditorium of the memorial chapel. It would be hard to say whether they were more interested in seeing their beloved daughters, at this important epoch of their lives,

"Standing, with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet."

or in listening to the words of wisdom of the Chief Executive, culled from wide experience and from much endeavor for the welfare of his State.

The exercises began with an inspiring prelude on the organ, during which the twenty-three graduates of the Classical and Normal Department, eight of the business course, nine in the domestic arts course, and the three hundred, or more, students filed in and took their places. Essays were read by the two highest honor girls of the class: Miss Mitchell, of Tennessee, on "Present Religious Movements," and Miss Lawrence, of Asheville, on "Robert Burns." Very scholarly and thoughtful were these essays, especially for girls of such immature years.

There was a vocal solo given by Miss Jessie Reed (daughter of the chairman of County Commissioners), whose lovely voice and method were heartily encored.

Then we had the governor. And the governor "took the house by storm"—to use a rather overworked, but indispensable expression. He spoke to the girls for about an hour without notes. He voiced his own appreciation, and that of other officials of the State, for the great work that the school is doing, impressing upon the students importance of the advantages which they have received, and the necessity of passing on to others, by thought and word and deed, the benefits so bountifully bestowed upon them here.

After the exercises an opportunity was given to inspect the work of the young ladies of the school—an exhibit most creditable in the wonderful proficiency shown in the different departments (Classical, Normal, Scientific, Business, Domestic Arts, Cooking, etc.), for the key-note of the school is self-help, and one of the branches taught is domestic science.

I can not do better than to close this account of the school with the words of Hon. J. D. Murphy, recently chairman of the Committee on Education in the North Carolina Legislature:

"The worth and work of the Normal and Collegiate Institute are deeply appreciated by Western

North Carolina. The commencement exercises Tuesday evening were admirable. The exhibits of the several departments showed the results of careful and painstaking training. The character of the work in this institution was clearly shown in the essays. The elegance of diction, the beauty and brilliancy of thought, the distinctness of enunciation, the naturalness, the manner of delivery, made the essays most admirable. They showed the result of honest, sincere work by teacher and student. In behalf of North Carolina, I thank Dr. Lawrence and his faithful faculty for their zeal and efforts in bringing light and sweetness into the homes, the hearts, and the lives of the people."

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Marriages.

June 27, 1905, at Maxwell, La., by Rev. F. N. Sweeney, Mr. T. J. King to Miss Maggie Hano, all of Livingston parish.

June 28, 1905, at the residence of Mr. John Laveigne, by Rev. F. N. Sweeney, Mr. R. T. Davis to Miss Mand Sibert, both of Tangipahoa parish, La.

"Peeps into Life."

I wish to inform the brethren that I have been appointed sole agent for Louisiana and Mississippi for Dr. Mathews' autobiography, "Peeps into Life." My postoffice is Lecompte, Rapides parish, La. All orders for the book, with the cash, can be sent to me there.

GEO. JACKSON.

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Information Wanted.

I very much desire the address of Dr. J. A. Day, the Wesleyan missionary to Turkey. Will some one kindly furnish me the information?

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Middling fair	19-20
Fair	20-21

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Prime C. S. meal, per ton, 2000 lbs.	\$25.00
Soap stock, per lb.	75c

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE

ABERDEEN DIST.—THIRD ROUND.

Aberdeen.....	June 11, 12
Amory and Nettleton, at Amory.....	18, 19
Shannon, at Pleasant Grove.....	24, 25
Prairie, at Prairie.....	July 8, 9
Verona, at Chesterville.....	15, 16
Boona Vista, at Concord.....	21, 22
Houston and Asbury, at Asbury.....	22, 23
Bonita, at Sharon.....	25, 26
Elley, at Hurricane.....	27
Montpelier, at Friendship.....	29, 30
Tupelo.....	Aug. 6, 7
Nettleton circuit, at Pine Grove.....	8
Oakland.....	13, 14
Oakland circuit, at Grady's Chapel.....	17
Aberdeen circuit, at Friendship.....	19, 20
Smithville, at Hopewell.....	25
Fulton, at Mount Pleasant.....	26, 27

J. H. MITCHELL, P. E.

WINONA DIST.—THIRD ROUND.

Ira Bena and Siden, at Ira Bena.....	July 1, 2
Greenwood.....	7
North Carrollton, at McAnerney.....	8, 9
Carrollton, at Valley Hill.....	15, 16
Winona station.....	21
Vaiden, at Columbia.....	22, 23
Black Hawk, at Acona.....	29, 30
Hubert, at Sandy Bayou.....	Aug. 5, 6
Indianola, at Paisonia.....	10
McNitt, at Sannyside.....	12, 13
Empora and Maben.....	17
Webb.....	19, 20
Vance.....	22
Crenshaw.....	24
Moorehead.....	26, 27
Tom Nolen.....	29
Winona circuit.....	Sept. 2, 3
Mary Hill.....	7
Ira Bena circuit.....	8

THOS. H. DORSEY, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada station.....	June 11, 12
Water Valley, Main Street.....	17, 18
Coffeyville, at Götian.....	21, 22
Grenada circuit, at Duck Hill.....	July 1, 2
Oxford station.....	8, 9
Charleston, at Charleston.....	15, 16
Water Valley, Wood Street.....	22, 23
Harrison, at Harrison.....	29, 30
Water Valley circuit.....	Aug. 5, 6
Pais circuit, at Hunter's Chapel.....	12, 13
Tocopola circuit, at Tocopola.....	19, 20
Pine Valley, at Banner.....	25
Pittsboro, at Pittsboro.....	26, 27
Gate Springs, at Benela.....	Sept. 2, 3
Winter City, at Strathmore.....	9, 10

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro, at Waynesboro.....	June 25, 26
Shubuta and Quitman, at Quitman.....	28
Meridian, Central.....	11 a. m., July 2
Meridian, East End.....	8 p. m., 2
Pachuta, at Pachuta.....	8, 9
Enterprise, at Enterprise.....	Sun. p. m., 9, 10
and Mon.....	16
Meridian, South Side.....	11 a. m., 16
Meridian, Fifth Street.....	8 p. m., 16
Middleton, at Mt. Carmel.....	Mon. and 17, 18
Tues.....	20
Laksville, at Avra.....	Thurs., 22, 23
Buckatunna, at Big Rock.....	25
Chumkey, at Suqualena.....	Tues., 27
Wayne mission.....	Thurs., 28
Matherville, at Salem.....	Fri., 28
North Kemper, at Spring Hill.....	Aug. 5, 6
Vinville, at Andrews Chapel.....	19, 20
Meridian, Seventh Avenue.....	8 p. m., 20
Lauderdale, at Toombsville.....	26, 27
Dalville, at Linwood.....	Wed., 30
Dakota, at Marvin.....	Thurs., 31
Bansville, at Wahalak.....	Fri., Sept. 8
Porterville, at Union.....	9, 10

District Conference will open June 21, at 8 p. m. The opening sermon will be preached by H. L. Norton, instead of V. D. Skipper. Brethren, please see that Questions 17, 20 and 22 are all properly answered.

W. M. SULLIVAN, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson, First Church.....	11 a. m., July 2
Jackson, Capitol Street.....	8 p. m., 19
Jackson, Rankin Street.....	8 p. m., 19
Lintonia, at Short Creek.....	11 a. m., 22, 23
Yazoo City.....	23, 24
Braxton, at Bethany.....	29, 30
Florence, at Poplar Springs.....	Aug. 5, 6
Deasouville, at New Hope.....	12, 13
Sharon, at Forest Grove.....	15
Madison, at Madisonville.....	19, 20
Fannin, at Goshen.....	23
Pineola, at Mount Pisgah.....	26, 27
Benton, at Fletcher's Chapel.....	Sept. 2, 3
Lake City, at Lodi.....	6
Tranquil, at Pleasant Hill.....	10, 11
Silver City, at Silver City.....	12
Flora, at Bentonla.....	16, 17
Brandon.....	18
Thomasville, at Forest Hill.....	20
Canton.....	20

The preachers-in-charge will please call the attention of Church Conference secretaries to Paragraph 94, page 43, of the Discipline. The committees appointed to examine Church Conference Records, etc., will be expected to make written reports. Pastors are requested to make special preparation to answer in full Question 17, page 43, of the Discipline.

A. F. WATKINS, P. E.

SEASHORE DIST.—THIRD ROUND.

Columbia.....	Fri. and Sun. p. m., June 2, 4
Lumberton.....	Wed. p. m., 7
Gulfport: 25th Street, at Handsboro.....	Sat. and Sun., 24, 25
Pascagoula.....	Mon. p. m., 26
Escatawpa, at Escatawpa.....	Tues., 27
Moss Point.....	Wed. p. m., 28
Gulfport: 25th Avenue.....	Thurs. p. m., 29
Fearlington and L., at Logtown.....	Sat. and Sun., July 1, 2
Carriere, at Nicholson.....	Mon., 3
Poplarville and Purvis, at Orvisburg.....	Tues., 4
O. Springs and M., at Shiloh.....	Sat. and Sun., 8, 9
Bay St. Louis and M., at Durham.....	Sat. and Sun., 15, 16
McHenry and Wiggins, at McHenry.....	Thurs., 20
Long Beach and P. C., at Pass Christian.....	Sat. and Sun., 22, 23
Collins and M., at Magee.....	Tues., 25
Mt. Olive, at Ora.....	Wed., 26
Williamsburg, at Oak Vale.....	Thurs., 27
Mt. Carmel and Silver Creek, at Bethel.....	Sat. and Sun., 29, 30
Sumrall, at Bassfield.....	Mon., 31
Oloh, at Thompson.....	Wed., Aug. 2
Hattiesburg: Main Street and M., at Main Street.....	Thurs., p. m., 3
Hattiesburg: Court Street.....	Thurs., p. m., 5
Coalville, at White Plains.....	Sat. and Sun., 5, 6
Biloxi: Main Street.....	Sun. a. m. and Mon. p. m., 13, 14
Biloxi: Oak Street.....	Sun. p. m. and Mon. p. m., 13, 14
Brooklyn, at McLaurin.....	Thurs., 17
Hub, at Byrd Chapel.....	Sat. and Sun., 19, 20
Van Cleave, at New Chapel.....	Sat. and Sun., 26, 27
New Augusta, at Richton.....	Sat. and Sun., Sept. 2, 3
Lucedale and Americus, at Caswell Springs.....	Tues., 5

The attention of the preachers-in-charge, and of the committees appointed at the second Quarterly Conference under Ques. 21, is called to Ques. 22. Written reports will be looked for. The books will be called for according to paragraph 94, page 43 of Discipline. Full reports are expected from the pastors in answer to Ques. 17, page 43 of Discipline. Let us continue to strive for all assessments and allowances in full, and for two thousand souls for Christ and the church.

T. L. MELLE, P. E.

NATCHEZ DIST.—THIRD ROUND.

Natchez, Pearl Street.....	July 8, 9
Natchez, Jefferson Street.....	9, 10
Hamburg, at Roxie.....	15, 16
Fayette, at Martin.....	22, 23
Gloster.....	29, 30
Mealville, at Oak Grove.....	Aug. 5, 6
Washington, at Pine Grove.....	12, 13
Centerville, at Bethel.....	Wed., 16
Harrison, at ———.....	19, 20
Homochitto, at Galloway.....	26, 27
Barlow, at Brandywine.....	Sept. 2, 3
Percy Creek.....	Sat., 11 a. m., 9
Woodville.....	10, 11
Liberty, at ———.....	16, 17
Wilkinson, at Mueclonia.....	23, 24

Pastors will give special attention to Questions 17, 20 and 22.

B. F. JONES, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—THIRD ROUND.

Harrisonburg.....	July 9
Calhoun, at Eros.....	15, 16
Lake Providence.....	23
Waterproof.....	30
West Monroe.....	Aug. 6
Brooklyn, at B.....	12, 13
Winnsboro.....	20
Floyd, at Oak Grove.....	26, 27
Monroe.....	Sept. 3
Bastrop.....	10
Mer Rouge.....	17
Rayville.....	24

J. M. HENRY, P. E.

CROWLEY DIST.—THIRD ROUND.

Lafayette.....	July 1, 2
Rayne.....	8, 9
St. Martinsville.....	12
Patterson.....	15, 16
Prudhomme, at Plaquemine Brulee.....	22, 23
Crowley.....	29, 30
Morgan City.....	Aug. 5, 6
Jennings.....	9
Gueydan.....	12, 13
Indian Bayou.....	19, 20
New Iberia.....	26, 27
Franklin.....	Sept. 2, 3
Lake Charles.....	9, 10
Grand Chenier, at Cameron.....	11
Jeanerette.....	16, 17
Lake Arthur.....	23, 24
French Mission, at Cyprienort.....	27
Abbeville, at Prairie Gregg.....	30, Oct. 1
Sulphur, at Westlake.....	7, 8

Pastors are expected to have written reports in answer to Questions 13 and 17, and to see that proper reports are ready in answer to Questions 20 and 22.


W. W. DRAKE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, Third Street.....	June 11, 12
Opelousas, at Bellview.....	18, 19
Chicot, at Washington.....	20
Whites Chapel.....	25, 26
Simpsort, at Marksville.....	July 1, 2
Leconte, at Elm Bayou.....	8, 9
Pineville, at H. P.....	15, 16
Colfax, at ———.....	22, 23
West Alexandria.....	29, 30
Bunkie.....	Aug. 5, 6
Boyce, at Camp Ground.....	19, 20
Pollock, at Liberty Chapel.....	26, 27
Columbia, at Columbia.....	Sept. 3, 4
Jonesville, at Jonesville.....	10, 11
Jena, at Trout.....	16, 17
Glenmora, at Dry Creek.....	23, 24
Natchitoches.....	Oct. 1, 2

District Conference at Pineville, July 27-30. The following are the committees:
For License to Preach—W. H. Jordan, R. H. Green, Lastie Hoffpaur.
For Recommendation for Admission on Trial—S. J. Davies, P. M. Brown, Glenn Flinn.
For Orders—B. T. Crews, N. J. Roberts, L. L. Roberts.
R. A. Davis will preach the introductory sermon in the Methodist Church, July 26, at 7:30 p. m.


J. L. P. SHEPPARD, P. E.



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For catalogue address,

THE PRESIDENT, Port Gibson, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station.....	June 10, 11
Olive Branch.....	17, 18
Holly Springs circuit.....	24, 25
Byhalia.....	July 1, 2
Shawnee.....	8, 9
Red Banks.....	15, 16
Waterford.....	22, 23
Potts Camp.....	29, 30
Myrtle.....	Aug. 5, 6
Bethel.....	12, 13
Ashland.....	19, 20
Randolph.....	26, 27
Abbeville.....	Sept. 2, 3
Pontotoc.....	9, 10
Mt. Pleasant.....	17, 18

EUGENE JOHNSON, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station.....	June 4, 5
Iuka circuit, at Indian Creek.....	10, 11
Iuka station.....	17, 18
Booneville station.....	24, 25
Guntown and Baldwin, at Guntown.....	July 1, 2
Corinth circuit, at Marvin Chapel.....	8, 9
Ripley and New Hope, at Dumas.....	15, 16
New Albany, at Clensfield.....	22, 23
Kossuth circuit, at Gambles School-house.....	29, 30
New Albany circuit, at Wells Chapel.....	Aug. 5, 6
Booneville circuit, at Double Springs.....	12, 13
Jonesboro circuit, at State Line.....	19, 20
Burnt Mills circuit, at Salem.....	26, 27
Blue Springs circuit, at Liberty.....	Sept. 2, 3
Mooresville and Sallito, at Wheelers.....	9, 10
Marietta circuit, at Ozark.....	17, 18
Belmont circuit, at Mt. Olive.....	24, 25
Mantachie circuit, at Shiloh.....	31, 1

Let answers be ready for Questions 17 and 22.

W. C. HARRIS, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus, Second Church.....	June 3, 4
Columbus, First Church.....	10, 11
West Point.....	17, 18
Starkville circuit.....	July 1, 2
Hebron station.....	8, 9
Winstonville circuit.....	15, 16
Crane.....	22, 23
Shuqualak circuit.....	29, 30
Columbus circuit.....	Aug. 5, 6
Macon.....	12, 13
Brooksville.....	19, 20
Starkville.....	26, 27
Mathiston.....	Sept. 2, 3
Cedar Bluff.....	9, 10
Mayhew.....	17, 18

J. W. DORMAN, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis.....	June 4, 5
Hernando and Hines, at Hernando.....	11, 12
Pleasant Hill, at Eudora.....	18, 19
Woman's Joint Missionary Meeting at Como.....	25, 26
District Conference at Como.....	22, 23
Como (Quarterly Conference).....	29, 30
Senatobia.....	July 1, 2
Cockrum, at Cockrum.....	8, 9
Coldwater, at Coldwater.....	15, 16
Courtland, at Chapel Hill.....	22, 23
Wall Hill, at Marvino.....	29, 30
Arkabutla, at Brooks Chapel.....	Aug. 5, 6
Longtown, at Longtown.....	12, 13
Batesville.....	19, 20
Tyro, at Free Springs.....	26, 27
Eureka, at Eureka.....	Sept. 2, 3

Will the preachers kindly see that Question 17 is answered in full? Also, let all concerned earnestly labor from this time to the end of the year to secure payment of all claims in full. Every claim is important. If we love our church as "the house of God, the church of the living God, pillar and ground of the truth," then let us furnish her the means needed to prosecute the great enterprises of her evangelical mission. Nothing above the minimum is asked; no deficit should be allowed.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND (In Part.)

Jackson, First Church.....	11 a. m., July 2
Jackson, Capitol Street.....	8 p. m., 2
Jackson, Rankin Street.....	8 p. m., 19
Lintonia, at Short Creek.....	11 a. m., 22, 23
Yazoo City.....	Sunday, 8 p. m., 25, 26
Braxton, at Bethany.....	22, 23
Florence, at Poplar Springs.....	29, 30

The preachers-in-charge will please call the attention of Church Conference secretaries to Paragraph 24, page 43, of the Discipline.

The committees appointed to examine Church Conference Records, etc., will be expected to make written reports.

Pastors are requested to make special preparation to answer in full Question 17, page 43, of the Discipline.

A. F. WATKINS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia.....	July 15, 16
Osyka, at Osyka.....	Mon. and Tues., 17, 18
McComb, LaBranch.....	22, 23
McComb, Centenary.....	29, 30
Providence, at Nola.....	Wed., 26
Brookhaven.....	29, 30
Adams, at Bethel.....	Fri., Aug. 4
Summit, at Johnston.....	5, 6
Hazlehurst.....	Tues., 8
Crystal Springs, at Camp Ground.....	12, 13
Topisaw, at Sartins.....	19, 20
Pleasant Grove, at C. Creek.....	Mon., 21
Pearlhaven, at P.....	Wed., 23
Fernwood.....	26, 27
Tylertown, at Waterhole.....	Tues., 29
Gallman, at O. C. S.....	Sept. 2, 3
Bayou Pierre, at P. V.....	Thurs., 7
Terry, at Forest Hill.....	9, 10
Beauregard, at M. C.....	16, 17
Wesson.....	17, 18
Caserville, at —.....	24, 25

W. ADAMS, P. E.

FOREST DIST.—THIRD ROUND.

Morton and Pelahatchie, at Pelahatchie.....	June 8
Scott, at Zion Grove.....	Sat. and Sun., 10, 11
Shiloh, at Cedar Creek.....	Thurs., 13
Trenton, at Polkville.....	16
Raleigh, at Boykin.....	17, 18
Eastabuchie, at Rawls' Springs.....	23
Taylorville, at Mize.....	24, 25
Ellisville circuit, at Hinton.....	Tues., 27
Ellisville station (preaching at 7:45 p. m.).....	27, 28
Tuesday: Quar. Conf., Wednesday.....	27, 28
Laurel, Fifth Avenue (preaching at 8:45 p. m.).....	28
Kingston: Quar. Conf. at 8:45 p. m.).....	28
Laurel, M. Street.....	29
Heidelberg, at Phil.....	Fri., 30
Eucutta, at Eucutta.....	July 1, 2
Lake, at Carr Church.....	8, 9
Forest, at Homewood.....	9, 10
Harperville, at Pleasant Ridge.....	12
Rose Hill, at Pleasant Grove.....	14
Montrose, at Garlandsville.....	15, 16
Newton and Hickory, at Newton.....	17
Walnut Grove, at White Plains.....	22, 23
Decatur, at Conehatta.....	Mon., 24
Carthage, at Conway.....	29, 30
Edinburg, at Alice.....	Tues., Aug. 1
North Neshoba.....	Sat. and Sun., 5, 6
Philadelphia, at Hester's C.....	Sat. and Sun., 12, 13
Indian Mission, at Tallchulok.....	Mon., 14

J. M. MORSE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson.....	July 1, 2
Anguilla, at Bethel.....	8, 9
Sartatia, at Phenix.....	15, 16
Rocky Springs, at Oak Ridge.....	22, 23
Mayersville, at Shiloh.....	Aug. 5, 6
Oak Ridge, at Bradley's.....	12, 13
Hermanville, at Sarepta.....	19, 20
Utica, at Cayuga.....	26, 27
Vicksburg, Washington Street.....	p. m., Sept. 2, 3
Vicksburg, Crawford Street.....	a. m., 3, 4
Edwards, at —.....	16, 17
Bolton, at Raymond.....	23, 24
Vicksburg circuit, at W. C.....	30, Oct. 1
Rolling Fork, at Sharbro's.....	30, Oct. 1

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades.....	a. m., Aug. 6
Felicity.....	p. m., 6
Carrollton.....	a. m., 13
Burgundy.....	p. m., 13
Parker Memorial.....	a. m., 20
Louisiana Avenue.....	p. m., 20
Algiers.....	a. m., 27
McDonoghville.....	p. m., 27
Carondelet.....	a. m., Sept. 3
Rayne Memorial.....	p. m., 3
Covington.....	a. m., 10
Madisonville.....	p. m., 10
Slidell.....	a. m., 17
Pearl River.....	p. m., 17
White Castle.....	Oct. 24
Plaquemine.....	Oct. 1
Melville.....	8

H. G. DAVIS, P. E.

ARCADIA DIST.—THIRD ROUND.

Downsville, at Walnut Lane.....	June 10, 11
Ruston.....	18, 19
Ringgold, at Grand Bayou.....	24, 25
Bomer.....	27
Lanesville, at Pine Grove.....	July 1, 2
Vienna, at Pine Grove.....	8, 9
Farmerville, at Greenville.....	15, 16
Bienville.....	22, 23
Gibbsland, at Athens.....	29, 30
Vernon, at Oak Ridge.....	Aug. 5, 6
Minden.....	12, 13
Antioch, at Siloam.....	16
Winfield.....	19, 20
Jonesboro.....	26, 27
Valley.....	Sept. 2, 3
Arcadia.....	9, 10
Lisbon.....	16, 17
Haynesville.....	23, 24

Let all be prepared to answer Questions 14, 16, 17 and 23 on this round.

District Conference at Athens, July 26-30. Let the preachers have no other appointment for that time.

BRISCOE CARTER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Clinton.....	July 8, 9
Zachary, at Shugart.....	9, 10
Baker, at Blackwater.....	15, 16
Wilson, at Pisgah.....	22, 23
Jackson, at —.....	23, 24
Ethel, at New Hope.....	29, 30
St. Francisville, at St. Francisville.....	Aug. 5, 6
Pine Grove, at Independence.....	Aug. 6, 7
Amite City.....	12, 13
Live Oak, at Red Oak.....	18
Kentwood, at Mt. Hermon.....	Fri., 19, 20
Franklinton, at Pleasant Valley.....	26, 27
Ponchartroula, at Hammond.....	2, 3
Port Vincent, at Maurepas.....	Sept. 2, 3
East Feliciana, at Oak Grove.....	9, 10
St. Helena, at Wesley.....	16, 17
Baton Rouge, Second Church.....	11 a. m., 24, 25
Baton Rouge, First Church.....	7:30 p. m., 24, 25

R. W. TUCKER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

DeSoto, at Sloane.....	June 10, 11
Bon Ami station.....	18, 19
Grand Cane.....	24, 25
Texas Avenue, Shreveport.....	25, 26
Provençal, at Bayou Blue.....	30
Pleasant Hill, at Solus.....	July 1, 2
Mansfield station.....	12
Pt. Jesup, at Negreet.....	15, 16
Laesville station.....	16, 17
Moore'sport and G., at Caddo.....	22, 23
First Church, Shreveport.....	23, 24
South Fossier, at Bogier Point.....	25
Hornbeck, at Neame.....	29, 30
Carson station.....	30, 31
Zwolle, at Noble.....	Aug. 5, 6
Many, at Many.....	6, 7
DeRider station.....	7, 8
La Chute and Lake End, at L. E.....	12, 13
Spanish mission.....	14
North Bossier, at Walker's.....	19, 20
Benton, at Benton.....	21
Wesley, at Davis' Springs.....	26, 27
Pelican, at Bethel.....	26, 27
Coushatta, at Coushatta.....	Sept. 2, 3
Kentchie, at —.....	Sept. 2, 3
Gilliam, at —.....	9, 10

J. R. MOORE, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MISS WELLIE McCULLOUGH.

Your committee, to whom was referred the subject of resolutions in memory of Miss Wellie McCullough, offer the following report:

Miss Wellie McCullough, daughter of Alford and Nora McCullough, was born in Scott county, Miss., in the month of February, 1886, where she was reared under the auspices of kind relatives, and the especial oversight of her grandmother, Mrs. Petty, until she had nearly reached the period of young womanhood (her mother having died while she was an infant). Fair in person and kind, she reflected credit upon all who had any share in her early training, and was well fitted, had she lived, to be an ornament both to the home and that larger social sphere to which she would undoubtedly have been called. Gentle, candid and constancy shone beautifully in her life, and these, in connection with other graces more distinctively Christian, made her charm even conspicuous, winning admirers for both herself and her Lord wherever she moved. She was converted and became a member of the Twenty-eighth Street (Gulfport) charge during the first revival meeting held there by the new pastor, Rev. J. L. Sells, in the Summer or Fall of 1903, but this, perhaps, was but renewal of the great work which had been wrought at an early period of her life, and which was evidenced both by the sweetness of character and the crown of humility which her actions always wore. At about the former date also she became a member of our Sunday-school, and an active and zealous worker in the church sphere, and continued with meek consistency, and an influence always exerted for good, to adorn both relations until the sad providence which deprived her of her association. Such a life could have but one ending, and after an illness of only a week's duration, she sweetly breathed her last in the home of her devoted relatives, Mr. and Mrs. Sandford, exclaiming with almost her last breath that the way was clear, and that she had no fears or regrets at the unexpected summons. She was thus peacefully in death as in life, and now in that supernal sphere to which she has been providentially called, how radiant must be her state among the glorified ones who shine forth as the sun in the kingdom of their Father. She was mourned by all classes, from the life-long intimate of about her own age to the little tot of only a few Summers, weeping as if her heart would break at the graveside, and with a fervor that left no doubt that something fairer than earth was being translated from our atmosphere; but though she has been away for a little while, "we mourn not as those who have no hope," for she will yet remain with us as something more than a precious memory, and in visions of the past live again, and her voice be musical as of yore in the song of invitation, "It is better further on." In addition to this memorial sketch, your committee offer the following resolutions:

Resolved, 1. That in the death of our dear friend and fellow-laborer, Miss Wellie McCullough, we mourn a faithful friend and zealous co-worker in every good work, and the Sunday-

school of the Twenty-eighth Street charge one of its most useful teachers and members.

2. That while bowing submissively to the divine will in this sad stroke, we will seek to imitate her virtues, and strive patiently to reach that lofty ideal of the Christly and divine in human conduct which she always kept before her.

3. That we tender our hearty condolences to the more immediate subjects of this sad visitation, the near relatives of our departed friend, and assure them of our prayers and hearty interest in their welfare.

4. That a copy of this sketch and resolutions be conveyed to the last mentioned, and also to the NEW ORLEANS CHRISTIAN ADVOCATE and to the Gulfport papers for publication.

Committee: J. M. Beard, Amelia Rabby, Maud Stribling.

MRS. CALEDONIA CLAY.

Whereas, God, in his wisdom, hath removed from among us our beloved friend, Mrs. Caledonia Clay, who entered into rest Dec. 1, 1904. She has been called from her earthly home to "an inheritance incorruptible, undefiled, and that fadeth not away," and as we, the members of the Home Mission Society of Paine's Chapel Church, feel deeply our great loss in her removal; therefore, be it

Resolved, 1. That we thank God for her noble Christian life and example. Ever ready to do with her might what her hands found to do, with cheering words she encouraged us to greater efforts in our work.

2. That we are glad that we were associated with her in this great cause, and that her fidelity as a member of our society will inspire in us greater diligence in the Master's vineyard.

3. That we will ever cherish a sweet memory of her godly life and devotion to the interests of Christ's kingdom, and pray that the spirit of love and earnestness that characterized her life may rest upon all of our members.

4. That we deeply sympathize with her bereaved children and sorrowing relatives, praying God's richest blessings upon them.

5. That a copy of these resolutions be spread upon the Minutes, and one be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Committee: Mrs. K. A. Jones, Mrs. T. J. Dukeminier, Miss Lyde Williams.

Mrs. ELLA NUNNERY was born Nov. 14, 1861, and died April 13, 1905. Sister Nunnery was converted and joined the church when fourteen years old. She never doubted her conversion, and throughout her life lived up to the teachings of her Lord. She was married, July 11, 1883, to R. W. Nunnery, and succeeded in making her home a Christian one. Her husband testifies that it was through her influence that he became a Christian. They established the family altar, and now that the mother has gone to her heavenly home, her devoted husband and nine children find consolation and help to bear them up in their sorrow by keeping the sacrificial fire burning. During her long illness she was ever patient and submissive, wholly resigned to the will of her Lord. Her last days were days of a Christian's triumph. She assured us that all was well with her soul, and, as the end drew near, endeavored to bind all friends and loved ones with a promise to meet her in heaven. God grant that we may all so live that we may meet death as calmly and as assuredly as she did, and join her in mansions above.

H. P. LEWIS, JR.

ALTON COY, son of W. E. and L. Morgan, was born Jan. 10, and died June 10, 1905. An earthly stay of but five months left a memory in the heart that will remain with father, mother and four little sisters while time remains with them. Alton was not the first bud plucked from that home to bloom in the glory land. He had an infant sister to precede him. In the moonlight, where God's acre lies, angels walk to and fro. Their wings are folded, their eyes bending low, as they sing among the beds where the flowers delight to grow. So God calls our little ones, but we lose not wholly what he has given them. They live in our memories on earth as in his heaven.

J. S. RUTLEDGE.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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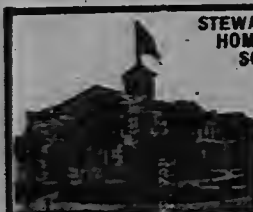
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Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, AUGUST 17, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2556.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 33.

GLANCES AT THE WORLD.

The Supreme Court of Massachusetts has handed down a most important decision bearing on the abuses of trade unions. A shoemaker entered into a contract with a firm of manufacturers, which contract was terminable at will. He had worked under the contract four years, when a representative of the Boot and Shoe Worker's Union induced the manufacturers to enter into a contract with the union to hire only "members of the union in good standing, and not to retain any worker after receiving notice from the union that such a worker was objectionable to the union." The worker in question, not being a member of the union, was objectionable, and his discharge followed, whereupon he brought suit, not against the firm, but against the representative of the union that brought about his discharge. The plaintiff gained the suit before a common law jury, and was awarded \$1,500 damage. The verdict on appeal was affirmed. The Court held that individuals have a perfect right to sell their labor independently, and that the action of the union representative was malicious interference with the plaintiff's right of contract, and that "labor unions can not be permitted to drive men out of employment because they choose to work independently."

The Postoffice Department is taking unusual pains to protect the people against the many fraudulent schemes to get their money. The postoffice is the medium through which the get-rich-quick rascals work upon an innocent and unsuspecting public. The first fraud order issued was in 1879. Since then, though fraudulent schemes have been projected, and have cheated the people out of many millions of dollars, the fraud-order system has saved them from losing many millions more. "During the past four months," says the Philadelphia Leager, "one hundred and fifty-seven fraud orders have been issued, or about the number issued during the first six years of the fraud-order law. This is due to the alertness and effi-

ciency of the postoffice department." It is becoming more and more perilous for fraudulent concerns to use the mails for any length of time. Thus the postoffice is shown to be one of the most beneficent institutions of the government.

It surely grieves the heart of every American patriot to know that trusted men in the Senate are accused of high crimes and misdemeanors. And yet we need not be surprised that one now and then goes astray, when so many State legislators, who elect Senators, are open to bribery, and are actually bribed, or sell their votes, in matters of less importance than electing United States Senators. One Senator has already been convicted, and sentenced. Another, under indictment, awaits trial. And another is accused of accepting a large sum of money annually, which he does not earn. And still another swears allegiance to a power which he holds to be superior to the United States. The latter, Reed Smoot, a Mormon apostle, it is hoped, will be unseated. But he smuts the Senate as long as he remains.

Los Angeles, California, is to have a water supply from hills two hundred and forty miles away. The supply will be sufficient for a city of one million of inhabitants. The whole distance will be piped, we presume, as the design is to get pure water, which will be conveyed across deserts and plains and through mountains. Thirty miles of tunneling will be necessary. The estimated cost of the work exceeds \$23,000,000. The survey shows that all the water can be conveyed by gravity. No pumping plants will be necessary.

The Japanese and Russian peace commissioners met in formal session on Tuesday, the eighth of this month. They exchanged greetings and adjourned. They have met from day to day since then, but up to this date they have reached no definite conclusions, and, perhaps, will not for days or weeks to come. Large bodies move slowly.

To believe that God sees me is a terrible conviction until it is modified by a faith that he also loves me.

News and Notes.

In our issue of two weeks ago Rev. T. L. Mellen confirmed our supposition that the property of the labor school at Lumberton, Miss., run a while by Dr. S. A. Steel, is the property offered the Church by Mr. J. H. Hinton. The gift of one hundred acres of ground, and buildings ready to be occupied, is not to be refused.

The episcopal residence lately provided by the Texas Conferences for Bishop Hoss has been sold. The residence was too pretentious and too expensive to maintain for the simple life of the Bishop. After paying a balance due on the house, the committee have in hand \$10,000, which will be used in purchasing a place in keeping with the taste of the Bishop and his family.

Dr. Steel tells the readers of the "Old Richmond" that Dr. Rankin, of the Texas Advocate, "is strong and rugged," but that, when the editor of the Arkansas Methodist got after him with metaphysics, he outran the Russians in Manchuria. "But there is not a saloon in Texas that does not dread Dr. Rankin, nor a mother who does not invoke God's blessings upon him."

We said, two weeks ago, that in the bounds of the Seashore district thirty, or more, Churches are needed. We did not overstate the matter. The presiding elder names forty-two places where Churches are demanded. Besides, he names twenty-three places in the district where new churches have been built. This speaks volumes in favor of the energy and consecration of the preachers and people.

The traffic in white women for immoral purposes is carried on in every country in Europe. The revelations made to inspectors of immigrants at Ellis Island, New York—especially to women inspectors—is astounding. The revelations are made by young girls as to the means employed for inducing them to come to America. Nothing short of a concert of action on the part of all the governments can put a stop to this vile business.

A camp ground near Conyers, Ga., has the distinction of being the only Presbyterian camp ground in the world. It has been in use annually for sixty-one years, except during the Civil War. It should not be understood that the Presbyterians never had any other camp ground than this. If we mistake not, the Presbyterians were the originators and promoters of camp meetings in Middle Tennessee during the first quarter of the last century. They were largely

instrumental in bringing about the state of things that resulted in the organization of the Cumberland Presbyterian Church.

A priest of the Episcopal Church has thrown up his commission and determined to become a Roman Catholic priest, but, being a married man, he can not obtain orders in that communion. He and his wife seem to be of the same mind, and have gone to Rome to ask the Pope for a divorce. If the Holy Father has as much good sense as he is credited with, he will deny the petition. The Roman Catholic Church is not so bad off for priests as all of that.

During the last six years the Presbyterian Church (Northern) has increased in the number of houses of worship from 7,750 to 7,980, in ministers from 7,467 to 7,750, and in members from 1,007,689 to 1,115,662. There has been also a like healthy increase in all contributions for Church and benevolent institutions, except for education. We presume this refers to direct help for ministerial students, as contributions in aid for colleges was largely in excess of gifts six years ago.

"Mayor Behrman, of New Orleans," says the Times-Democrat, "has instructed the Commissioner of Public Works to put to work every able man who applies, irrespective of color or political affiliation. On this one point of politics he is determined that no outside influence shall cut any figure." We infer from this that under ordinary circumstances no day laborer can get work from the city administration unless he has the proper political affiliations. If so, is it any wonder that there is so much complaint about filthy streets and gutters?

The Central Christian Advocate is of the opinion that the programme of the late Epworth League Conference at Denver was greatly "impoverished" because a certain colored brother was not accorded more opportunities to throw his "flash-light" on the Leaguers. And Brother Powell, of Arkansas, thinks the colored brothers were altogether too conspicuous. Their presence, he says, tends to lessen the number of Southern delegates to the Conferences. But our Northern brethren will have it so, and it is through the mingling of the races at these Conferences they hope to break down the barriers, and ultimately effect organic union. It is only in these Conferences that the representatives of the whites and blacks ever come together.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications to the Editor, 527 Camp St., New Orleans. Write with ink, and on one side of the paper. No attention will be paid to rolled manuscripts. THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

A Few Observations.

BY A CIRCUIT RIDER.

The editor of the American Illustrated Methodist Magazine has permitted his zeal for union between the two Methodisms (North and South) to run away with him. In a recent issue he says: "We believe that the time has come when they (the two Methodisms) can now touch without disturbance, and that more and more as the spirit of union or federation grows shall the great body of Methodism come again into its pristine purity and power. We believe that those who do aught against such a consummation are without the spirit of Christ, are disturbers of Israel, and deserve ecclesiastical excommunication."

The Church, South, as the editor well knows, has been, and is, in favor of everything but organic union. Indeed, the two branches have come about as close as they can come with the exception of union. Yet his sentence of condemnation and excommunication includes all who are not in favor of "union." How can that all who oppose "union" are "disturbers of Israel" and "without the spirit of Christ!"

I heard a good joke lately on the Baptists. Brother Jones, a Methodist, had a neighbor who was a strong Baptist. We will call him Smith. Brother Smith was somewhat bigoted, and kept trying to proselyte Jones. He worried him considerably, when one day Jones said to him:

"Look here, I had a dream about your church last night."

"What did you dream?" said Smith.

"I dreamed that I stood at the gate of heaven. St. Peter was at the gate. There was a long flight of stairs leading up into the mansions, and, as I entered, St. Peter gave me a piece of chalk, and told me, as I ascended, to write down upon the steps every error of my church. I ascended considerable distance, and, as I went up, I noticed that some one had just preceded me. It proved to be you. Nearly every step was marked with chalk. I noticed written down such ERRORS as these:

The Baptist Church is the only church, 'the Baptist Church is in direct descent from John the Baptist,' 'immersion,' 'adults only are proper subjects for baptism,' 'close communion,' 'God hath decreed from all eternity all things whatsoever cometh to pass,' 'some are predestinated or elected to life, others are not predestinated or elected,' etc. I was looking for a blank step upon which to make a small mark of some kind when I looked up and saw you descending rapidly. I said, 'Halloa, Smith; whither bound?' You replied, 'I'm going down after "more" chalk.' Smith took his departure immediately, and hasn't troubled Jones since.

There are several passages implying affusion which have been overlooked by writers on baptism.

1. "Whom the Father hath sanctified (consecrated) and sent into the world." (John x, 36.)

Christ's formal sanctification was at the Jordan when he was thirty years of age, when John sprinkled water upon him, and when he was anointed (baptized) with the Holy Spirit. Under the Old Testament law, priests were consecrated by four steps: The sprinkling of water to purify them (Num. viii, 5-7), the anointing with oil to sanctify them (Lev. viii, 12), the investiture with holy garments, and the series of fleshly sacrifices for sin accompanied by certain symbolic acts significant of priestly rank and function. At Heb. vii, 16, Paul says Christ was not made a priest after the law of a carnal (fleshly) commandment. The twenty-seventh verse tells why: "Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people: for this he did once, when he offered up himself." The "fleshly" sacrifices simply pointed to Christ, and were left off at our Lord's formal consecration to the priesthood. Neither did he need to be clothed with priestly garments. The different colors were simply symbolic of what he was in character and official life. But he demanded of John that he baptize (purify) him in order to fulfill the righteousness (ordinance or rite) of the ceremonial law. (Matt. viii, 15.) John sprinkled water upon him, and then was he anointed with the Holy Spirit, of whose influences the anointing oil poured upon priests was symbolical, and from that time Jesus was the Christ. (See John i, 33; v, 37; vi, 27; Matt. iii, 17; Mark i, 11; Luke iii, 22.) Peter says that "God anointed Jesus of Nazareth with the Holy Ghost and with power." (Acts x, 38.)

2. The very names of the Son of

God prove that he was baptized by affusion. In many places he is called "Christ." "Christ" means "anointed." In many places he is called the "Messiah." "Messiah" means "anointed." What is termed Christ's baptism with the Holy Ghost at John i, 33, Christ himself terms his anointing with the Spirit at Luke iv, 18, and vice versa. Peter also says positively that he was anointed with the Holy Ghost. Christ is nowhere called the Dipped, the Plunged, or the Immersed, but the "Anointed." The anointing by the Holy Spirit is even the privilege of all who will believe. (1 John ii, 27.)

3. Luke tells us that Christ was praying when he was baptized by John. The language is, "being baptized and praying." (Luke iii, 21.) It is not likely that he waded into the water, kneeled down, or fell upon his face. How could John immerse him in either attitude? The truth is, he simply kneeled near the water edge, and, while praying, John sprinkled water upon him. As he was returning "from the water" (apoton hudatos), and still praying, he was anointed (baptized) with the Holy Ghost.

Agreeable to this, Mr. Wolfe long ago told the world of a sect of Christians in Mesopotamia who call themselves "the followers of John the Baptist." Mr. Wolfe inquired of them their mode of baptism. He was told that they take their children to the banks of a river, the priest prays a prayer, and the children are sprinkled with water. They said they baptized in rivers because John the Baptist baptized (sprinkled) in the river Jordan.

Let all who wish to "follow Christ in baptism" keep out of the water. The man who is immersed not only takes a cold-water bath unnecessarily, but he goes out of the way to obey the Lord's ordinance.

Feverish Fault-Finding.

A great deal of harsh and hurtful fault-finding would be avoided if people would get the facts before passing judgment. A mother sent her child, six years old, to a neighbor's for some baking powder. She was in a hurry and told the child not to talk to any children by the way. The little fellow hurried off, and meeting a company of children, said, as he walked past, "My mother says I must not speak to you." The mother was severely criticised on the ground that she thought her children too good to speak to her neighbor's children—a thing farthest from her thought.

A lady residing in another State said to me, "I was courted in the poor-house and married in jail." The way in which it was told me led me to suspect that her father had

been keeper of the poor, and afterward sheriff of the county. How easily, in repeating this incident and withholding some of the facts, I might have given a wrong impression.

Many make their own lives miserable and mar the happiness of those about them by hot and hasty judgment. We generally find what we are looking for, and if we are searching for faults in others, we will at least think that we have found them; but the result will be the darkening of our own lives. If we will but calmly wait, and lovingly investigate, our feelings may change. Critics say that Thomas Carlyle scolded at everything. But sixty years of dyspepsia were enough to make any man scold. When people are hard to get along with, inquire into the case, and before you get through your hypercriticism will turn to tenderness, and the clouds of your indignation will rain tears of pity.

When tempted to find fault with another, kneel before your Heavenly Father and ask him to help you to judge righteously; then let him answer you with his own Word, as you listen to the Lord Christ on the cross, "Father, forgive them, for they know not what they do." I am not alone in believing that the destructive work of the tongue is doing much to choke the channels of divine grace and hinder the world-wide revival for which so many are praying. Let us bring as much of heaven to our homes and communities as possible. —Abraham Duryee, in Lutheran Observer.

Enough Heathen at Home.

"We have enough heathen at home. Let us convert them first before we go to the heathen." "That plea, of people seeking shelter from the demands of the foreign mission work, we all know," says Phillips Brooks, "and we consider that it sounds more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad. It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, we are certain, how unheroic it is. As to the relative importance of home and foreign mission work it is sufficient to say: 'This ought ye to do and that not leave undone.' The Master's imperative, urgent 'Go ye!' is still thundering through the ages, rebuking the sloth and weakness of the disciples, and inciting the most heroic devotion and effort for the salvation of the world."—Southern Churchman.

You may think, in looking out upon the world, that the great difference between people is that some have many things to enjoy, and others very few. When you know them better you will find that a greater difference is that some have great power to enjoy, and others very little. —Rhonda Williams.

Arcadia District Conference.

The Arcadia District Conference met in Athens, La., July 26-30, there being present fifteen out of eighteen preachers-in-charge, five out of eighteen local preachers, seven recording stewards, and twenty elected lay delegates. All the meetings took place in the new Cumberland Presbyterian Church, through the courtesy of pastor and congregation. The people of Athens took unmistakable pleasure in dispensing hospitality, and were also deeply interested both in the business and religious exercises. Brother Williams makes a splendid host.

Prof. Tom Carter, of Vanderbilt, is spending a vacation with his father, and we had the pleasure of his presence at the Conference. He preached the opening sermon, delivered his inspiring lecture on "John Wesley, the Preacher," and on Sunday preached twice to the Ruston congregation.

Presiding Elder Briscoe Carter (sui generis) conducted the work of the Conference in a manner that was new and rather unconventional, but exceedingly strong. He made many impressive deliverances during the Conference, some of which were quite startling in their effect. He is greatly in earnest, and is determined that something shall happen in this district this year. The facts brought out indicate that something is already happening, as may be seen by the fact that there have been two hundred and twenty-three accessions up to date, though few protracted meetings have been held; an increase of five Sunday-schools and six hundred, and fifty scholars over the number reported to Annual Conference; an increase of eleven hundred and fifty dollars in amounts promised for supports of preachers; two parsonages have been built, and two materially repaired; two churches have been built, and several others in prospect.

Special mention must be made of the projected brick church in Minden, for which fifteen thousand dollars has already been secured, and of the intelligent and consecrated efforts of Bro. Warlick, who is doing much to strengthen Methodism in that city.

The Epworth League interests are not very flourishing, though twelve Senior and Junior Leagues were reported.

Miss Emily Turnley, the newly elected district secretary of the Woman's Foreign Missionary Society, addressed the Conference on Saturday. Mrs. Gilman, the Home Mission Society secretary, was prevented from attending.

For some cause this district has been licensing very young men to preach during recent years. There were again no applications for license, but one promising young man who has been a Centenary student—S. W. B. Colvin, Jr.—was recommended for admission on trial into the Annual Conference.

Mrs. T. S. Sligh, vice-president of Mansfield College, was present in the interest of that institution, which has taken a new lease on life.

The district parsonage in Arcadia,

which was inconveniently situated in the town, was sold by the trustees in the early part of the year, in obedience to a District Conference of several years' standing, and the matter of reinvestment of the funds served to open the question of the removal of the parsonage to Ruston, or other point, but the Conference decided to reinvest in Arcadia.

Dr. C. W. Carter had been appointed to preach Sunday, at 11 A. M., but was called away by a funeral, much to the regret of preachers and people who desired to hear him.

In addition to the preaching already referred to, sermons were preached by Brothers Wynn, Randle, White, Howard, Bowman, Warlick, and the presiding elder. The writer was absent on Sunday, but learns that there were two accessions to the church. The presiding elder preached at 11 A. M., and preached to a great congregation of little folks in the afternoon.

On the first ballot the four following were elected delegates to the Annual Conference: Rev. T. J. Martin, R. T. McClendon, O. B. Staples, and Judge R. B. Dawkins. The alternates chosen were: G. T. Ross and W. P. Theus.

Winfield was selected as the place for holding the next session of Conference. ROBERT H. WYNN, Sec.

From Bro. H. P. Lewis.

On the morning of July 3, with the consent of Bro. Huntley, my presiding elder, I left Vicksburg for a three weeks' rest and recreation.

I spent part of a day with that noble man, S. J. Taylor, of Jackson, Miss. Bro. Taylor and family know how to make an old man feel at home.

From Jackson, I went to Mammoth Springs, near Hattiesburg, where I spent the evening and night with that big-hearted man, Dr. G. A. Brumfield, the manager and president of "Mammoth Mineral Springs and Hotel Co." If you are ever troubled with diseased liver, stomach, kidneys, or bladder, try Mammoth Springs, located in the piney woods, five miles from Hattiesburg, on the G. and S. I. R. R.

From here I went to Columbia, via Maxie and Lumberton. I spent eight days in and about Columbia with my son, O. S. Lewis, and cousin, B. B. Lewis, and others. In 1859 (forty-six years ago) I served as pastor of Columbia circuit. It was my second year in the ministry. Columbia was at that time a very small town, with two stores and one whisky shop, with, perhaps, seventy-five or one hundred inhabitants. What wonderful changes have taken place since that time! What was then the forest primeval has been transformed into fields of great productiveness, and instead of the occasional ring of the hunter's rifle, there is heard now the whistle of factories and of mills, and the progress of this section's rapid development is marked by churches and school-houses. The Columbia circuit (nine appointments) paid the preacher in those days from \$100 to \$150. Now Columbia station pays her

pastor \$1,200. Rev. T. B. Clifford, pastor, and wife are much loved by their people. Marion county, in which Columbia is located, is my native county. My father, Quinea Lewis, figured prominently in the affairs of Marion county in its early history, having been sheriff of the county some seventy years ago. It was quite a treat to me to be permitted to preach to a large congregation within a few miles of where I was born in 1836. On the second Sunday in July I preached twice at Summer's Chapel, seven miles west of Columbia; then I preached in Columbia at night to a large congregation.

From Columbia, I went to Gulfport, Biloxi, and the Seashore Camp Ground. I spent eight days on the camp ground, renewing old acquaintances, forming new ones, enjoying good preaching and singing, sea-bathing, etc.

On my return home I spent a day and night at, or near, McHenry, visiting the family of Rev. A. Scarborough. Bro. Scarborough was a local preacher with whom I spent much of my time in 1858. He died in November last.

An evening and night was pleasantly spent at "Bond," where lives several children of Rev. W. G. Evans, who died a few years ago. Bro. Evans was a dear good friend of mine when I was a boy preacher.

I returned to my work on the twenty-third of July in good health and good spirits. I am closing my forty-eighth year in the Methodist ministry. I love my work, as a Methodist itinerant, as much as ever. We have seen hard times, but, in the main, we have had a good time.

H. P. LEWIS.

Vicksburg, Miss.

Do Right, and Trust.

We never quite appreciate the influence of the quiet people who, for conscience sake, go through the world denying themselves this and that because the "still small voice" has spoken. But God knows and understands, and uses in his own way these loyal souls. Buxton, the great anti-slavery leader of England, used to ridicule his eldest sister for refusing to eat slave-grown sugar; but he was forced at last to admit that her conduct in this regard "made him think." That was the very best result; something which might not have been done by any other means. And when Buxton began to think, he began to see, and at last to act. It is significant that when the martyr Stephen died, there stood by him a young man by the name of Saul. Doubtless the meekness, the courage, the faith of that radiant spirit made the young Pharisee "think." And then came conviction, and at last conversion. Act on your best conviction; do your duty as before God. You do not know who is watching you, or who will be influenced by you. Some one will. Any way, do right, and trust God.—Northwestern Christian Advocate.

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Concerning the Location of Colleges.

To a man whose memory reaches back fifty years the modern world is an entirely new world. Opinions prevalent now would have been considered extremely chimerical fifty years ago. Somehow there is lodged in humanity the propensity to advance, to move out of the old ways, to march upon all lines that are open, and even to burst open new lines for advance. No one can reasonably doubt that this is the general trend; yet everyone can see that in every generation there are exceptions. Not everybody advances with the general public. Ever since the days of Solomon there have been people who say, "The former days were better than these." If such people could have their wish in transferring everything back fifty years, they would be overwhelmed with mortification at their colossal folly. The call they make is very pathetic, but is unheeded by the great multitude. "Old things have passed away."

Among the opinions completely changed in the lapse of fifty years is that in regard to the location of colleges. On this question the general sentiment to-day is exactly the opposite to the sentiment of fifty years ago. In the old days the prevailing idea was to select some secluded spot, "Far from the madding crowd's ignoble strife," and there build up the college. The aim was to separate the young from the rush of business centers, and from the gaieties and pleasures of the world, and train their minds and develop their characters amid the quieter and gentler scenes of rural life. It was a beautiful idea, and harmonizes perfectly with my own feelings, but it is gone to return no more. Everyone, who has any knowledge of the present time, knows that the prevailing idea in regard to the location of a college to-day is just the opposite of the old idea. The opinion now is that colleges should be located in the great centers of population. It makes no difference whether we regard this sentiment as correct or not, for every college located in the last twenty-five years shows that the opinion prevails. The idea now is, accessibility to the greatest number of people.

Since the question of moving Centenary College has been sprung, I have been studying the accessibility of the places named as desirable points of location. There are three of these places. There are persons who favor leaving the college at Jackson; others would move it to Alexandria; others would move it to Shreveport. Having one of the latest published maps of the United States, showing all the counties of all the States, I have studied the question in this way: Taking each of the places named as a center, I have inscribed around each a circle whose radius is 150 miles. Taking first the Jackson circle, I find that it includes all the parishes in Louisiana excepting the parishes of Caddo, Bossier, Webster, Claiborne, and a part of DeSoto. I find that it stretches over into Mississippi, and takes in thirty counties

and parts of two counties of that State. But as Mississippi has a flourishing college easily accessible to those counties, they must be eliminated as having no bearing on the question. In the Jackson circle I find three large colleges besides Centenary. Transportation enters largely into the question of accessibility, and Jackson has only one railroad.

Taking the Alexandria circle, I find that it includes all of Louisiana excepting the parishes of Orleans, St. Bernard, Plaquemine, Jefferson, and a part of Lafourche, and a part of Terre Bonne. This circle takes in seventeen counties and parts of four counties of Mississippi. The same reason that eliminated them from the Jackson circle will eliminate them from the Alexandria circle. In the Alexandria circle I find eleven counties and parts of three counties of Arkansas, and twenty-one counties and parts of five counties of Texas. In this circle, including Centenary, three colleges are located. In the matter of transportation, I am told Alexandria has five railroads.

Taking the Shreveport circle, I find that it includes twenty-eight parishes and parts of three parishes of Louisiana, thirty-eight counties and parts of twelve counties of Texas, and twenty-five counties and parts of five counties of Arkansas, and a big corner of the Indian Territory. In this circle I know of but one college, and that can not be rated as a large one. In the matter of transportation, I am informed that Shreveport has nine railroads, running to as many points of the compass.

To sum up: Located at Jackson, Centenary has to compete with three large colleges, and is accessible by one railroad. Located at Alexandria, it has to compete with two large colleges, and is accessible by five railroads. Located at Shreveport, it has to compete with one small college, and is accessible by nine railroads. Now, if the modern idea about college location is correct, the problem is solved in the simple statement of these facts.

OUTIS.

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free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the NEW ORLEANS CHRISTIAN ADVOCATE will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence, and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation, and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

Big Rock Church.

MR. EDITOR: It was my pleasure to visit Big Rock Church again, in the bounds of Winchester charge, after being absent for twenty years. On the fourth Sunday in July, and Saturday before, Rev. W. M. Sullivan held his quarterly meeting, and it was a feast to all present. I reached the church Tuesday, at eleven o'clock A. M., and found a large congregation present, and Bro. Stewart preaching.

After services I had the pleasure of shaking hands with Bro. Huff, preacher in charge; also Bro. James Moody, J. T. McPherson, Walter Richey, Evans Graham, and a great many others, and all these brethren surrounded with children that have homes of their own, and including these good men, children, grandchildren, and their good neighbors, constitute a church worthy the presence of any preacher that desires a blessing. I preached from Tuesday night on until Friday night, and it was a most glorious time with us all. Twenty, or more, conversions; four accessions to the church. All the children in that neighborhood were baptized when small; hence all joined the church when young. God bless Bro. Huff; he is loved so much by his people, and this being his third year, he has received one hundred, or more, members during his ministry on this charge. He is so overjoyed to know God is blessing his labors. I will ever feel thankful to the good people of this church for the help they rendered me along the financial aid, and the interest they have, and are taking, in supporting the institutions of their church. They have paid at present more than they were assessed on all their assessments, and I learned our good presiding elder assessed for this church a reasonable amount for the district parsonage at the beginning of the meeting, and that amount was paid, and a little over. Oh, the sweet music that Bro. Will Norton, Eddie Moody, Miss Mary Rodges, and others, gave us during the meeting! I heard our church paper spoken of, and my prayers are, they will take their church paper, and continue to go on in the good work, as they all say they have not received such a blessing in years before, and there is not a male member but what will pray in public when called upon, and there is a bright future before them if they will press forward with their good work. I can't express the joy of my soul in meeting my old friends again in life, and while some have died and gone to heaven, the rest are on the way. Pray for me.

L. J. JONES.

Chunky, Miss., Aug. 3, 1905.

Marriages.

May 23, 1905, at Quincy, Miss., by Rev. L. D. Hollinsworth, Rev. O. P. Armour to Miss Minnie Dean.

July 30, 1905, at the home of the bride's father, Madison, Miss., by Rev. J. T. Nicholson, of Sharon, Miss., Mr. T. J. Allison and Miss Alma Terry.

At the Methodist parsonage, Sharon, Miss., by Rev. J. T. Nicholson, Mr. A. Eldridge and Miss Josie Magruder.

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Good ordinary	8 7-8
Low middling	9 3-4
Middling	10 3-8
Good middling	10 11-16
Middling fair	11
Fair	11 11-16

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"A Confession."

DEAR DR. BOSWELL: Under the above subject there appeared in this paper, of Aug. 10, an article from the pen of Rev. W. G. Harbin, in which he very much lamented the fact that in certain quarters "the altars of God have been torn down" by "wedding parties." Not only does he lament this presumptuous sin on the part of the children of Belial, but he also suggests that our "General Conference enact a law refusing to allow the stationary furnishings of a Methodist Church to be removed for any purpose except for necessary repairs."

Now, I do not know who those pastors are whose churches have been thus invaded and desecrated, but I do know that, whoever they be, they are just as culpable as are the "wedding parties" that behaved so disgracefully towards God's house. I base the above statement upon the authority of our "Book of Discipline." By referring to Paragraph 120 (of said book), under the question, "What are the duties of a preacher who has the charge of a circuit, station, or mission?" you have this answer, "To preach the gospel, and, in the absence of the presiding elder or Bishop, to control the appointment of all services to be held in the churches in his charge." Our pastors, presiding elders and Bishops are the sole controllers of our churches. Not even our trustees have aught to say about services held in our churches, for Paragraph 633 reads thus, "The preacher-in-charge is not required to secure the consent of the trustees of church property before appointing a service in the same, of which Paragraph 120 of the Discipline gives him control." Upon the authority of our "book of law" I repeat, "The preachers whose churches have been abused by 'wedding parties' are just as culpable as are the 'wedding parties.'" And, in my opinion, said preachers ought to be made to repair the damage, or else they ought to be suspended for six months for neglect of duty. What good will a law do without a preacher to enforce that law? If a preacher refuses to exercise his authority under Paragraph 120 of our Discipline, then he will do no better under the law suggested by Bro. Harbin. Any man who has sense enough to preach ought to know better than to allow the stationary furniture of our churches to be removed. Hence, if one ask for permission to hold a service in a Methodist Church, which service will either promulgate a doctrine that will injure our church or cause the damaging of our church

furniture, the preacher in-charge of said church ought to have manhood enough to say, "No, you can not have the use of my church." But if he hasn't the manhood to say "No," then that church needs a preacher. By taking this stand there is no danger of anyone "walking over the dead body of the preacher" into the church, but there is much danger of the preacher having turned on him the satanic tongues of the foul-mouthed slanderers of his community. No, Bro. Harbin, we do not need any more law. What we need is God-fearing (not man-fearing) preachers.

J. T. LEWIS.

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So far the revival work progresses well. At Salem the church was wonderfully revived; 12 conversions, 6 accessions to the church. At Nebo the church graciously revived; 5 conversions, 5 accessions. At South Union Camp Ground great revival, many conversions, 12 accessions. Some say it was the best meeting ever held there except one (the second)—the one held in 1873. The crowds, the songs, the prayers, the earnest gospel sermons and glad shouts of joy; the preaching and work of Rev. J. E. Buck (once of our Conference, now of the West Texas Conference) was clear, earnest, and of great power. He was reared in this community and church. Many of his relatives and friends remain here, and it was a happy meeting for all.

Bro. R. P. Neblett was with us, and did some fine work for Sunday-schools, and aided much in the singing, and, oh, how Neblett can preach! The people laughed, cried, and shouted for joy, as he broke unto us the Bread of Life.

I will not try to mention all the preachers, nor all the preaching. It was good to be there. The Spirit seemed to overshadow us from the beginning to the ending.

I will indulge myself to speak of Bro. R. A. Ellis, who was my pastor when I was a boy. He also heard my first effort at preaching. It was at Liberty Church, northeast of Oxford, Lafayette county, Miss., Sunday, May 2, 1881.

Bro. Ellis' presence and preaching at our camp meeting brought back to memory so much of the long ago. His preaching seems to have gained much in clearness and power, and his shouts of joy seem to be fuller than in days of yore.

Bro. W. R. Rainey, a veteran of the cross, was with us. How beautiful to grow old like Bro. Rainey! What abiding faith! what settled peace! how rich in experience! Bro. Rainey was the only preacher with us who attended the first meeting on this consecrated ground in August, 1872. Yours in the work,

J. H. SMITH.

Aug. 2, 1905.

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HOME CIRCLE.

Molly Cameron.

"Paw," said Molly's mother, "Molly wants to go over the mountain to that Asheville school."

Paw was sitting by the open fire, his pipe in his mouth. He was a big, raw-boned mountaineer, grave and silent. There were seven sons and one daughter in the family. The daughter, Molly, was the pride of her father's heart and the light of his eyes.

"I reckon we'll have to let her go, if she's set on it, maw," was all that he said, but he knocked the ashes out of his pipe, and with the slow, unhurried gait of the mountaineer, went out and up the road a piece. He did not need to put on his hat. It was never off his head except when he went to church, and that was seldom, there being no regular church services in the part of the mountains where the Camerons lived. Once in five or six weeks a preacher came round, and there would be a service, when the lean, gaunt men and the thin, tired women would walk for miles, or ride on horseback, to attend their children often coming with them. These occasional services were the only gleams of culture that broke the monotony of the isolated life led by the people of Cameron's Creek.

The cabin of Aleck Cameron clung to the side of the mountain like a nest; the color of the woods and hills seemed to be absorbed in its walls of rough-hewn logs. Inside it was comfortable and warm. From its doors one looked into a wide sea of mountains, lifting their rugged shoulders everywhere, and shutting in the little hamlets and clearings as if within a fortress.

Aleck Cameron, blue-eyed, sandy-haired, with the high cheekbones of his Scottish forefathers, came of the strong stock that, across the sea, bred poets and philosophers. Little learning had been his portion, but he was fond of reading, and the few books he owned had been read many times. Molly inherited his tastes. He had always felt that she would be a scholar if she had the chance, and yet he somehow resented her wish to go away from him and attend school.

She was hurrying home, a slim girl in a blue cotton frock that fell in straight folds to her ankles. Her dark hair was hidden under a sunbonnet, and a little gray shawl was crossed over her breast. Molly was very pretty. Her mother had once been pretty, though in her sallow face only the large, soft eyes retained any trace of beauty. Hard work, and a diet

of bacon, hot bread, and strong coffee, make havoc of woman's looks, in the mountains.

"So, honey," said her father, as the little girl came tripping up to him, and slipped her little brown hand in his, "Maw says you hanker-after schooling. That's be cause you talked to that preacher's wife so long last Sunday. Would you go and leave us, daughter? I reckon you'd be mighty homesick, and want to come back."

"Yes, paw. I'd be mighty homesick, but I'd stay. It wasn't the lady altogether, paw. I've been a-wanting, an' a-wanting an' a-wanting a chance this long time, an' I'm getting old, paw. I've got to hurry if I'm not goin' to be too late."

"How old are you, honey?"

"Sixteen," said Molly Cameron. She said it as if she had been sixty. At sixteen girls often feel that they have attained a most mature age, especially girls who live in old-fashioned country neighborhoods, where their friends of eighteen and twenty are mostly married.

"Only, paw, I do hate to ask you to spend the money. But after I've graduated, I'll work hard and pay you every cent. See if I won't."

"Shucks!" said the mountaineer. "I don't want you to worry over the money, daughter. If maw can have you ready by day after to-morrow, I'll take you to school, honey. I'm pretty sure you'll have grit enough to stick, once you're there."

What Molly Cameron suffered from shyness and strangeness and longing, nobody knows except those who, like her, have found themselves in an environment utterly different from the accustomed one, and in a situation where everything seemed unreal. Molly's ways were unorthodox. She had not been trained to use a tooth brush, or to eat with her fork. She was not prepared to enter the lowest grade, but she could read and write, and the keys of all knowledge were therefore in her hand. Before long she had discovered the teacher she wanted to be like, and Miss Eliot became the model whom she copied, imitating almost unconsciously her gestures, her dainty neatness, and the refined enunciation and clear tones of her low, sweet voice.

At faculty meeting, when Molly Cameron had been in the school nine months, some one asked which of the three hundred pupils had made most progress since entering.

"Molly Cameron," was the answer, unhesitatingly given. "She has waked up. She is going to be brilliant; she is thorough; she has

splendid capacity." Miss Eliot spoke positively.

"Yes, and she is growing very like you," another teacher remarked teasingly.

Virginia Eliot blushed. She was rather sensitive about the habit the girls had of adopting all her little ways. But the president, who was wise and experienced, set her mind at rest with a wave of his courtly hand. He was a true gentleman of the old school, and a born educator.

"Nothing is so fine in education as personality," he said. "We can do nothing so good for our girls as to impress ourselves upon them. But it is a great responsibility."

Gradually Molly's very appearance changed. She had no money for the little accessories of dress that girls prize, but clean turn-overs and cuffs cost a mere trifle, and a ribbon for the hair that is smoothly combed may be managed, if a girl has initiative. There were opportunities to earn a little if the girls chose, and Molly was quick to avail herself of these. She helped in the kitchen, overtime. Part of her school work was there, but she gave hours for which she was paid a little. She was a very proud girl when she wrote home to her father that she had earned enough to buy her clothes for the next year.

She was walking across the campus one afternoon, near the end of the Summer term, thinking happily that in a few days she would go home for vacation, and see them all again, when a telegram was put in her hand. Alarmed, her hands trembling so that she could hardly open it, she tore the envelope apart.

"Come," it said. "Mother died last night."

Miss Eliot went with her to the terminal of the railway, where a neighbor was waiting with a covered wagon and a team. There she left her. Molly had not shed a tear. The dry-eyed misery in her face touched her teacher's heart. She could not comfort her. As they parted, she said: "Molly, you must be brave. You will have the rest to comfort, my dear."

"I ought not to have left maw. If I had stayed, she might be alive now." It was the old, old plaint, as old as earth itself, that love and bereavement are always making.

There was no returning to school next year. Instead, Molly tried her best to fill her mother's empty place, but it was not easy. The mother had pervaded the home, as mothers do. Her simple housewifery had absorbed her life, and no one had dreamed how it had exhausted her. When Molly had the cooking, scrubbing, sewing,

washing, and all to do for the boys and her father, she found that it taxed her whole young strength to get through it. She began to grow round shouldered and heavy-eyed. The slowly moving months dragged along. She was poring over a Latin Grammar by the light of a pine knot one afternoon in the dusk, when her father, more taciturn now than ever, came in and looked at her.

"Honey," he said. "You can pack your trunk and go to school next year, and finish."

"But no, father. I can't be spared." Yet he saw the flash, not from the fire, that illuminated her face.

"Yes you can, Molly. I'm goin' to be married."

Now she turned pale, and her face took on a resentful expression.

"I've not forgot your mother. I never shall. But you need your own life. I need a housekeeper. Martha Steele will make me a good wife, and she'll take care of the boys. You go back to school, honey."

It was a long speech for Aleck Cameron. He added to it, after a moment: "Your mother had a gold watch, honey, and a black silk dress, and a little white shawl. She would have wanted you to have them. I'll put them in your trunk myself. When you are through school, you can be a lady and teach if you like, and you can help me educate the boys. Teddy is a smart little chap." Teddy was the youngest.

Several years later, a traveler passing through the Cameron Creek region saw a little church, its white spire pointing heavenward, and near it a small school-house, with thrifty plants and bright vines around its door.

The hamlet, that focussed most of its activity around the blacksmith's shop and the store, had an air of clean prosperity formerly lacking. A definite tidiness had taken the place of dirt and disorder. The saloon had vanished.

"Seems to me," said the stranger, "there's an improvement here. You've been forging ahead."

"Right you are," said the blacksmith. "That little girl of Aleck Cameron's, when she came home from school, went straight to work. She persuaded us to build the school. Then she started a Sunday-school and a singing service in the school. On top o' that she begged us to build a church. We did. We've got a minister now, an' he preaches every Sunday. Molly Cameron, with the Lord's help—here the old fellow took off his hat—"has, to put it mildly, transmogrified this community. Yes, she has."

Molly Cameron, a tall, gentle girl, was pointed out to the stranger later. He looked at her, noted the firm mouth, the womanly brow, the tender, lustrous eyes, and knew that she and others like her were quietly revolutionizing the land of their birth.

"God bless her," he said. "God help her," and rode out of the mountains. From his far away home, later, he sent an organ for Molly Cameron's church.—Margaret E. Sangster, in Christian Herald.



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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, August 17, 1905.

A SPECIAL WORD.

Our business manager informs us that subscribers in various parts of our territory are ordering the paper, "discontinued until frost." This means not only derangement, but loss to the ADVOCATE. Personally, we do not believe there is any danger of scattering the fever through the mails. Doubtless, many people agree with us in this, and we hope they will stand by us in our trouble.

The Summer is always dull in our business. The fever-scare will make it doubly so. We call upon our brethren to tide us over. Let those who owe us for the paper pay up—if not in full, let them pay what they can. And where it is possible, let our preachers secure us new subscribers—for a year, or six months, or even for three months. Many three months' subscriptions at this time would help us wonderfully just now.

We have been with the ADVOCATE nearly five years. We found it free of debt, and have kept it so up to this date. We beg the brethren to help us keep out of debt. Let as many as can respond to our appeal.

DIVINE PROVIDENCE.

It is a fatal mistake to suppose that God has made this world, established its laws, and left it to work out its own destiny. He superintends and guards and directs. He is concerned about every creature he has made. Nothing escapes his attention. The sparrows have his care, and not one falls to the ground without his knowledge. As to man, the very hairs of his head are all numbered. It is on this ground that our Lord and holy writers teach and encourage us to trust in

him. "Fear ye not, therefore," said Jesus to his disciples; "ye are of more value than many sparrows." Trust in the divine providence is the highest evidence of faith.

Trust is not risk. Insurance companies take risks; so do men who buy policies. Companies are reasonably sure that a given number of men out of every one thousand will die in a given length of time. But they do not know whether the newly insured, or the old policy-holders, will be the victims of death. They issue a policy, and take the risk. If the man lives long, and keeps up the yearly payments, they make money. If he dies soon, they lose. And the man who insures is not certain that the policy will remain good. The company may fail. He takes the risk. Men who trust God have a surer basis of confidence than the written word of a corporation backed by millions of dollars. They have the promise of God, backed by his integrity and his almighty arm. He has said, "I will never leave thee nor forsake thee."

Trust is not presumption. There may be a few people in the world so full of a sense of their own importance, or of self-righteousness, as to suppose that God will be obliged to look after them and their interests without regard to their moral character or habits. But a man of humble trust sets no such estimate upon himself. He believes that with trust must be coupled a life of obedience and activity; that it is his duty, as far as possible, to cooperate with God. Hence he does all he can to help himself. It may not be true that God never helps those who do not help themselves, but it is true that co-operation with God secures the greater blessing. God giveth the increase, but the increase depends on the planting and the watering, which must be done by men.

If all men understood and acknowledged how entirely dependent they are on God, there would always be a sense of God's presence, and complete trust in his power and goodness. The matter is set before us in the strongest language. "A man can receive nothing except it be given him from heaven." Jesus said, "Without me ye can do nothing." He also said, confirming the Old Testament writing (Deut. viii, 3), "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Consistent with these statements are the words of St. Paul, "For in him we live and move and have our being." He "upholdeth all things by the word of his power."

Many questions puzzle good men in reference to the various operations of providence. They do not understand it in all its workings. Why should they? God moves in a mysterious way, and always for the good of his creatures. Whether they understand his reasons or not, should make no difference. All will come to light in due time. "Now we see through a glass darkly; but then face to face: Now we know in part; but then shall we know as also we are known." Let us wait for that day.

A CAUTION.

The Christian Intelligencer utters the following caution:

In preaching to a congregation composed of diverse people, of immature young men and women, as well as of fathers and mothers, it is unwise to introduce much of what is loosely called higher criticism. To say that this passage is an interpolation of translators, that the other is an allegory, that the third rests on insecure tradition, and so on, is to undermine the faith of the average hearer. Our Master taught as one having authority. His representatives should do the same. The minister is clothed upon with heavenly powers as he stands in the pulpit, and it behooves him to declare the whole counsel of God with no uncertain sound to the people in the pews.

The caution is directed to young ministers, but is just as applicable to old ones who are affected. But why caution any? If what the Higher Critics say is true, let them speak out. No harm will come. They will undermine faith, but faith is nothing if the Book is not true. Convince men that the Bible is not inspired, and that the miracles recorded never occurred, or that they are explainable on natural principles, it would be time thrown away to talk to them about the divinity of Christ and a final judgment. Religion would be reduced to a code of morals to which no set of men on earth could be held. We can not accept the conclusions of the Higher Critics, and maintain "old-time religion."

PROSELYTING.

Proselyting is about the littlest and most contemptible business in which a Christian minister can engage. It is bad enough on the part of those who hold aloof from all association with Christians who are not of the same faith and order. It is far worse on the part of one who repudiates High-Churchism, and mixes fraternally with other Christians. One who gains access to Christian homes, and establishes himself in their confidence by profession of the spirit of fraternity, and takes ad-

vantage of the position thus secured to proselyte, whether by direct effort, or by plausible speech seeks to obtain undue influence, is unworthy the respect of respectable professors of religion. If two Churches are equally evangelical in doctrine and practice, there is absolutely no reason why a pastor of either Church should seek to steal each other's members. When one undertakes it, he belies his profession of fraternity, no matter how zealously he may pray in the union meeting. The spirit of genuine fraternity does not allow preachers to steal each other's sheep.

INTER-CHURCH CONFERENCE.

Nearly all the evangelical denominations of Christians in the United States, representing about eighteen millions of communicants, will send delegates to an Inter-Church Conference, to be held in New York, beginning Nov. 15. Leading men, preachers and laymen will be there. It will be a large gathering. From an exchange we quote the following paragraph:

Among the issues to be brought before the Church and nation by the Conference are religious education, the social order, evangelization, home and foreign missions, the fellowship of faith, the national life, and Christian progress. Besides declaring faith in the essential unity of the Protestant Churches, several speakers will rehearse the practical workings of present federation movements in cities, rural districts, States, foreign lands, and interdenominational work. Denominational rallies, a platform meeting devoted to young people's movements, and a reception to the delegates at the Waldorf-Astoria, given by the half dozen denominational social unions in this city, will be among the more popular features of the Conference.

GOOD NEWS FROM A FAR COUNTRY.

A learned professor of Oxford, England, says that "the inhabitants of Mars have carried out their vast irrigation problems, and that they are far in advance of the inhabitants of the earth, and are in a condition of universal peace." We hope the professor will learn from the happy dwellers on the little star the secret of their great success.

SOMETHING NEW.

We do not often run across anything new on the subject of baptism. But the following quotation, if not a new argument for immersion, is at least a new way of trying to scare ignorant people. The writer, who speaks from the standpoint of positive knowledge, makes this proposition to those in doubt about their baptism: "Sup-

pose you should see it written on the skies in flaming letters that the world will come to an end within twenty-four hours, and everyone who fails to be baptized by that time, just like Jesus was, will be lost forever, would you risk your present baptism?" The scare words are, "just like Jesus was." How the poor, ignorant millions of pseudo Baptists could find out inside of twenty-four hours how Jesus was baptized and submit anew to the ordinance, puzzles us no little. Dear reader, do not be alarmed; you will never see any "flaming letters" or pictures of dipping on the skies.

THE FUTURE WOMAN-THINKER.

Bishop Fowler sets before the public Mrs. Harriett Beecher Stowe, the writer of "Uncle Tom's Cabin," as the model of the future woman-thinker. He declares that "Mrs. Stowe carried on the point of her pen two millions of armed men, five hundred parks of artillery, and one thousand gun-boats. 'Uncle Tom's Cabin' took hold of the continent by the arm and shook it." This great armed host and vast array of war machinery were used to crush the South. And thousands of Southern people to day witness the play, "Uncle Tom's Cabin," without wincing or protest.

SHOULD BE BETTER EMPLOYED.

A little Baptist out in Texas saw a strange sight. He saw a Baptist missionary, and other preachers, at a "holiness meeting," praying with the people, and "Amening" at the preaching. He wrote to the Query Department of his Church paper to know if this was right. He got this answer: "No Baptist can consistently assist them (the holiness people) either by his prayers or approving presence. Our missionaries have plenty to do of more importance than that." The State Board should dock that missionary for loss of time.

THE FEVER SITUATION.

The fever situation for Tuesday, Aug. 15, at 6 p. m., is as follows:

Number of deaths.....	6
Number of new cases.....	62
Number of new localities infected..	19
Total to date:	
Number of deaths.....	172
Number of cases.....	1,080
Number of localities infected...	221

The fever is still largely confined to the lower part of the city, where it was first discovered, and the great majority of cases found outside of that locality are directly traceable to the point of first infection.

Several Louisiana towns and a few in Mississippi, which were much scared by the appearance of suspicious cases, have quieted down, the suspicious cases proving to be something else than yellow fever, or the

fever itself failing to spread, as was the case at Bunkie, and Morgan City, and other points. On one or two large sugar plantations several deaths have occurred, and several victims recovered, but the doctors have so far succeeded in keeping it from spreading. Every patient is isolated and screened, and kept under mosquito bars. This is done wherever a symptom appears. Only at Patterson, La., has the disease spread to any considerable extent. At that place there had been 40 cases up to Monday. Several cases had also appeared at Bon Ami.

The present scourge, at this date, is nothing to be compared with what it was in 1878. Aug. 14, of that year, the record was: Deaths, 20; new cases, 134. Aug. 14, this year (Monday), the record was: Deaths, 12; new cases, 55. When it is considered that the population of the city is now about double what it was in 1878, it will be seen that the fever is not so general or so fatal as it was then. On this basis the difference in percentage of cases and deaths our readers can calculate for themselves.

The management of the situation is in the hands of the United States Marine Hospital Service, and confidence throughout the country has been largely restored. Quarantine regulations are not now so rigid as they were, though great caution is observed in the case of railway passenger traffic.

PERSONAL.

Rev. O. W. Bradley, Braxton, Miss., has just closed four meetings on his work, with good results. The meetings have given impetus to all church work.

In a private note received from Rev. W. G. Griffin, Rolling Fork, Miss., we learn that he is just up from quite a spell of sickness. We rejoice to know that he has recovered.

The congregation at Lake, Miss., is moving along very nicely in the work. The pastor, Rev. Thos. J. O'Neil, has just closed a successful meeting at High Hill Church.

The press dispatches report the illness of Bishop J. S. Key at his home in Sherman, Texas. We trust the illness is not of a serious nature, and that the good Bishop will soon be able to resume his duties.

We have just gone through the reading of Dr. Mathews' experience with the yellow fever in New Orleans in 1878. It is fully recorded in his "Peeps into Life," and the one chapter is worth the price of the book.

Rev. J. C. Sligh, pastor of Felicity Street Church, this city, has recovered from an attack of yellow fever, and is now convalescent. We trust the brother will soon regain his strength and take up his beloved work.

Rev. T. W. Lewis, of Tupelo, and his son, who attended the International Epworth League Conference, are at home again. The trip was much enjoyed. Could not Brother Lewis give the readers of the Advocate an account of the pleasant outing?

Bishop Chas. B. Galloway has tendered his services to New Orleans during the yellow-fever crisis. He states that he will serve either as a minister or a nurse. The authorities say, in reply, that his services, while appreciated, were not required at present.

The sickness of Archbishop Chapelle, of New Orleans, which we noted last week, proved fatal. He was stricken with the fever, and was doing well up to within twenty-four hours of his death, when he had a relapse of the fever, and passed away a little after noon on the ninth. He was much loved by the clergy and laity of his diocese, and greatly respected by all classes.

Rev. L. M. Lipscomb is happy in his work at Durant, but the good people seem to think that he needed watching. On a recent Sunday one of the Sunday-school classes of his Church presented him through the superintendent a handsome gold watch, with a beautiful chain and fob, on which were engraved his monogram. Brother Lipscomb, in a few, well-chosen words, graciously accepted the gift and started in on time to do a better work.

On account of the removal of Dr. O. G. Halliburton, who is a member of the St. Louis Conference, back to his old home in St. Louis, Rev. J. C. Sligh, pastor of the Felicity St. Church, has been moved to the Louisiana Avenue Church, to take the vacant pulpit. Rev. E. P. Craddock, who has filled the pulpit of the church on Dryades street for the past eight months, has been transferred to the Felicity Street Church, and becomes the pastor of the joint congregations for the remainder of the year.

Bishop Robert K. Hargrove.

We, the Methodist Preachers' Meeting of Nashville and vicinity assembled at the Publishing House, have heard with profound sorrow and a deep sense of loss of the death of Bishop Robert K. Hargrove, which occurred at his residence in West End, Nashville, Aug. 3, 1905.

While we mourn that he has been taken away, and that we will be denied his companionship and counsel which were a benison to us all, we rejoice that he died in simple and unshaken faith in the gospel of our Lord Jesus Christ, and that he held with uncompromising devotion to the doctrines of Methodism.

We remember also with thankfulness his simple manner of life, his unaffected dignity and careful conscientiousness in official administration, and his high, manly character as revealed in every relation of life. His modesty often approached to diffidence, yet his strength of will and decision of character made him appear always to be what he was—a man who followed his conscience as he followed his God.

The history of the official life of Bishop Robert K. Hargrove shows how these qualities commended him to his brethren and the church at

large. Distinguished in the pastorate and the presiding eldership, he passed into the episcopacy to be charged with exceptional duties and honored with constant preferment. He was an active and effective member of the Cape May Commission, the work of which ushered in a new era of fraternity between the two Methodisms.

As Bishop, he served as secretary of the College, was chairman for four years of the General League Board, and president for a long time of the Board of Trust of Vanderbilt University. He also made official visitations to our mission field in Mexico. His administration as president of the Conferences on the Pacific coast was of remarkable fruitfulness.

Resolved, That we tender to his bereaved family our Christian sympathies in this, the hour of their great sorrow. We shall not forget them in the secret place.

Resolved, That we attend the funeral in a body, and that these proceedings be given to the public press.

H. M. DuBOISE,
W. M. GREEN,
T. L. MOODY,
SETH WARD,
J. J. TIGERT.

Millsaps College.

I am receiving a great many letters asking whether the opening of our college session will be postponed on account of quarantine restrictions. In reply, let me say that unless conditions change very materially, we shall open at the appointed time, Sept. 20. There is no yellow fever in Mississippi, and we are encouraged to believe that it will not again be introduced. If any modification of this announcement should be necessary, due notice will be given.

W. B. MURBAH, Pres.

Jackson, Miss., Aug. 11, 1905.

Meeting at Purvis, Miss.

Rev. J. J. Smylie, of Lake Arthur, La., did the preaching. It was in the demonstration of the Spirit and in power. There were twenty clear confessions of entire sanctification and forty bright conversions. The membership of the church was increased by the addition of eighty-one. Our whole membership was greatly blessed, and the town was helped heavenward. The preaching of Bro. Smylie is attractive, scriptural, and eloquent. Any preacher would find him helpful, and any people would rejoice in his ministry.

Harperville, Miss.

DEAR DR. BOSWELL: Our meeting at Contrell was a success. Bro. W. W. Morse was with us, and did us some fine preaching. We had two accessions to the church.

From Contrell, I went to Harperville. Bro. White was with me here, and did some fine preaching. We had no accessions to the church, but I think we'll get several members as results of the meeting.

I'm now at Hillstoro. Prospects are good. Pray for us.

Respectfully, J. V. BENNETT.



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Vicksburg & Natchez Express	7:00 a.m.	5:50 p.m.
Bayou Sara Accommodation..	9:40 a.m.	4:00 p.m.

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Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.

W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov. 1, 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov. 1, 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansei Gakuin, Kobe, Japan,
Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Snchow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 1, 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 0, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 6, '05.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 1, 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb.
1, 1906.
Central Mexico Mission, Mexico City, Mexico,
Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico,
Feb. 1905.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 8, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 1, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, '05.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 7, 1905.
Mississippi, Gloster, Miss., Dec. 12, 1905.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.

New Orleans District, Rev. H. G. Davis, D. D.,
P. E.; residence, 1237 State street.

Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2718 North Ram-
part street.

McDonoghville, Rev. G. S. Roberts, McDonogh-
ville, La.

Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytanis street;
Phone 329 (uptown).

Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.

Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. O. G. Halliburton, pastor; resi-
dence, 3125 Camp street.

Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1422
Harmony street.

Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).

Algiers, Lavergne street, corner Delaronde;
Rev. A. E. Vaughan, pastor; residence, 305 Olivier
street.

Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Enterpe and
Felicity; Rev. E. P. Craddock, pastor; residence,
1720 Dryades street; Telephone Main 545.

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Shawnee, Miss.

DEAR DR. BOSWELL: Please give me room in your paper for a short report. I am glad to say that we have had a fine meeting at old Liberty. The preaching was done by Bro. W. R. Williams, of Ashland, Miss. We held for six days; had 14 professions and 13 accessions to the church. I'll tell you, we had the old-fashion revival. The people professed in the field, and at home, and on the road home, and at the altar. I am proud to say my churches are in better condition than they have been since I came on the work, and some of the people say that this is the best meeting that has been at Liberty in several years. I think I can say that the parties on the strong drink are giving away in my charge. I have three more meetings to hold.

After my meeting closed at Liberty, I went down to Hickory Flat to assist Bro. I. B. Robertson in a meeting; had a very good meeting. Doctor, I stayed in the house you built several years ago. I found Bro. Robertson and family well.

I came home on Friday and found my wife sick in bed, and I'll start to Pine Mountain to-morrow. I'll preach there at 11 o'clock, and then I'll meet Bro. Williams at Salem, Sunday night, to assist him the next week.

We have built one church on our work this year; had our last quarterly meeting in it, and met our good brother, Eugene Johnson, there. He seems to be getting on all right with his people.

Well, I wish some of my Mission Board would visit my work some time this Summer. I think I could show them things that would be an advantage to them in arranging matters.

I am looking to the interest of my people that I serve. There is some fine people that have settled here in this country, and I want them to have church privileges.

Well, I remember at Olive Branch, at our District Conference, that several of us went into a covenant to pray for the power. Let us keep praying. I feel that it is coming.

God bless all the readers of the ADVOCATE.

D. M. FLOYD.

Aug. 5, 1905.

Meridian College Conservatory Won.

The annual piano contest between the female colleges of Mississippi was held at Gulfport Chautauqua, July 6. Five colleges were represented by five trained musicians, but Meridian College Conservatory easily won the prize, by a unanimous vote of the judges, who were noted musicians themselves. Meridian College, has the largest conservatory in the South, with a great master musician, graduate of the Royal Conservatory of Leipzig, as director. There is no need for our Southern girls to go North for a musical education with such talent in the South. For catalogue and terms write to

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T. F. GLENN.

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MACBETH, Pittsburgh.

In the Unlighted Church.

Three miles to the evening appointment, and a heavy rain. The young home missionary was tired, and the night was near. The morning service at Bolton had brought out a bare dozen through the rain; and the afternoon service, which had brought him five miles through the mud, had been little larger. "Don't go over to Kentwood to night," the people said. "What's the use? There won't be anybody out, the church won't even be lighted."

Half tempted not to go, the young preacher hesitated. The dull clouds shut in closer and the night was descending early. With in the fire was bright, and without the rain was heavy and the mud deep. But something pulled at his heart-strings. "There might be some one there," he said. "I think I ought to go."

He never remembered the ride as unpleasant; rather there was an anticipation of something good at the end that made him more cheerful than usual. And when the end of his journey drew near he felt less tired than when he started.

There was no light in the church. He saw that as he entered the straggling little settlement, and he drove to his stopping-place and put up his horse.

"We didn't hardly look for you," said his host. "It's such a bad night. There won't be anybody out. You must be wet. Here, I'll take care of the horse; you go in and get dry."

"Thank you!" said the preacher. "I'll just run over to the church a minute, and be sure there's no one there."

He pushed open the door; the little room was empty enough. The tick of the little nickel clock on the cabinet organ sounded very loud in the silence. He groped forward to the pulpit, and kneeling a moment asked God's blessing on the work of the day. Then, his eyes a little more accustomed to the darkness within, he moved toward the door.

Just inside he met a man and a woman, who had come from a cabin some distance away.

"We thought it was a pity, if you should come, not to have no one here," explained the man, apologetically.

"It was kind to think of me in that way," said the preacher. "And it would be good if I could say something that would reward you for coming through the rain. You came because you thought of me, and did not want me to fail of some hearers. But have you no need of your own?"

There was silence in the darkness, and the clock ticked on. After an interval the woman said, "It was a year ago to day the baby died."

"It was that that brought you," said the minister. "Yes, and I know the word you want to hear. No, we will not light the lamps. Sit here while we talk a little."

There in the dark they sat, and he talked till the place seemed light with the beautiful truths to which they listened.

When at last he said, "Let us pray," they knelt together, and the man and woman were in tears, but the tears were the welling forth of a new hope.

"It was her little angel brought you through the rain," said the woman. "I somehow knowed you'd come, and we was so hungry for comfort."

Six months later the rough man lay dying. He clasped the hand of the preacher as the end drew near, and said:

"Parson, you 'member that night—and what brought you? It's sorter like that to me. Kinder dark, but seems like she's guidin' me—like she did you that night."—Selected.

Centenary Notes.

Prof. McGhee and Prof. Brown are spending the Summer at the University of Chicago, taking a post-graduate course. In one of the recent examinations Prof. Brown carried off the honors of his class.

Prof. R. S. Walton, of Guthrie, Ky., has been elected to fill the chair at Centenary formerly held by Prof. Upton. Prof. Walton comes highly recommended. He has the reputation of being one of the best educators in Kentucky, a Christian gentleman, and in every way thoroughly competent to occupy the position to which he has been elected. He and Mrs. Walton will also have charge of the Steward's Hall.

Despite the danger in coming South at this time, Profs. Brown, Walton and McGhee have written that they will be in Jackson in ample time for the opening of the college.

Centenary has a strong faculty for the coming session, and guarantees high moral conduct and thorough class-work from her student body.



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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE

ABERDEEN DIST.—THIRD ROUND.

Aberdeen.....	June 11, 12
Amory and Nettleton, at Amory.....	18, 19
Shannon, at Pleasant Grove.....	24, 25
Prairie, at Prairie.....	July 8, 9
Verona, at Chesterville.....	15, 16
buena Vista, at Concord.....	21
Houston and Asbury, at Asbury.....	22, 23
Houlka, at Sharon.....	25, 26
Ellzey, at Hurricane.....	27
Montpelier, at Friendship.....	29, 30
Tapele.....	Aug. 6, 7
Nettleton circuit, at Pine Grove.....	8
Okolona.....	13, 14
Okolona circuit, at Gradies Chapel.....	17
Aberdeen circuit, at Friendship.....	19, 20
Smithville, at Hopewell.....	25
Fulton, at Mount Pleasant.....	26, 27

J. H. MITCHELL, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena and Sidon, at Itta Bena.....	July 1, 2
Greenwood.....	7
North Carrollton, at McAnerny.....	8, 9
Carrollton, at Valley Hill.....	15, 16
Winona station.....	21
Valden, at Columbiana.....	22, 23
Black Hawk, at Acona.....	29, 30
Ruleville, at Sandy Bayou.....	Aug. 5, 6
Indianola, at Faisonla.....	10
McNatt, at Sunnyside.....	12, 13
Eupora and Maben.....	17
Webb.....	19, 20
Vance.....	22
Crenshaw.....	24
Moorhead.....	26, 27
Tom Nolen.....	29
Winona circuit.....	Sept. 2, 3
Mars Hill.....	7
Itta Bena circuit.....	8

THOS. H. DORSEY, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada station.....	June 11, 12
Water Valley, Main Street.....	17, 18
Coffeeville, at Goltan.....	24, 25
Grenada circuit, at Duck Hill.....	July 1, 2
Oxford station.....	8, 9
Charleston, at Charleston.....	15, 16
Water Valley, Wood Street.....	22, 23
Harrison, at Harrison.....	29, 30
Water Valley circuit.....	Aug. 5, 6
Paris circuit, at Hunter's Chapel.....	12, 13
Tocopola circuit, at Tocopola.....	19, 20
Pine Valley, at Banner.....	25
Pittsboro, at Pittsboro.....	26, 27
Slate Springs, at Benela.....	Sept. 2, 3
Winter City, at Strathmore.....	9, 10

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Jackson, First Church.....	11 a. m., July 2
Jackson, Capitol Street.....	8 p. m., 19
Jackson, Rankin Street.....	8 p. m., 22, 23
Lintonia, at Short Creek.....	11 a. m., 25, 24
Yazoo City.....	Sunday, 8 p. m., 28
Braxton, at Bethany.....	29, 30
Florence, at Poplar Springs.....	Aug. 5, 6
Deasonville, at New Hope.....	12, 13
Sharon, at Forest Grove.....	15
Madison, at Madisonville.....	19, 20
Fannin, at Goshen.....	23
Pinola, at Mount Pisgah.....	26, 27
Benton, at Fletcher's Chapel.....	Sept. 2, 3
Lake City, at Lodi.....	6
Tranquil, at Pleasant Hill.....	10, 11
Silver City, at Silver City.....	12
Flora, at Bentonla.....	16, 17
Brandon.....	18
Thomasville, at Forest Hill.....	20
Canton.....	

The preachers-in-charge will please call the attention of Church Conference secretaries to Paragraph 94, page 43, of the Discipline.

The committees appointed to examine Church Conference Records, etc., will be expected to make written reports.

Pastors are requested to make special preparation to answer in full Question 17, page 43, of the Discipline.

A. F. WATKINS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fort Gibson.....	July 1, 2
Anguilla, at Bethel.....	8, 9
Sartaria, at Phoenix.....	15, 16
Mayersville, at Shiloh.....	Aug. 5, 6
Oak Ridge, at Bradley's.....	12, 13
Hermanville, at Sarepta.....	19, 20
Utica, at Cayuga.....	26, 27
Rocky Springs, at Oak Ridge.....	Wed. 30
Vicksburg, Washington Street.....	p. m., Sept. 2, 3
Vicksburg, Crawford Street.....	a. m., 3, 4
Edwards, at Bovina.....	9, 10
Bolton, at Raymond.....	16, 17
Vicksburg circuit, at W. C.....	23, 24
Rolling Fork, at Sharbro's.....	30, Oct. 1

W. H. HUNTLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Natchez, Pearl Street.....	July 8, 9
Natchez, Jefferson Street.....	9, 10
Hamburg, at Roxie.....	15, 16
Payette, at Martin.....	22, 23
Gloster.....	29, 30
Meadville, at Oak Grove.....	Aug. 5, 6
Washington, at Pine Grove.....	12, 13
Centerville, at Bethel.....	Wed. 16
Harrison, at —.....	19, 20
Homochitto, at Galloway.....	26, 27
Wilkinson, at Macclonia.....	26, 27
Barlow, at Brandywine.....	Sept. 2, 3
Percy Creek.....	Sat., 11 a. m., 9
Woodville.....	10, 11
Liberty, at —.....	16, 17

Pastors will give special attention to Questions 17, 20 and 22.

B. F. JONES, P. E.

SEASHORE DIST.—THIRD ROUND.

Columbia.....	Fri. and Sun. p. m., June 2, 4
Lumberton.....	Wed. p. m., 7
Gulfport: 25th Street, at Handsboro.....	Sat. and Sun., 24, 25
Pascagoula.....	Mon. p. m., 26
Escatawpa, at Escatawpa.....	Tues., 27
Moss Point.....	Wed. p. m., 28
Gulfport: 25th Avenue.....	Thurs. p. m., 29
Farlington and L., at Logtown.....	Sat. and Sun., July 1, 2
Carriere, at Nicholson.....	Mon., 3
Poplarville and Purvis, at Orvisburg.....	Tues., 4
O. Springs and M., at Shiloh.....	Sat. and Sun., 8, 9
Bay St. Louis and M., at Durham.....	Sat. and Sun., 15, 16
McHenry and Wiggins, at McHenry.....	Thurs., 20
Long Beach and P. C., at Pass Christian.....	Sat. and Sun., 22, 23
Collins and M., at Magee.....	Tues., 25
Mt. Olive, at Ora.....	Wed., 26
Williamsburg, at Oak Vale.....	Thurs., 27
Mt. Carmel and Silver Creek, at Bethel.....	Sat. and Sun., 29, 30
Sumrall, at Bassfield.....	Mon., 31
Oloh, at Thompson.....	Wed., Aug. 2
Hattiesburg: Main Street and M., at Main Street.....	Thurs., 3 p. m., 3
Hattiesburg: Court Street.....	Thurs., 5 p. m., 5, 6
Coalville, at White Plains.....	Sat. and Sun., 13, 14
Biloxi: Main Street.....	Sun. a. m. and Mon. p. m., 13, 14
Biloxi: Oak Street.....	Sun. p. m. and Mon. p. m., 13, 14
Brooklyn, at McLaurin.....	Thurs., 17
Hub, at Byrd Chapel.....	Sat. and Sun., 19, 20
Van Cleave, at New Chapel.....	Sat. and Sun., 26, 27
New Augusta, at Richton.....	Sat. and Sun., Sept. 2, 3
Lucedale and Americus, at Caswell Springs.....	Tues., 5

The attention of the preachers-in-charge, and of the committees appointed at the second Quarterly Conference under Ques. 21, is called to Ques. 22. Written reports will be looked for. The books will be called for according to paragraph 94, page 43 of Discipline. Full reports are expected from the pastors in answer to Ques. 17, page 43 of Discipline. Let us continue to strive for all assessments and allowances in full, and for two thousand souls for Christ and the church.

T. L. MELLEEN, P. E.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro, at Waynesboro.....	June 25, 26
Shubuta and Quitman, at Quitman.....	Wed., 23
Meridian, Central.....	11 a. m., July 2
Meridian, East End.....	8 p. m., 8, 9
Pachuta, at Pachuta.....	Sun. p. m., 9, 10
Enterprise, at Enterprise.....	Sun. p. m. and Mon., 16
Meridian, South Side.....	11 a. m., 16
Meridian, Fifth Street.....	8 p. m., 16
Middleton, at Mt. Carmel.....	Mon. and Tues., 17, 18
Leaksville, at Avra.....	Thurs., 20
Buckatunna, at Big Rock.....	Tues., 22, 23
Chunkey, at Suqualena.....	Tues., 25
Wayne mission.....	Thurs., 27
Matherville, at Salem.....	Fri., 28
North Kemper, at Spring Hill.....	Aug. 5, 6
Vimville, at Andrews Chapel.....	19, 20
Meridian, Seventh Avenue.....	8 p. m., 26, 27
Lauderdale, at Toomsaba.....	Wed., 30
Daleville, at Linwood.....	Thurs., 31
DeKalb, at Marvin.....	Thurs., 31
Binnsville, at Wahalak.....	Fri., Sept. 8
Porterville, at Union.....	9, 10

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades.....	a. m., Aug. 6
Felicity.....	p. m., 13
Carrollton.....	a. m., 13
Burgundy.....	p. m., 20
Parker Memorial.....	a. m., 20
Louisiana Avenue.....	p. m., 27
Algiers.....	a. m., 27
McDonoghville.....	p. m., 3
Carondelet.....	a. m., Sept. 3
Rayne Memorial.....	p. m., 3
Covington.....	a. m., 10
Madisonville.....	p. m., 10
Slidell.....	a. m., 17
Pearl River.....	p. m., 17
White Castle.....	Oct. 24
Plaquemine.....	1
Melville.....	8

H. G. DAVIS, P. E.

CROWLEY DIST.—THIRD ROUND.

Lafayette.....	July 1, 2
Rayne.....	8, 9
St. Martinsville.....	12
Patterson.....	15, 16
Prudhomme, at Plaquemine Bruce.....	22, 23
Crowley.....	29, 30
Morgan City.....	Aug. 5, 6
Jennings.....	12, 13
Gueydan.....	19, 20
Indian Bayou.....	26, 27
New Iberia.....	Sept. 2, 3
Franklin.....	9, 10
Lake Charles.....	11
Grand Chenier, at Cameron.....	16, 17
Jeanerette.....	23, 24
Lake Arthur.....	27
French Mission, at Cypressmort.....	30, Oct. 1
Abbeville, at Prairie Gregg.....	7, 8
Sulphur, at Westlake.....	

Pastors are expected to have written reports in answer to Questions 13 and 17, and to see that proper reports are ready in answer to Questions 20 and 22.


W. W. DRAKE, P. E.

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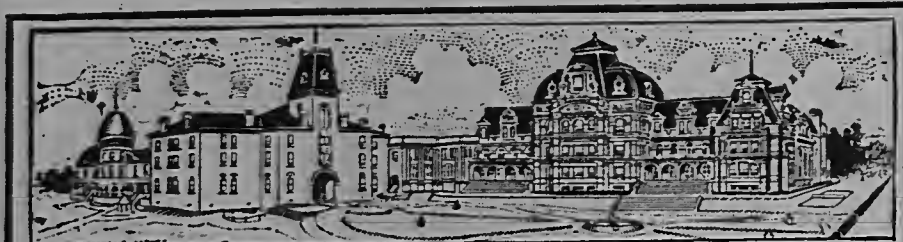
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Centenary Will Open on September 13, notwithstanding the report scattered far and wide by some persons that Centenary will open no more in Jackson.



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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station.....	June 10, 11
Olive Branch.....	17, 18
Holly Springs circuit.....	24, 25
Byhalia.....	July 1, 2
Shawnee.....	8, 9
Red Banks.....	15, 16
Waterford.....	22, 23
Potts Camp.....	29, 30
Myrtle.....	Aug. 5, 6
Bethel.....	12, 13
Ashland.....	19, 20
Randolph.....	26, 27
Abbeville.....	Sept. 2, 3
Pontotoc.....	9, 10
Mt. Pleasant.....	16, 17

EUGENE JOHNSON, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station.....	June 4, 5
Iuka circuit, at Indian Creek.....	10, 11
Iuka station.....	17, 18
Booneville station.....	24, 25
Guntown and Baldwin, at Guntown.....	July 1, 2
Corinth circuit, at Marvin Chapel.....	8, 9
Ripley and New Hope, at Dumas.....	15, 16
New Albany, at Glenfield.....	22, 23
Kossuth circuit, at Gambles School-house.....	29, 30
New Albany circuit, at Wells Chapel.....	Aug. 5, 6
Booneville circuit, at Double Springs.....	12, 13
Jonesboro circuit, at State Line.....	19, 20
Burnt Mills circuit, at Salem.....	26, 27
Blue Springs circuit, at Liberty.....	Sept. 2, 3
Mooreville and Saltillo, at Wheelers.....	9, 10
Marietta circuit, at Ozark.....	16, 17
Belmont circuit, at Mt. Olive.....	23, 24
Mantachie circuit, at Shiloh.....	30, 31

Let answers be ready for Questions 17 and 22.

W. C. HARRIS, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus, Second Church.....	June 3, 4
Columbus, First Church.....	10, 11
West Point.....	17, 18
Starkville circuit.....	24, 25
Hebron station.....	July 1, 2
Winstonville circuit.....	8, 9
Crawford.....	15, 16
Shuqualak circuit.....	22, 23
Columbus circuit.....	29, 30
Macon.....	Aug. 5, 6
Brooksville.....	12, 13
Starkville.....	19, 20
Mathiston.....	26, 27
Cedar Bluff.....	Sept. 2, 3
Mayhew.....	9, 10

J. W. DORMAN, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis.....	June 4, 5
Hernando and Hines, at Hernando.....	11, 12
Pleasant Hill, at Eudora.....	17, 18
Woman's Joint Missionary Meeting at Como.....	24, 25
District Conference at Como.....	26
Como (Quarterly Conference).....	July 1, 2
Senatobia.....	8, 9
Cockrum, at Cockrum.....	15, 16
Coldwater, at Coldwater.....	22, 23
Courtland, at Chapel Hill.....	29, 30
Wall Hill, at Marvin.....	Aug. 5, 6
Arkabutla, at Brooks Chapel.....	12, 13
Longtown, at Longtown.....	19, 20
Batesville.....	26, 27
Tyro, at Free Springs.....	Sept. 2, 3
Eureka, at Eureka.....	9, 10

Will the preachers kindly see that Question 17 is answered in full? Also, let all concerned earnestly labor from this time to the end of the year to secure payment of all claims in full. Every claim is important. If we love our church as "the house of God, the church of the living God, pillar and ground of the truth," then let us furnish her the means needed to prosecute the great enterprises of her evangelical mission. Nothing above the minimum is asked; no deficit should be allowed.

W. T. J. SULLIVAN, P. E.

DURANT DIST.—THIRD ROUND.

Durant.....	June 11, 12
Pickens, at Richland.....	18, 19
Sallis, at Shrocks.....	25, 26
Ackerman, at Salem.....	27
Elbenzer, at Elbenzer.....	July 1, 2
Lexington.....	8, 9
Tchula, at Owens.....	15, 16
McCool, at Shady Grove.....	22, 23
Chester, at South Union.....	29, 30
West, at Bowling Green.....	Aug. 5, 6
Kosciusko circuit, at Salem.....	12, 13
Kosciusko station.....	19, 20
Poplar Creek, at Salem.....	26, 27
Rural Hill, at Rural Hill.....	Sept. 2, 3
Louisville, at Rocky Hill.....	9, 10
Sturges, at Pugh's.....	16, 17
Belzoni, at Sky Lake.....	23, 24
Inverness, at Lawrence Dedding.....	30, 31

W. S. LAGRONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia.....	July 15, 16
Osyka, at Osyka.....	17, 18
McComb, LaBranch.....	24, 25
McComb, Centenary.....	26
Providence, at Nola.....	July 1, 2
Brookhaven.....	8, 9
Adams, at Bethel.....	15, 16
Summit, at Johnston.....	22, 23
Hazlehurst.....	29, 30
Crystal Springs, at Camp Ground.....	Aug. 5, 6
Topisaw, at Sartins.....	12, 13
Pleasant Grove, at C. Creek.....	19, 20
Pearlhaven, at P.....	26, 27
Fernwood.....	Sept. 2, 3
Tylertown, at Waterhole.....	9, 10
Gallman, at O. C. S.....	16, 17
Bayou Pierre, at P. V.....	23, 24
Terry, at Forest Hill.....	30, 31
Reauregard, at M. C.....	Oct. 7, 8
Wesson.....	14, 15
Casaville, at.....	21, 22

T. W. ADAMS, P. E.

FOREST DIST.—THIRD ROUND.

Morton and Pelahatchie, at Pelahatchie.....	June 10, 11
Scott, at Zion Grove.....	17, 18
Shiloh, at Cedar Creek.....	24, 25
Trenton, at Polkville.....	26
Raleigh, at Boykin.....	July 1, 2
Eastabuchie, at Rawls' Springs.....	8, 9
Taylorville, at Mize.....	15, 16
Ellisville circuit, at Hinton.....	22, 23
Ellisville station (preaching at 7:45 p. m.).....	29, 30
Tuesday: Quar. Conf., Wednesday.....	Aug. 5, 6
Laurel, Fifth Avenue (preaching at 8:45 p. m.).....	12, 13
Kingston: Quar. Conf. at 8:45 p. m.).....	19, 20
Laurel, M. Street.....	26, 27
Heidelberg, at Phil.....	Sept. 2, 3
Eucutta, at Eucutta.....	9, 10
Lake, at Carr Church.....	16, 17
Forest, at Homewood.....	23, 24
Harperville, at Pleasant Ridge.....	30, 31
Rose Hill, at Pleasant Grove.....	Oct. 7, 8
Montrose, at Garlandsville.....	14, 15
Newton and Hickory, at Newton.....	21, 22
Walnut Grove, at White Plains.....	28, 29
Decatur, at Conehatta.....	Nov. 4, 5
Carthage, at Conway.....	11, 12
Edinburg, at Alice.....	18, 19
North Neshoba.....	25, 26
Philadelphia, at Hester's C. Sat. and Sun.....	Oct. 1, 2
Indian Mission, at Tallichulok.....	8, 9

J. M. MORSE, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—THIRD ROUND.

Harrisonburg.....	July 1, 2
Calhoun, at Eros.....	8, 9
Lake Providence.....	15, 16
Waterproof.....	22, 23
West Monroe.....	29, 30
Brooklyn, at B.....	Aug. 5, 6
Winnsboro.....	12, 13
Floyd, at Oak Grove.....	19, 20
Monroe.....	26, 27
Bastrop.....	Sept. 2, 3
Mer Rouge.....	9, 10
Rayville.....	16, 17

J. M. HENRY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, Third Street.....	June 11, 12
Opelousas, at Bellview.....	18, 19
Chicot, at Washington.....	25, 26
Whites Chapel.....	27
Simsport, at Marksville.....	July 1, 2
Lecompte, at Elm Bayou.....	8, 9
Pineville, at H. P.....	15, 16
Colfax, at.....	22, 23
West Alexandria.....	29, 30
Bunkie.....	Aug. 5, 6
Boyce, at Camp Ground.....	12, 13
Pollock, at Liberty Chapel.....	19, 20
Columbia, at Columbia.....	26, 27
Jonesville, at Jonesville.....	Sept. 2, 3
Jena, at Trout.....	9, 10
Glenmora, at Dry Creek.....	16, 17
Natchitoches.....	23, 24

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Downsville, nt Walnut Lane.....	June 14, 15
Ruston.....	21, 22
Ringgold, at Grand Bayou.....	28, 29
Homer.....	30
Lanesville, at Pine Grove.....	July 1, 2
Vienna, at Pine Grove.....	8, 9
Farmerville, at Greenville.....	15, 16
Bienville.....	22, 23
Gibbsland, at Athens.....	29, 30
Vernon, at Oak Ridge.....	Aug. 5, 6
Minden.....	12, 13
Antioch, at Siloam.....	19, 20
Winfield.....	26, 27
Jonesboro.....	Sept. 2, 3
Valley.....	9, 10
Arcadia.....	16, 17
Lisbon.....	23, 24
Haynesville.....	30, 31

Let all be prepared to answer Questions 14, 15, 17 and 23 on this round.

BRISCOE CARTER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Clinton.....	July 8, 9
Zachary, at Slaughter.....	15, 16
Baker, at Blackwater.....	22, 23
Wilson, at Pisgah.....	29, 30
Jackson, at.....	Aug. 5, 6
Ethel, at New Hope.....	12, 13
St. Francisville, at St. Francisville.....	19, 20
Pine Grove, at Independence.....	26, 27
Amite City.....	Sept. 2, 3
Live Oak, at Red Oak.....	9, 10
Kentwood, at Mt. Hermon.....	16, 17
Franklin, at Pleasant Valley.....	23, 24
Ponchatoula, at Hammond.....	30, 31
Port Vincent, at Maurepas.....	Oct. 7, 8
East Feliciana, at Oak Grove.....	14, 15
St. Helena, at Wesley.....	21, 22
Baton Rouge, Second Church.....	28, 29
Baton Rouge, First Church.....	30, 31

R. W. TUCKER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

DeSoto, at Sloane.....	June 17, 18
Don Am station.....	24, 25
Grand Cane.....	26
Texas Avenue, Shreveport.....	July 1, 2
Provencal, at Bayou Blue.....	8, 9
Pleasant Hill, at Soda.....	15, 16
Manfield station.....	22, 23
Ft. Jesup, at Negreet.....	29, 30
Leesville station.....	Aug. 5, 6
Mooringport and G., at Caddo.....	12, 13
First Church, Shreveport.....	19, 20
South Bossier, at Bossier Point.....	26, 27
Hornbeck, at Neame.....	Sept. 2, 3
Carson station.....	9, 10
Zwolle, at Noble.....	16, 17
Many, at Many.....	23, 24
Delidder station.....	30, 31
La Chute and Lake End, at L. E.....	Oct. 7, 8
Spanish mission.....	14, 15
North Bossier, at Walker's.....	21, 22
Penton, at Benton.....	28, 29
Wesley, at Davis' Springs.....	30, 31
Pelican, at Bethel.....	Nov. 4, 5
Coushatta, at Coushatta.....	11, 12
Kentchie, at.....	18, 19
Gilliam, at.....	25, 26

J. R. MOORE, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. SALLIE FAISON, wife of R. B. Faison, died in Indianola, her home, July 14, 1905, at the age of about fifty years. She was the mother of seven children. Two had preceded the mother to the spirit-world; five children, with the husband and a brother and three sisters, remain to mourn their loss. Her sister, Miss Clara Carter, has made her home with Sister Faison for years. The attachment between the two sisters was most beautiful. Sister Faison's health had been on the decline for two months, but was serious only a few days. Her death was so sudden and unlooked for, it filled the whole community with gloom. In her death the whole community mourns a good mother, and a good and devoted wife. She was so much to the home, always cheerful, hopeful, and inspiring to all. As a neighbor and friend, she was loved by all. With watchful care she looked after the sick, and in the church her highest usefulness was felt by the community. Here her work was felt most by the community at large. She was a Sunday-school worker, always teaching a class. She had a class of little girls at the time of her death. To see those little girls expressing their personal feeling of regard at the grave in flowers was most touching. Sister Faison attended all the services of her church regularly, always at the Wednesday evening prayer services. She was a leader among women in the work of the church, the Home Mission Society, and in the interests of the Orphans' Home. She never tired in her devotion. The church suffers great loss here in her death. The home was made to feel she was indispensable to it. A good mother and Christian has gone to her reward. Her life will be an inspiration to her loved ones and to her church.

W. M. YOUNG, Pastor.

Mrs. WILLIE PATTON SLOUGH was born Oct. 25, 1848; married to Mr. J. N. Slough, Dec. 28, 1869, and died July 30, 1905. This record sketches the life of one who, from early childhood, made it her first care to be a Christian. She lived her religion seven days in the week. If she shouted the praises of God on Sunday, she did not contradict it by serving another master on Monday. Her loyalty to Christ and the church were an example for all who knew her. For more than thirty-six years she was a devoted wife, brightening the life of her husband with her Christian cheer, and encouraging his every good work by her unwavering faith. Marriage was no temporary civil contract with her, but an institution of God, sacred for life. As a mother, she strove to rear her children in the "nurture and admonition of the Lord," and they will never cease to be thankful for her upright example and righteous counsels. May God comfort the relatives and friends who so sadly miss her! JOHN R. COUNTISS.

Brother DABNEY STUART WIER, youngest child of the late Rev. William and Elizabeth Wier, of the Alabama Conference, and brother of the Rev. T. C. Wier, of the North Mississippi Conference, was born in Columbus, Miss., March 18, 1841; was married to Miss Louise R. Thompson, of Enterprise,

Miss., Oct. 7, 1868, and went away from us to his eternal rest, June 15, 1905. A cultured and a refined gentleman, an affectionate husband and a devoted father, a true friend and an unostentatious believer in the saving power of Christ, he lived among us, and now that he is gone away, is sorely missed in all the right relations in this life. He had been a long, but a patient sufferer, and the end came as comes the dream of mother to the little child. When all was over, the little Bible that had talked to and fed his soul on the tented field, as a brave Confederate officer, was found by his side on the bed, where it had fallen from his hands. Thus the honored name he bore was again transferred to the register on high through faith in Him who said: "The words that I speak unto you, they are spirit, and they are life." May "Our Father" lead the sorrowing ones gently and safely to himself!

JAS. M. WEEMS.

Mrs. GEO. R. PATTISON (nee Jackson) was born Dec. 10, 1838, and died Aug. 1, 1905, at Fort Jesup, La. She was married to George R. Pattison, Dec. 29, 1868. She became the mother of four children—two sons and two daughters—all of whom survive her, with the father, three step-children, four sisters, and four brothers. Sister Pattison joined the church some time in 1885, and became a charter member of the church at Mitchel, under the pastorate of Rev. J. M. Johnson. She came from Montgomery county, Ala., to Columbia, La., in 1849, and in the Fall of 1850 moved to Jackson parish. Sister Pattison further illustrates Mr. Wesley's declaration that "our people die well." Hers was a most triumphant death. In the perfect exercise of her mental faculties, she called her family about her just before her death, gave her blessing to each, and exhorted them to meet her in heaven. May she realize her latest desire! "How blest the righteous when she dies!"

J. A. PARKER.

On Saturday, July 1, 1905, Bro. JOHN E. HURST passed out of this life. He was born in Mississippi, March 2, 1875. He professed religion about seventeen years of age. He was laid to rest in the White Graveyard. He was a good, faithful steward of Hashnqua Church. He was a steward that held family prayer. He lived well, and he died well. He was a man that was much devoted to his family. He will be greatly missed at home, and at church, and at the Quarterly Conference. He leaves a wife and four children, and a mother and four brothers and four sisters, to mourn their great loss. May the good Lord be with them, and may his grace sustain them in this, their day of sorrow! "The Lord has promised to be a father of the fatherless, and judge of the widows, is God in his holy habitation."

W. A. CLARK.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address:

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Cultivate faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we can not understand, but these lie within our reach, and if we hold to them, they will bring us through the darkest night, beneath which the soul of man ever wrestled into the perfect day.

(1) Faith. If you can not see God clearly, look toward the spot from whence his voice comes, as a child instinctively turns in the dark toward the place from which its mother's voice issues; and remember that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. Follow on to know the Lord. Faith is the motion of the soul Godward.

(2) Obedience. Every time you obey you pull up the blind and let in more light. Every time you obey you break down the restraining reef and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your heart, the voice of God as he speaks through circumstances and his servants—obey.

(3) Service. Never let a day go by without making the world a brighter, happier place for others, and, as you do so, the life abundant will gush out. A friend once told me that while he stood in the old Forum at Rome, watching the workmen using the pickaxe, one of them happened to strike away some rubbish and debris which had lain for centuries, and, as he did so, a fountain of water, well known in classic times as the Virgin's Fountain, but which had been imprisoned for centuries, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulchre, and the beautiful fountain gushed into the Italian sunshine.

It may be that today such an experience is to be yours, and that some debris which has accumulated upon your heart, choking your life, by the grace of God and by the act of your own choice shall be put away, so that the life which has been checked and restrained may become abundant, and you may know the fulfillment of our Lord's words: "It shall become in them a well of water, springing up into eternal life."—The Parish Visitor.

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Dr. Lapponi

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May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

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Assurance.

May I know that I am a true Christian? In that interesting book entitled, "The Making of an American," Jacob A. Riis tells how he came to know that he was really an American. He was born in Denmark, came to this country when a young man, and spent several years as a wanderer, without any settled calling or definite aim. At last he found work as a reporter, and soon began his long and heroic fight with the slums of New York.

Going back to his native country to visit his aged mother, he was taken ill. The bed in which he lay was placed near a window looking out on the sea. One day his attention was called to ships passing by, each flying the colors of its own nationality. But these had no message for the sick man. He was weary, discouraged, desponding. He lay there picking the coverlet, untouched by the bright sunshine or the beautiful ships. At last a vessel passed by, sailing close to shore and flying the flag of freedom, with its folds blown out upon the breeze till every star was distinctly visible. Then the sick man felt a strange thrill. Gone was his despondency and forgotten his weakness. He sat up in the bed, waved his handkerchief to the flag, shouted and cried and laughed by turns, arose, and walked like the sick man in the gospel. "Then," said he, "I knew that I was an American."

How did he know it? Not by his naturalization papers; not by any legal document covering his case. His heart told him. The flag was in his heart; his heart was over the sea. He was no longer a stranger and foreigner, but a fellow-citizen with native Americans. His heart was naturalized; his heart was truly American.

When your heart is in the right

place, it will tell you the truth. Then you may open the Bible, and your heart will say: This is my book; these are my promises. Look into the face of Jesus, and your heart will say: He is my Savior, my Master, my Friend. Look up into the face of the Father, and your heart will say: He is my Father. Look beyond the stars to the great invisible country, and your heart will sing:

"Yonder's my house and portion fair;
My heart and my treasure are there,
And my abiding home."

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EDITOR.

NEW ORLEANS, THURSDAY, AUGUST 24, 1905.

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Preachers, \$1.

WHOLE NO. 2557.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 34.

GLANCES AT THE WORLD.

Quarantine regulations are necessary in the case of all infections and contagious diseases. In the case of yellow fever, if what the doctors tell us is true, such precautions are not only necessary, but utterly worthless, for the disease, they inform us, is neither infectious nor contagious, but propagated solely by one species of the mosquito. It is evident, however, that all the doctors do not accept the mosquito theory, and advise quarantine. It is best to be on the safe side, and we quite agree with them. But some quarantine regulations are intolerable. They impose unnecessary hardships. A man living at Nicholson, Miss., is now bottled up at New Orleans, waiting his turn to get out over the Queen and Crescent road, and has been compelled to wait days and days, all because the little detention camp at Slidell, La., can accommodate but twenty persons at one time. And each person must pay two dollars a day for the privilege of being detained, and to get a certificate of health. This gentleman proposed to procure a tent and stay in it the prescribed length of time, but was not allowed to do so. The hotel-keeper would lose two dollars a day. It seems to us that, if the New Orleans authorities, who control the quarantine regulations of the State of Louisiana, believed their own theory, they would not subject citizens to such hardships.

All the great packing-houses and fruit-shippers use refrigerator-cars for the safe transportation of their goods. But for the refrigerator-cars it would be impossible for the packers to furnish the country with fresh meat. Most people, we dare say, think that those cars belong to the railroads. Not so. They belong to the packers and fruit-shippers. They are called "private car lines." These private car-lines are in trouble. It is charged that the act regulating interstate commerce is being violated, and both the railways and the refrigerator lines are to answer to the Interstate Commerce Commission. "It is charged that by way of rebates or other devices the refrigerator lines are acting

for the railroads as authorized agents, and the railroads acting through the refrigerator lines are collecting and receiving for the refrigeration of fruit and vegetables lower rates from some shippers than they are receiving for similar service rendered to other shippers."

For some time the Chinese have been much dissatisfied with the operations of the Chinese exclusion act, especially in regards to merchants, students, and travelers. In many cases, no doubt, the act has been too rigidly construed, and respectable Chinese harshly treated. In return for this harshness, the Chinese determined to boycott American goods, and forthwith put their purpose into execution. It was not long until American merchants began to feel the pinch, and the matter looked so serious that President Roosevelt ordered a less rigid execution of the law. But news comes that the boycott, which was chiefly operative in Shanghai, has had the effect of turning American trade from that city to other points where the boycott is not in operation. The Chinese are like other people—they work for their own interests. If one city can divert trade from a rival, and make money by it, nobody is going to stand back and ask where the goods come from. In some sections, it is said, the boycott idea has a pretty strong hold, and is being maintained even against the proclamation of the government.

Governments must have money. They are sometimes forced to borrow, both in times of peace and in war. Russia, it is said, will be forced to borrow. It is further said that she will have difficulty in negotiating a loan. Jewish bankers will be slow to loan, so long as the Jews are so sorely persecuted by Russian authorities, but would be glad to place a loan if the Jews in Russia are placed on an equal footing with other people of the country. The Paris bankers will not furnish money to prosecute the war, and the representative of a money power in the United States has said: "Russia can obtain in America all the money she wants to make peace, but none to

make war. Our position is the position of the Paris bankers." is altogether probable that money supply will have something to do in determining the issue the Peace Conference now in session.

News comes to the country to the effect that a scheme is being hatched for the purpose of thwarting the Panama Canal project. The movement is headed, so said, by a few Congressmen, backed by the railroads. It is well known that a strong minority in Congress, led by Senator Morgan, of Alabama, favored the Nicaragua route. Doubtless, this minority still believes it preferable to the Panama route, but it is not at all likely that, after eighteen months of work, and the expenditure of millions of dollars, anybody will seriously undertake to change the route, or to hinder the progress of the work. The canal project is one of immense magnitude, and it would look like child's play to stop now and change the route simply because somebody says the Panama route is impracticable.

Mayor Weaver, of Philadelphia, is still weeding out the corrupt elements in the city. He began at the top by cutting off the heads of high officials. He has recently been working at the bottom. He ordered an investigation of the poll-lists. The investigation revealed something like thirty thousand fraudulent registrations. Not satisfied with this report, he ordered another investigation, which revealed more than sixty-eight thousand illegal voters. This accounts for the tremendous majorities returned from year to year in favor of the ring, which has so long dominated and plundered the city. The poll-lists will be purged, and the next election will show a greatly reduced majority.

News and Notes.

The United Street Railways Company of St. Louis has notified the motormen and conductors, about four thousand in number, that they can not remain in the employ of the company if they frequent saloons, whether on or off duty, or attend the races or other gambling-places. That is practical temperance.

Such is the spread of temperance sentiment in England that there has been as much as a decrease of one-fifth in the use of distilled spirits. The agitation has reached and influenced the laboring classes. The great revival of religion has also been a factor in promoting temperance.

The International Sunday-school Convention, which met in Toronto in June, decided on some changes in the lessons. Instead of having a uniform system for all grades, there will be a Beginners' Course, and an advanced series of lessons distinct from the uniform system. This may prove to be the beginning of the end of the present system.

Dr. J. W. Lee, of St. Louis, so completely captured the Methodists of the great Northwest by his preaching and lecturing at the Lewis-Clark Exposition that the M. E. Church of the Pacific-Northwest unanimously passed a resolution requesting that "he be made a Bishop of the M. E. Church, South, and assigned for his episcopal residence to Portland."

Dr. S. A. Steel, it seems, has been taking a sort of referendum vote the question of organic union. He has given out through the Pittsburg Christian Advocate that "ninety per cent. of both ministers and laymen would be glad to vote for union if a chance were given them." He further says that "a few narrow-minded members would object." When did Dr. Steel join the ranks of the broad-minded?

The St. Louis Advocate tells of a man—William Kingsley, an Irishman, living in Stoddard county, Mo.—one hundred and twenty-two years old. He fought with Lord Nelson in 1805. He fought also in the Crimean War, and though past seventy-five years of age, he fought all through the late Civil War for the Southern Confederacy. He was baptized and received into the Church on the sixth of August last.

The liquor element of the country is continually urging that "prohibition does not prohibit," "more liquor is used where prohibition has been voted than ever," and such like, and yet the whole gang stand in mortal dread of the "Anti-Saloon League." In Texas the liquorites fight local option all the while, and all the while they are being mowed down and snowed under by local option votes. The liquor-dealers and liquor-lovers do not believe what they say.

In the morning praise God for opportunity, but make some use of it before the morning goes. —Isaac O. Rakin.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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A Few Observations.

By A CIRCUIT RIDER.

It is nowhere taught that there is anything about the justified man to cause him the least sorrow or regret. "Just persons need no repentance." Christ did not come "to call the righteous, but sinners to repentance." Neither is it taught anywhere that the Lord gives a half-blessing or a half salvation. (I. John i, 9. Even the dissolute sinner who ariseth and goeth to the Father is clothed with the "BEST" garment in the wardrobe of heaven—the robe of righteousness. He also receiveth the ring (seal) of pardon and reconciliation, the Trinity gives him a three-cornered kiss of welcome, his feet are shod with the shoes of peace, and there is such a feast that the soul overflows with joy. Heaven itself rejoices, for the sinner "was dead, is alive again, and was lost, let men be found." (Luke xv.)

Read Brother Harbin's excellent article on Romans vi. After all, the line of argument from every promise, leads to the influence of the Holy Spirit, which, upon the faith of the subject, makes Christ's atonement effectual to salvation from sin. I ask the consideration of a NEW scriptural argument. Even accepting the idea that water baptism is used by the apostle by way of illustration, it is palpably plain that there is no reference to mode, but to what is behind baptism, or to what being baptized implies. The connected paragraph reads: "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into (unto) Christ were baptized into (unto) his death? Therefore, we are buried (interred) with him by baptism into (unto) death; that like as (in the manner) Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

1. We (through Christ) are dead to sin, and should not live any longer therein.

2. We are baptized unto Christ—that is, in his name, and not unto, or in the name of any other. The Greek (eis) means "unto" in

each verse, and should have been so translated.

3. When we were baptized unto Christ, we were baptized unto his death—that is, we partook of all the benefits of his death (atonement), even the putting off of all sin, both inward and outward. Water baptism implies that the candidate embraces Christianity, repents of his sins, exercises faith in Christ, and intends to lead a new life.

4. "Therefore, we are buried (interred) with him by baptism unto death." When we are baptized—which implies faith in Christ, acceptance of his atonement—we are interred with Christ unto death. God not only accepts Christ's death as our own, as though we ourselves had met the consequences, or paid the penalty of our sins, but when we embrace him by faith (water baptism standing for our faith and profession), we partake of all the benefits of his death, salvation from sin. Every baptized person—that is, every BELIEVING candidate—becomes interred with Christ in the tomb of Joseph; not literally, of course, but God accepts Christ's death and burial as though we ourselves had suffered for our sins. The Greek is "sunthapto," and means "TO INTER ALONG WITH," "a funeral ceremony." God accepts Christ's death as our own, our sins being "nailed to the cross." "He bore our sins in his own body on the tree," being the substitute of us all.

Agreeable to this, notice a few parallel passages. Luke xii, 50: "I have a baptism to be baptized with, and how am I straitened (pained) till it be accomplished." The baptism here spoken of was the baptism of suffering, even the wrath of God poured out upon Him who was made sin for us, who knew no sin. He took our sorrows, bore our stripes, endured our curse. He felt the ponderous weight of imputed sin, and was "pained" beyond language to describe. He called it "baptism." (Indeed, the word, both in classic Greek and the Scriptures, has reference to some great effect or change; so that a baptized person enters on a state or condition previously unknown. As applied to believers, purification is the meaning, the effect, the change.)

Now, perfect parallels of Rom. vi, 4, are Matt. xx, 22 and 23, and Mark x, 38-40. Some of the disciples wanted to sit with Christ on his right and left in glory. He told them they "knew not what they asked," but he did tell them (and all believers) that "ye shall indeed drink of the cup that I drink of, and with the baptism

that I am baptized withal shall ye be baptized," referring to his suffering and death. Christ drank the bitter cup, the ingredients of which were sin and wrath. It contained the death which, as our Redeemer, he had to die. He was baptized with suffering in soul and body. His suffering (more in soul than in body) was unto death, even an atonement for the sins of all who believe. The baptism which he suffered was in our stead. God accepted his suffering as our own; so that we not only drink his cup, and are "interred along with him," but we share the benefits of his death, even salvation from sin. "Therefore, we are interred along with him (in the sepulchre of Joseph) by baptism (the repentance and faith it implies) unto death; that, like as Christ was raised from the dead by the glory of the Father, even so we also (by the same glory or Spirit) should walk in newness of life."

The next verse reads in the original: "For if we have been created (born, produced) TOGETHER in the likeness of his death, so also we shall be of (his) resurrection."

The Authorized Version translates it "planted together." A nearer idea is, "a creation" (by the Holy Spirit, of course), COLLECTING TOGETHER all in the likeness of Christ, even innocence.

Water baptism not only announces that Christ has redeemed us, and typifies the regenerating influence of the Spirit, but it stands as a sentinel pointing to a life of sinlessness—the apostle's great theme.

Paul was not thinking of mode, neither was he thinking of water, except what being baptized implies. He never heard of immersion in his life. If any mode is implied, it is affusion, because, as our substitute, God's wrath was poured upon Christ; he was literally baptized with his own blood as he hung on the cross, and the Spirit is everywhere represented as "poured out."

Let immersionists be careful, lest they pervert the holy oracles.

The Russian Church.

Some of the customs and peculiarities of the Russian Church are set forth in the following: Confession is enjoined in the Russian Church, but it is not performed as satisfaction offered to God. No candidate for holy orders will be ordained until he is married. This, of course, refers to the secular clergy. The monastic orders must be celibates. A widower priest may remarry, but he must first renounce his orders. A curious inconsistency is that no priest, as long as his wife is alive, can attain to a bishopric, because all bishops must be unmarried. In the eucharist the

priest receives the bread and wine separately, whereas the laity receive both elements mixed together, from a spoon, standing. The sacrament is also administered to infants, but they receive the wine only, lest they might reject the bread. Baptism is a most elaborate ceremony, and takes forty days before it is complete. It includes triple immersion, the chrism, and tonsure of the infant's hair in the shape of a cross. The sacrament of unction differs from the similar sacrament in the Roman Church, being, as it is, administered even to those who are slightly unwell, whereas the Church of Rome only gives it in "articulo mortis," or when there is no chance of recovery. The services in the Russian Church are most elaborate. This is evident from the fact that the ritual and services occupy twenty folio volumes. Service is performed at least three times daily, and the greatest part of the service varies every day in the year, and every part of every day, except in the communion office. The Russian clergy have no social standing; a better-class Russian would not eat at table with his parish priest. Sermons are rarely preached in the Russian Churches. There are books of homilies from which the clergy may read, but these homilies are so very lengthy, ornate, and elaborate, that the people refuse to listen to them. As a rule, the clergy are too ignorant to compose their own sermons, and even if they do compose them, they must first be sent to the consistory for approval, because the government are determined to stamp out heresy. The consistory are in no hurry to return the sermons, and often several weeks, or more, may pass before they do so; consequently, the clergy, as a rule, leave preaching severely alone. The Russian priests never pay parochial visits except to beg; the result is, that they have never gained the confidence or good will of the laity.—Christian Intelligencer.

A Changed Life.

Mr. Moody was asked one time to tell what he considered the most remarkable conversion he ever had, and he told the story of his great meeting in Agricultural Hall, in London, when fifteen thousand people were present. Among this vast throng was an English race-horse owner. He was devoted to the track in all that that implies, and had been for the biggest part of his life. He was third owner of the Epsom race-track, and a well-known character in sporting circles. He came to the meeting out of curiosity, but his heart was changed before it closed. He became a Christian, gave up his sporting connections, sold his horses and all his racing interests, and thereafter lived an exemplary Christian life. He had several sons, all of whom are earnest Christian workers. Mr. Moody more than once said that if no others had been converted under his preaching, he considered himself sufficiently repaid for his labors in saving that man. By their fruits shall men be known.—Selected.

"Tainted Money"

DEAR DR. BOSWELL: "Trust a woman to ask questions." Knowing that this is one of our characteristics, we hope the brethren will 'bear with us' if we make use of "poetic license," and ask a few. We will not try to handle a million dollars, even, followed by an interrogation point, but let's take an individual dollar. After it has been in circulation twelve months, how are we to know it has not become tainted? What church in all our fair land, composed of as many as fifty members, but has some dishonest member, or members, who pay a great deal more than they pray? What church or pastor ever refuses the "quarterage" of such brethren? Is the gift to be measured by the size of the gift, or the prominence of the individual? If we had dishonest money in our possession—i. e., if we came by said money dishonestly—we should be afraid to bring it as an offering to God; but if we could do such a thing, we do not believe the man, or men, who received the gift as God's steward, would suffer for our sin.

We wish we knew what Peter did with the money of Ananias. At any rate, we know that Ananias—not Peter—fell dead. When the people were told not to bring the "price of a dog into the house of the Lord," the priests were not told that, in case they did so, not to receive it. We trust that our brethren will not "all speak at once," but with authority.

MRS. ALICE CARY MCKINNEY.

Ruston, La., Aug. 12, 1905.

Oxford Camp Meeting.

DEAR DOCTOR: I closed my annual camp meeting at the Oxford Camp Ground last night. We had a glorious victory for God and the right. We had at least one hundred conversions in the old-time way. The Spirit of the Master was with us from the first service. I received a class of thirty-two in the church last night. Old and young was worked alike. We had the old-time altar service, and when an invitation was given for penitents, scores would come weeping to the altar. Doctor, let me say, I believe this is the way to do the work. I don't like this way of holding up the hand, or giving the hand, and going back to their seats. Our fathers erected the altar, and were successful. Why can't we use it successfully? I will never try any other. My father led me to the altar, and I am going to lead mine there. This modern way may do some folks, but it will not do me.

Rev. R. A. Clark, of Pontotoc, did the principal part of the preaching, and I will say, no man ever preached more effectively than he. His sermons were practical and thoughtful, accompanied by the power and energies of the Spirit of God. They went direct to the heart of the hearer. Any preacher needing revival work done will make no mistake in securing him.

Rev. S. H. Miller, of the North Texas Conference; Rev. J. R. Couniss, of Oxford station, and Rev. J. M. Wyatt, of the Oxford Training-

school, were present part of the time, and preached some able sermons.

Doctor, I wish you could have been with us. It would have made you think of other days. I am just in the midst of my revival meetings, and I am expecting victory all the way. Success to you and the ADVOCATE.

Your brother in Christ,

G. W. STRICKLAND.

Abbeville, Miss., Aug. 12, 1905.

Grand Chenier, La.

MR. EDITOR: We closed a ten-days' meeting here at Grand Chenier last Sunday. The preaching was done by Bro. J. F. Waltman, a man full of the Holy Ghost, whose voice gives forth no uncertain sound. While the results were not what we had expected, yet there was a shaking up among the dry bones in this low valley. These people have furnished their pastor with a new horse to take the place of the one that was "superannuated." They have also paid about thirty per cent. of the pastor's salary. The overflow from the Mermentau river has unquestionably done great damage to both crops and cattle. Really, to commence with, the high water forced a large reduction in the cotton acreage. A good deal of our low land is, and has been, under water for weeks—some of it for months. This same land last year yielded a bale of cotton per acre. Most of the land in cultivation this year will yield very poorly. There will be scarcely one-fourth as much cotton made along the Mermentau river in this (Cameron) parish as was gathered last year. Cattle have suffered severely. Hogs are dying by the score, simply from starvation. Should they continue dying at the present rate, forty days from now there would scarcely be enough left for seed. We can reach some of our appointments only by going on a small gasoline boat.

We expect to have Bro. J. C. Duplantis to help us in two or three meetings, beginning next week, provided the quarantine does not become too rigid, and thus prevent his coming. There are some things that are worse than yellow fever, viz.: sin, and neglect of Christian duty. Pray for us. Yours truly,

GEO. W. HIVELEY.

Aug. 10, 1905.

Rolling Fork, Miss.

DEAR DOCTOR: An eight-days' meeting at Sharborough's Chapel, on Sunflower river, has proven a great blessing to that community. For many years very inaccessible and sparsely settled, it has been taking on new life for several years, and now, with a railroad, it seems destined to be an important place. Bro. W. J. Ferguson and Dr. R. C. Bethea did faithful work in the meeting. A good number of conversions and reclamations, with thirteen added to the church, were visible results. Some promised family altars. Good financial work was done. The people are happy over "such a good meeting." This makes thirty-five added to this work this year.

W. T. GRIFFIN.

Port Vincent Circuit.

DEAR DOCTOR: I closed my annual series of meetings at Maurepas Church on Aug. 4, after a ten-days' session. We were blessed in securing the forceful assistance of Rev. J. W. Harper, from Ponchatoula, La. God blessed Bro. Harper in preaching a straightforward course of gospel sermons, which the church and the world were in need of.

Our meeting at Maurepas was the greatest that has been held there for many years. The church was edified, backsliders reclaimed, and sinners converted of sin. There were fifteen accessions to the church, eleven of which joined one night after a forceful sermon on "Hell."

We solicit an interest in the prayers of the brethren for our success in our meeting at New River. We have an attendance at night of about two hundred. Pray for us.

Fraternally, LEWIS KELLY.

Harperville Circuit.

DEAR DR. BOSWELL: Our meeting at Hillsboro closed yesterday at 11 A. M. Results were good. Bro. P. D. Hardin, from Newton, was with us, and did some good, earnest preaching. Bro. Hardin is a good manager in a meeting. Our church was wonderfully revived. Those who had grown cold were revived, backsliders were reclaimed, those who had never known the preciousness and love of Christ found their way to the altar, and were saved. The meeting resulted in the erection of several new family altars, a prayer meeting, put new energy in the Sunday-school workers, and added seven persons to the church. Pray for us. Yours truly,

J. V. BENNETT, P. C.

Aug. 12, 1905.

Getting a Start in Life.

A minister, dying, left two children, a boy and a girl, and a widow with only a small pittance to live upon. The boy resolved to seek work.

One day he applied to a well-known business man. He found the merchant reading the morning paper, and said to him: "Do you want a boy, sir?"

The gentleman studied him a moment and then asked: "What can you do?"

"I will do anything that will give me an honest living."

"Well, take these boots down stairs and black them."

The boy was "at home" blacking boots; he had been trained to it. His father used to say that blacking ministers' boots was washing disciples' feet. In a few minutes he returned with the boots so handsomely polished that the merchant said: "Well, my lad, you have done those very well, indeed."

"Yes, sir," murmured the boy, modestly, "mother told me always to do well whatever I did."

"Come here to-morrow morning and I will give you a trial."—The Island.



A NIGHTMARE

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AGENTS WANTED.

Agents wanted to represent a large sick, accident and death benefit Society; big commission contract and choice territory. Ministers and Teachers can make lots of money working for us. Write for information at once. Address, J. W. COOPER, President, Salisbury, Mo.

PROPOSALS.

PROPOSALS will be received up to Sept. 15, 1905, for Brick Building known as the Dryades Street Church; also the rear frame building and all movable benches, pulpit, bell, chandeliers. Bids can be made separate or for all. All buildings to be moved within sixty days from accepting bid. The Board of Trustees reserves the right to reject any or all bids.

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Anburn, Miss.

Thursday night, Aug. 17, we closed one of the most successful meetings ever held at Auburn, Miss. It was not under the auspices of our church, but rather our sister M. E. Church; but the good resulting therefrom came to the membership of both churches. Quite a number of our people were saved, and several claimed the experience of sanctification. It is interesting and profitable to know how such blessed results were accomplished, and if you will bear with me, I shall try to tell.

Early in the year I began to make efforts to get the stewards and trustees of Adams Church together once a month for consultation and prayer. While I have kept up this effort so far, I have failed. Efforts were also made to have a monthly meeting of my Sunday-school and League officials, but so far only one meeting of any success has been held. I made earnest pleas for better attendance on our prayer meeting, but out of a membership of about 200, only eight or ten attended regularly.

The time of our protracted meeting was near at hand (July 23-30), and in spite of all my announcements and earnest calls for prayer, the prayer meeting decreased in attendance until it looked like there would be none to care to come. Naturally, the pastor's heart was burdened.

As I found opportunity, I visited the prayer meeting at the M. E. Church, and found the people there united in heart and earnest prayer for the success of their meeting. It was an inspiration to be there. Bro. Hervey, their pastor, believed in taking up the full time allowed by his Discipline (an hour and a half) for the prayer service, and to one whose heart was in the work, it was time too quickly spent. Their hearts were on fire with zeal for God and his work. My people were not so as a whole.

Our meeting began and closed at the appointed time. Great good was done, and the people's hearts were made ready for more and better work. Bros. Oats and Bachman rendered us excellent service. I don't know when I ever heard better, more solid, or clearer preaching, than they gave. It was convicting and convincing, but results in conversion of souls were not gratifying. However, old Adams' eyes were opened to her barren condition, and at the close of our meeting I felt led by the Holy Spirit to urge my people to attend the meeting at the M. E. Church, that began Aug. 4.

There had been a great deal of envy and strife existing between the two churches, but, thank God! the most—and, I trust, all of that—was removed. It seemed that their meeting began with great spiritual power. Hearts were deeply convicted from the first, and souls were saved and sanctified. Barriers were broken down between the members of the two churches, and, ere the meeting closed, we felt in our hearts the beauty of the Psalmist's expression: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm cxxxiii, 1.)

Miss Rebecca Bell, a deaconess of the M. E. Church, did most of the preaching. I have never met a more consecrated worker for God. It was an inspiration to hear her talk and pray. She manifested no prejudice nor one-sided judgment, but seemed to feel that the thing needed was for the people of the two churches to be brought together in unity.

There are lessons taught here that I wish all our people and preachers would profit by. Our friends of the M. E. Church here are full of aggressiveness and zeal. They stress and labor for the experience of holiness of heart and life. Too many of our preachers and people have found fault with their manner of presenting entire sanctification, and instead of their living and presenting it in a better way, they have spent too much time and too many sharp words in criticising our second-blessing brethren and denouncing their theory. I have discovered in the churches I have served a need of some sort of awakening among our people. Not many are on fire with zeal for God. May God send that awakening spirit upon us all, and help us not to find so much fault with how a man preaches sanctification, if his labors result in leading the people into a deeper, more consecrated Christian life, but that we ourselves may preach and live with all our zeal a gospel of full salvation from all sin, and the privilege of every believer presenting his body a living sacrifice, holy, acceptable unto God, for constant service in his vineyard!

H. P. LEWIS, JR.

Aug. 19, 1905.

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send to-day to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine), which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys, and blood. Your druggist can supply you, but the proprietors wish to have every reader of the NEW ORLEANS CHRISTIAN ADVOCATE first try a bottle, so as to become thoroughly convinced of the wonderful benefits to be received.

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Tuesday Evening, Aug. 22.

COTTON.

Low ordinary.....	7 1-4
Ordinary.....	8 3-4
Good ordinary.....	8 15-16
Low middling.....	9 13-16
Middling.....	10 7-16
Good middling.....	10 3-4
Middling fair.....	11 1-16
Fair.....	11 3-4

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The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:	
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Prime crude oil, loose, per gal.....	23 c
Prime C. S. cake, per ton, 2240 lbs.....	\$27 50
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The Household of the Faith.

A lady from New York was on a train going toward Buffalo recently. At a certain station a gentleman entered, looked about, and, seeing no other seat vacant, courteously asked if he might sit by the lady. He placed his belongings on the rack and read his paper. After a time he addressed some remark to her. She saw that he was a good man and evidently a clergyman, and entered into conversation. She was carrying a burdened heart.

Widowed a few years ago, left with a little boy to care for and little to do it with, she had undertaken various means of self-support, and with reasonable success. A Jew, whom she met in a business transaction, taking advantage of her supposed helplessness, sued her in court for money for which he had not a shadow of a claim. He was, of course, beaten in the suit, but at much expense to her of time, money, and stress of mind. A New York business man of good family and social standing secured an introduction to her, and induced her to loan through him small portions of a small estate which had come to her from her father, just deceased. He professed not to desire to invest the money for her, but, because he was moved by her position, he was willing to place her money where it would be perfectly safe, and bring her large returns. In the course of a few months he had gradually secured all her funds and invested them, giving her the securities. It then appeared that the securities were worthless, the man having used her money to buy from his own firm worthless securities which that firm had unwisely taken, thus unloading them upon the widow. Upon her urgency he procrastinated, evaded, vanished. She had no recourse, and his relatives, although comfortably placed and in good society, were of little help to her. She was now on a trip connected with her business, which thus far had been unsuccessful because some one in a similar line had just preceded her along her route.

In talk with the good man, although her troubles were not discussed at length, she found sympathy, comfort, help, strength to go on her trip. He talked of the Heavenly Father and his providence, which was what her spirit needed. As the train drew into Buffalo, having learned that he was a minister of the Presbyterian Church, of which church she was a member, she said: "What a happy thing it is to belong to a great company of people, scattered all over the world, who love Christ and are bound together by ties of fellowship in the same church; so that, when one is wearied and troubled and far from home, one may come upon a friend through whom Christ can speak to us."

Each of us, who belongs to the Presbyterian or any other church, receives many benefits from that connection, which need not now be detailed at length. Do we realize that the connection and the benefits received entail upon us certain respon-

sibilities and duties toward all members of our church? Are we commonly and sufficiently obedient to the Christian exhortation of Paul when he says: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." This exhortation of Paul follows that noble passage in the opening of the sixth chapter of Galatians, in which we are told meekly to restore those who are overtaken in a fault, to bear one another's burdens, each to bear his own burdens, and to help our teachers, because whatsoever we sow, we shall surely reap; and, therefore, we must not be weary in well-doing. Everywhere men are dropping seeds of food producing plants into the earth, and women are dropping seeds of flowering plants; shall we not sow, to the present sustaining and joy of other members of the household of faith, and for our own harvest of sustaining and joy hereafter, seeds of kindness to them that are of the household of the faith?—New York Observer.

A Delicious Drink

HORSFORD'S ACID PHOSPHATE

A teaspoonful added to a glass of cold water invigorates, strengthens, and refreshes.

Children's Day Service.

On Sunday, Aug. 13, at 8 o'clock, the Sunday-school of the M. E. Church, South, at Pollock, La., rendered a very interesting programme to an audience of about five hundred persons. It was a treat indeed.

Our Sunday school is steadily growing, and has been for some time, and if the expectations of our workers are realized, it will, in a short time, be in the front rank. X X X.

\$1,000 when your boy is of age and an income for life. Can you invest \$5 every three months, \$20 a year for five years, for your child, to make him \$1,000 at the end of five years? If so, send to our office and get a copy of a "copyrighted" plan, showing how one thousand persons, combining their investments, will accomplish the above. It is an interesting story, even if you will not be one of the thousand. Write or call at once. C. W. Weaver & Company, 421 Union Street, Nashville, Tenn.

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Frances Kingsley

Vice-Pres., Chicago Historical Club.

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WINE of CARDUI

HOME CIRCLE.

Innocent or Guilty?

A good many years ago a merchant missed from his cash drawer a gold eagle, which is worth \$20. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold eagle had disappeared. Naturally, Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes, he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a \$20 gold-piece.

That afternoon the young clerk was called into the merchant's private room and charged with the theft.

"It is useless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you can do is to make a full confession of your fault."

Weston listened with amazement; he could hardly believe at first that such accusation could be brought against him, but when he saw his employer was in earnest, he denied it indignantly, and declared that the money was his own, given him as a Christmas gift a year ago.

"Who was the person that gave it to you? Produce him," the merchant demanded.

"It was a lady," answered Weston, "and I can't produce her, for she died last Spring. I can tell her name."

"Can you bring me anybody that saw her give you the money, or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer. "I never told any one about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you can bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and it was the only means of proving his innocence. He knelt down and prayed to God for help to prove that he was innocent, and then he began to overhaul the contents of his desk and trunk and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair when he was convinced of this. What else could he do? Nothing but pray again for help and guidance and strength to endure whatever trouble God might choose to send upon him.

"When I rose from my knees," he said, telling me the story years afterward, "I happened to catch my foot in an old rug that I had nailed to the carpet because it was always curling at the edges. The nail at the corner had come out, and stooping down to straighten the rug, I saw a piece of paper peeping out. I pulled it from its hiding-place, and it was the letter."

"How it got there I don't know. The fact that I had found it was enough for me, and if I hadn't got on my knees to give thanks for such a deliverance, I should be ashamed to tell you the story now."

"I brought that letter to my employer. It proved my innocence, and he apologized. A month afterward the gold-piece was found in Mr. Finch's overcoat pocket. He had never put it in the cash-drawer at all, though he thought he had. He immediately raised my salary to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble."—Exchange.

Happiness at Home.

Home is the place for happiness. To be happy, there is the ultimate of all ambition; the end to which every noble enterprise and labor tends, and of which every legitimate desire prompts the prosecution.

Our lives are spent mostly at home. Business requires several hours of the day, and society a few, but in the average good life, home takes more than all. It is there we eat and sleep, it is there we rest, it is there we converse in the delightful familiar way which gives to life its highest charm, and it is there we meditate and dream and love, building up in our hearts the warmest affections, and the most precious and tender memories.

It is there we take on the best accretions to character, give off the sweetest influences for righteousness, and realize the truest joys from living.

Sin has its pleasures, no doubt, but how great their disadvantages, annoyance and subsequent pains. As Dr. Guthrie says, by its sweetest honey lies a sharp and poisoned sting. Not only do these pleasures destroy the body and debase the soul, but all wild pleasures are like wild flowers, withering almost as soon as plucked. Look, for example, at the contrast in an evening spent over some instructive book, and the hours which many pass in drunkenness and guilty revels; and see how, like the circle in the water, that widens out to embrace a larger and larger surface, this difference extends its good or bad effects upon others. Contrast the unfurnished,

brawling home of the drunkard with the cheerful, peaceful home of the sober workman.

"At night returning, every labor sped,
He sits him down, the monarch of a shed;
Smiles by his cheerful fire, and round surveys
His children's looks that brighten at the blaze;
While his loved partner, boastful of her board,
Displays her cleanly platter on the board."

The first requisite of home happiness is true affection. The husband should love the wife, and the wife the husband. This love should be genuine and fervent. When parents love each other, the children that God gives them will love them, and love each other, too. Thus, filial and fraternal affection will have the most perfect development, and nothing can be more beautiful or more promotive of happiness than this.

Among the inmates of the home there should be a perfect understanding as to each other, and each other's plans. The wife should know her husband's circumstances, and, with proper restrictions, so should the children. In secular pursuits and social affairs there should be a unity of desire, aim, and effort.—Selected.

Old People Not Useless.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

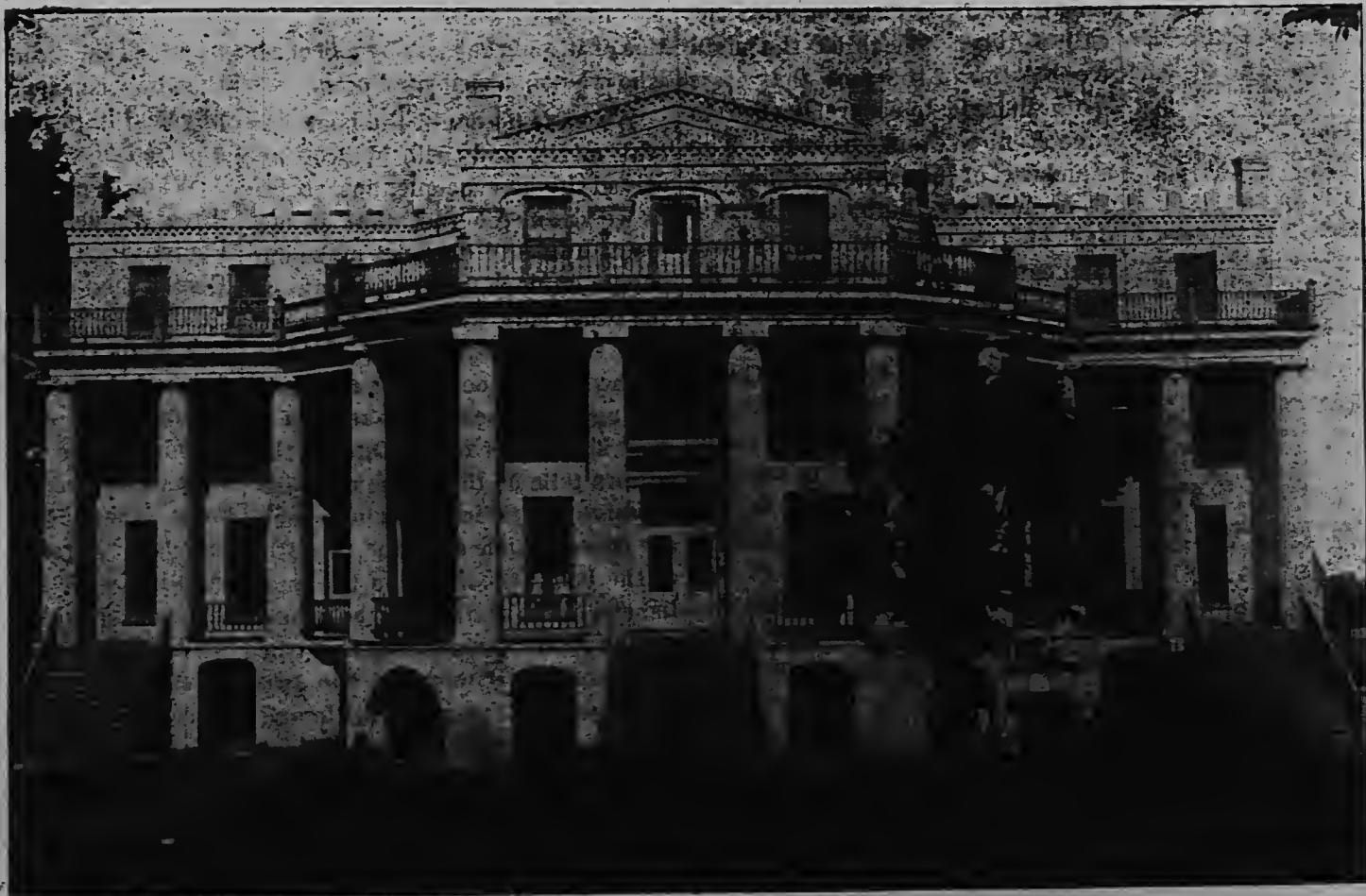
1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—The Advance.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently, resolve firmly never to commit the smallest deliberate fault; and if, unhappily, you are overtaken by any sin, humble yourself, and rise up speedily. You will not always be thinking of God consciously, but all your thoughts will be ruled by him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.—Jean Nicolas Grou.



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Indorsement

The school last session was filled to its utmost capacity, and many students applied too late to be received. Patrons say: "Ward Seminary is an ideal Christian home." "The work done in Ward Seminary is of an unusually high order, the home life of the institution is sweet and considerate, and the religious tone the best." "The social life of the Seminary is of the very highest order." "My daughter has enjoyed in your school the best health she has had since she was twelve years old." "The school has met fully my expectations." "We can scarcely find words to thank you for what you have done for our daughter."

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, August 24, 1905.

WHO IS RESPONSIBLE?

Now and then somebody rises up and asks: Why do so few young men enter the ministry? This inquiry is general. In some quarters the question is specific: Why do so few college men enter the ministry? At the Southern Student Conference, held not long since at Asheville, forty non-ministerial students were asked to give answer to this last question. The forty students gave twenty-nine different replies. A few of the answers were far-fetched, and unworthy of intelligent Christians.

There is no necessity of worrying over the failure of college men to enter the ministry. Those who do leave us infer that the fate of the Church depends on giving men a college education before allowing them to be set apart as preachers. The Church has never been so dependent—never can be—and, so far as our own denomination is concerned, we feel free to say that the state of things does not demand it.

If we have anything to worry over, it is the fact that we are facing a constantly decreasing army of local preachers. Heretofore the itinerancy has been recruited from the local ranks. But this is no longer true, except in a technical sense. Men are now licensed to preach with a view to entering college as ministerial students, and then to the itinerancy. The man who asks for license to preach, with a view to remaining in the local ranks, is an exception. What is the cause of this change? Is it because the Lord does not call as many young men as formerly? This would be hard to prove, especially in view of the vitality and activity of the Church in the present day. Is it because of indifference or disobedience to the call of God? In the last analysis this would be found to be true, because a man who is not indifferent, and is not possessed with the

spirit of disobedience, will brook any difficulty in response to the call of duty. We think the main trouble lies in the fact that it is more difficult to secure license to preach now than formerly. The standard of education is higher. It is none too high, and in this day of free schools any young man can reach it who wills to do so. But added to this is the fact that the licensing of preachers has been transferred from the Quarterly to the District Conference. This is too high a tribunal for a timid and awkward young man to face, and rather than do so, he keeps his thoughts and feelings to himself, and runs the risk of incurring the penalty of disobedience.

It is true that, under existing conditions, there is a slight increase annually in the number of itinerant preachers, but not sufficient to meet the demands. Several hundred charges are left "to be supplied." Everybody knows that these charges are weak, numerically and financially, and are supplied mainly by local preachers past middle life, who live convenient to the work. We have not a word to say against the employment of local preachers, but as the object of Methodism is to secure a ministry that can be called at any time and sent to any part of the field, we should know that such a ministry can not be secured if we persist in barring the way. With present regulations continued in force, we will not only face a constantly decreasing number of local preachers, but our Bishops will be dependent more and more on the local ranks for "supplies." It is the part of wisdom, then, to open the way for local preachers, even if they never seek to enter the itinerancy.

We would not have the standard of education lowered, but we would have the business of licensing preachers put back in the Quarterly Conference. It was there seventy-five years, or more, and no harm ever came of it. But damage has resulted from the transfer to the District Conference. We will lose nothing by confessing error, and going back to first principles. Until we do, we will be responsible for the failure of many young men to enter the ministry.

THE NEW HYMN BOOK.

Every Northern Methodist paper received at this office the past week, or two, contained lengthy notices of the new Methodist hymnal, one going so far as to print the first lines of every hymn. They praise the book without stint. Dr. Buckley is enthusiastic. If any editor of the Southern Methodist Church has seen the book, he has

said nothing about it. In only one of our papers have we seen a notice of it, and that was by a brother who was on a visit up North.

We have no doubt the book has real merit, and will be well received by our people, but, so far as we know, the fact that it is a "joint hymnal" does not make our people anxious to see it. But, on the other side of the line, we see that the co-operation of the two Methodisms in compiling and publishing the book is taken as a most significant fact. One of the editors tells us that "the most impressive pages in the whole book are those which contain" the title of the book; the names of the publishers, North and South; the names of the Joint Committee, and the names of the Bishops of the two Churches. He prints the title and the names in full. He then traces all the steps taken, from 1868 to 1904, which have led to the joint hymnal. He frankly confesses that the first move was not "delicately" made, and "came to naught." But "learning wisdom by unsuccess, a new experiment was made in 1876," which resulted in "formal fraternity." Then followed the Cape May meeting, which "matroned" plans for "eliminating causes of irritation." Following the Cape May meeting came the Ecumenical Conference in London; then the celebration of the centenary of Episcopal Methodism in 1884; then the Joint Publishing House in China, the Joint Epworth University in Oklahoma (which neither Church authorized, and for which neither is responsible); then the Common Order—Worship, "and now the Common Hymnal!" Readers can make their own inference as to what this editor thinks will be the next step.

BAPTIZING THE MULTITUDES.

Some persons who study big figures are greatly puzzled to know how John managed to baptize such great numbers of people during the short period of his public ministry. That period barely compassed three and a half years. During that time there "went out to him Jerusalem, and all Judea, and all the region round about Jordan." By baptizing five persons every minute, it would have taken one hundred and twenty-five days, with no time to eat or sleep, to baptize one million of his hearers. But John did something besides baptize; he preached, going from place to place, and being only mortal, he was compelled to eat and sleep and rest. Now, when it is considered that this strange voice called to his ministry the people of "Jerusalem, and all Judea, and all the region round

about Jordan," numbering up in the millions, and that all were baptized by him, it will be seen that baptism by immersion was a physical impossibility in so short a period of time.

When it comes to baptizing the three thousand on the day of Pentecost, the case is different. Eleven men could easily have baptized them, even though they did not begin the work until Peter finished his sermon, which was begun about nine o'clock in the morning. But if these converts were immersed, we are puzzled to know where the apostles found sufficient water. Jerusalem was supplied with water for drinking and cooking and sanitary purposes, but not for public bathing or immersion, and we feel sure the authorities would not have allowed the "sect of the Nazarenes" to pollute the fountains or pools by immersing their converts in them. The inference is, that the baptizing was done on the spot. Certainly, there was no going out of the city to a river or creek. Where did the apostles find the water?

A SLIGHT MISTAKE, WE THINK.

One of our popular and influential daily papers, in giving an account of changes in the pulpits in a certain city, intimates that the change in the case of one pastor was for the better, and that it was according to a previous agreement. The paper says: "Mr. — was sent to — Street Church after the Conference, with the understanding that he would be given a better charge as soon as there was an opening." This must be a mistake. The Bishops of our Church do not usually tempt preachers to transfer, and take small and inferior Churches after that fashion. It would not be either safe or wise for a Bishop to do that way, for he has no assurance that he will hold any Conference two years in succession. Should he make a young preacher a promise of that kind, his successor might upset his plans, and somebody get hurt. For forty-five years we have had dealings with our Bishops, more or less, and we can truly say we have ever found them shy of making promises about appointments. More than once we have tried our best to secure "better charges" for brethren. The only promise we ever got was to "give the matter due consideration."

JOKES ON BISHOP WILSON.

Some jokes are being told on our acting Senior Bishop. Among them this: "When he came up for admission into the Baltimore Conference, a good brother, Wesley Smith, rose and objected, on the

ground that he would never make a preacher, whereupon the embryo Bishop arose and said: "Well, if, after I have tried as long as Brother Smith has, if I can't preach any better than he can, I will quit."

The future Bishop may have said that at some time in his early days, but we seriously doubt that the privilege of reply to objections was granted him when up for admission on trial. According to the best of our knowledge and belief, men who sought admission into the Conferences as far back as the time when Bishop Wilson joined were required to retire while their cases were being considered. It may be that he "was privileged beyond the common walks of life."

A SPECIAL WORD.

Our business manager informs us that subscribers in various parts of our territory are ordering the paper "discontinued until frost." This means not only derangement, but loss to the ADVOCATE. Personally, we do not believe there is any danger of scattering the fever through the mails. Doubtless, many people agree with us in this, and we hope they will stand by us in our trouble.

The Summer is always dull in our business. The fever scare will make it doubly so. We call upon our brethren to tide us over. Let those who owe us for the paper pay up—if not in full, let them pay what they can. And where it is possible, let our preachers secure us new subscribers—for a year, or six months, or even for three months. Many three months' subscriptions at this time would help us wonderfully just now.

We have been with the ADVOCATE nearly five years. We found it free of debt, and have kept it so up to this date. We beg the brethren to help us keep out of debt. Let as many as can respond to our appeal.

THE FEVER SITUATION.

The fever situation up to Tuesday, Aug. 22, at 6 p. m., as officially reported, was as follows:

Number of deaths.....	214
Under treatment.....	319
Total number of cases.....	1,503
Total localities infected.....	342

During the past week the authorities of the State and city, and Marine Hospital Service, have been energetic in their efforts to stamp out the disease. They have been cheerfully seconded in their work by private citizens, who have banded themselves

together for systematic and thorough work. They have never been discouraged for a moment, but hopeful all the while.

Sunday last was appointed as the day for the fumigation of houses throughout the city. Sulphur was used. By this means it was expected to kill every mosquito lurking in the homes of the people. By oiling the gutters and other places where water stagnates, and by screening and oiling the cisterns (all New Orleans cisterns are above ground), it was proposed to stop, as far as possible, the propagation of the pests. With what success the efforts will be crowned remains to be seen. There has already been a gradual decline, whereas, in the last great scourge in 1878, at this date, the epidemic had scarcely reached its worst. The following table, which we copy from the Times-Democrat, gives the number of fatalities up to Aug. 19 of this year, and also of 1878:

	1905.	1878.
July	62	39
Aug. 1.....	6	7
Aug. 2.....	11	7
Aug. 3.....	5	7
Aug. 4.....	5	11
Aug. 5.....	8	12
Aug. 6.....	8	5
Aug. 7.....	8	7
Aug. 8.....	4	11
Aug. 9.....	7	12
Aug. 10.....	5	8
Aug. 11.....	9	14
Aug. 12.....	9	12
Aug. 13.....	12	21
Aug. 14.....	12	20
Aug. 15.....	6	17
Aug. 16.....	4	29
Aug. 17.....	4	27
Aug. 18.....	8	47
Aug. 19.....	4	41

A few other places in Louisiana are affected, but nowhere to any great extent except at Patterson. More than fifty cases have occurred there, but apparently in light form, as only one death has occurred at that point. At several places where cases from one to six have occurred, such have been the necessary precautions that the disease has not spread. And it is a fact that in every case, except one or two, the infection was introduced by Italians who had been in the section of New Orleans where the fever was first discovered. That the doctors succeed in most instances in confining the disease, which they attribute to isolating patients, and screening the houses, and by use of mosquito bars, goes somewhat to verify their mosquito theory. How they explain the spread at Patterson, we do not know.

PERSONAL.

Rev. G. W. Bachman, Winona, Miss., is shut in by quarantine, but is filling orders for books, and enjoying reading some good books, new and old.

The press dispatches, last week, reported the serious illness of Bishop A. C. Smith at Asheville, N. C. The last dispatch said there was considerable improvement, and it was thought he would recover. The Bishop's round of Conferences begin soon, and we trust he will be able to meet them.

On account of interruptions, caused by quarantines, the date of the opening of Port Gibson Female College has been postponed to Oct. 11.

Rev. W. M. Young, Indianola, Miss., says: "Our people in this section are agitated much; quarantine cut off Bro. Dorsey from us; could not hold Quarterly Conference. We are prohibited holding any protracted meetings. The church moves on smoothly."

Rev. R. A. Tucker, of Lexington, has been, up to recent date, moving on well in his charge, and is doing even now as well as possible, considering the fact that the Board of Health of his town has for the time being closed all the Churches and public halls.

Rev. Ben P. Jaco writes that his wife, after a month's stay at Mont-eagle, did not improve in health, and had to come home. She is now quite feeble. Brother Jaco is standing at his post, with the field almost to himself, all other pastors of the town, save one, being off on vacation.

Brother A. Rousseaux, the oldest member of our Church at Hammond, La., was a sailor up to middle age, or beyond, and lived the life of a sailor. When he determined to be religious, his comrades were somewhat doubtful, and thought the spell would soon pass away, but the old man says: "I made a ring around me, and told the boys that if they wanted my company from this time on, they must get inside of the ring. That was long years ago, and I am still in the ring." And he is happy on the way.

August Century Sales.

Although the August edition of The Century was largely increased, to meet the anticipated demand for the magazine containing Rudyard Kipling's "An Habitation Enforced," the edition was virtually exhausted in less than a fortnight from the date of issue. Within a week the main office of the American News Co. had not a copy left, and the publishers have not sufficient reserve supply to meet the demands coming from the news companies throughout the country.

Mississippi City, Miss.

DEAR BROTHER: As there will, doubtless, be many inquiries concerning the yellow-fever situation at Mississippi City, I furnish you this brief.

We have a few cases of a mild type, and have had more than it is now possible to report, but so far no deaths. The quarantine, fever, and consequent excitement, has been much more destructive, and has left the community paralyzed. Gulfport has been a great sufferer, while Mississippi City has lost many of its population by flight, and is cut off from business communication with the outside world, including Hattiesboro and Gulfport (whence its supplies are largely drawn). My circuit has diminished until virtually there remains only Mississippi City, and communication with near neighbors and the sick is made difficult by the

strict military quarantine. We have many poor within the bounds of this work who, having lost employment, have lost their all, and can not choose, but suffer.

Dr. Galloway, brother of our pastor at Gulfport, is our "beloved physician," and, with others, has been very active and useful. We are trusting, with you, that with this season the mosquito fever will have run its course.

J. M. BEARD.

Notice.

The Shiloh Camp Meeting for the year 1905 will begin Friday night, Oct. 6, and continue a week. All the services will be under the direction of the presiding elder of the Forest district and the preacher-in-charge of Shiloh circuit. We extend a cordial invitation to all the brethren to come and help further the Lord's cause, and a special invitation is extended to the preachers of the Forest district.

Shiloh Camp Ground is located seven miles south of Pelahatchie, on the A. and V. R. R., and conveyances will meet all trains stopping at that point. Accommodations will be provided for all desiring to attend.

T. H. KING, P. C.

Important Notice.

Owing to some unavoidable delays in the extensive improvements being made at the Millersburg Female College, the date of opening of the Fall term is changed from Sept. 13 to Sept. 20. The lost time will be made up by teaching five Saturdays during the session. Let all pupils be in on time. Indications point to the best year in the history of the college.

C. C. FISHER, Pres.

Millersburg, Ky.

Notice.

Poplarville High School will open, as advertised, Sept. 5, unless the fever situation should become much changed. If it should be deemed proper to defer opening, due notice will be given. There is now no sickness in Poplarville or vicinity.

W. I. THAMES.

Poplarville, Miss.

Good Church Work.

Rev. J. L. Sells, pastor-in-charge at Pass Christian and Long Beach—a servant of the Master—broke ground on the first of March, last, for a Methodist Church at Pass Christian, Miss., having in the treasury only \$230. On the first of this month Mr. Sells had completed a \$1,200 church building, with a seating capacity of 150 persons; furnished it with a \$75 organ, two pulpit chairs and table, and 144 auditorium chairs, with a debt of only \$150 on the property. When Mr. Sells was appointed to the Pass Christian charge, he was without church-building; organization, or membership; only five or six persons known to be Methodists, or of Methodist persuasion. He has now a regularly organized church with a membership of 30 members, and a promising Sunday school with the necessary church literature.—Pass Christian Beacon.



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	Leave.	Arrive.
Memphis Express.....	3:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	5:50 p.m.
Bayou Sara Accommodation..	9:40 a.m.	4:00 p.m.

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Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.

W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov. 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov. 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kansai Cakuin, Kobe, Japan,
Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Suchow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 0, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Frederickburg, Tex., Oct. 6, '05.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb.
1, 1906.
Central Mexico Mission, Mexico City, Mexico,
Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico,
Feb. 1906.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 2, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpentaria, Cal., Oct. 1, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, '05.
North Mississippi, Crenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 7, 1905.
Mississippi, Closter, Miss., Dec. 13, 1905.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin
street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay
avenue.

New Orleans District, Rev. H. C. Davis, D. D.,
P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev.
H. N. Brown, pastor; residence, 2718 North Ram-
part street.

McDonoghville, Rev. C. S. Roberts, McDonogh-
ville, La.

Carondelet Street, between Lafayette and Girod
streets, six squares above Canal street; Rev. J. E.
Wray, pastor; residence, 5830 Prytania street;
Phone 329 (uptown).

Parker Memorial, Magazine street and Peters
avenue; Rev. K. W. Dodson, pastor; residence, 734
Nashville avenue.

Louisiana Avenue, Louisiana avenue and Maga-
zine street; Rev. O. C. Halliburton, pastor; resi-
dence, 3125 Camp street.

Felicity Street, corner of Felicity and Chestnut
streets; Rev. Jno. C. Sligh, pastor; residence, 1422
Harmony street.

Rayne Memorial, St. Charles avenue and Gen-
eral Taylor street; Rev. Richard Wilkinson, pas-
tor; residence, 5216 Pitt street; Phone 154 (up-
town).

Algiers, Lavergne street, corner Delaronde;
Rev. A. F. Vaughan, pastor; residence, 305 Olivier
street.

Carrollton Avenue, corner Carrollton avenue
and Elm street; Rev. W. W. Holmes, pastor; resi-
dence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Euterpe and
Felicity; Rev. E. P. Craddock, pastor; residence,
1720 Dryades street; Telephone Main 545.

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My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your mail truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,
(REV.) JAMES M. CLINE,
Benton, Ark.

Forgetting the Past.

One of St. Paul's methods for getting on in the world, in the best sense, is given to us in his Epistle to the Philippians: "This one thing I do; forgetting those things which are behind." At the opening of a new year, or as a maxim for guidance in certain perplexities recurring every day, this is a good policy for us. Let the past go. Reach forth for fresh victories and achievements. Drop the old feuds, the time-worn bitternesses, the useless jealousies, the vain regrets, the long-time grievances, the brooding habits, the useless depressions—let them all go. They are of no avail; they only hamper and hinder you in the race. Drop, again, the hitherto accomplished triumphs; do not stop to rejoice over them, or to plume yourself in pride about them, or to exult over your not so fortunate fellow-worker. Life is too short to be spent either in foolish regrets or in just as foolish exultations. Do your work, and then let it stand, and go on to something else. That is the substantial lesson of this noble maxim of the great apostle.—Zion's Herald.

The man or woman too prejudiced to try Vitæ Ore because it is an advertised treatment is like one who cheats at solitaire. He injures no one but himself. Read about it on last page.

The Proposed New Order of Service.

Last year I published a parallelism between the order in our Discipline and the new proposed order, and showed that the optional numbers in the new made it like the old, with exception of standing while singing the second hymn.

I write now to say that I believe the next General Conference should take the necessary action for retaining the order of worship as it now stands in the Discipline for the following reasons:

1. There is no general response in the Church to the proposed new order. So far as I can learn, the laity, as a rule, are opposed to its introduction.

2. By its partial use, the new order has destroyed uniformity of worship. The new part of it being optional, those pastors seeking to introduce it differ in the order of service to such a degree that no one of them can go

into another's pulpit and conduct the service without a special programme.

3. The proposed order has divided the ministry of our Church into the two distinct classes—High Church and Low Church. In recent issues of the Advocate we have illustrations of this in Brothers Horton and Smith.

5. The new order as proposed is a retrogression and not a progressive movement. The introduction of the Apostles' Creed and the gloria patri into a Methodist meeting is a retrograde towards the Episcopal Church, just as the burning of candles and the confessional box in the Episcopal Church is a backward movement to Catholicism.

6. There is no "long-felt want" to be filled by the new order. It can't do much good, and it may do great harm.

J. E. HARRISON.

San Antonio, Tex.

[Amen to the above; and let all the people say, Amen!—EDITOR]

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As I Saw Them.

Holland N. McTyeire, Thomas O. Summers, and John B. McFerrin were all great men, as I saw them, but totally unlike. Bishop McTyeire twice offered me the place of Bursar at Vanderbilt University, but I declined. My chief reason was that I had employment of a character I could not well give up, but I had another reason. My acquaintance with the Bishop was not as intimate then as in after years, and I looked upon him as a man more to be feared than loved. He was full of sympathy for the poor and distressed, and did much in the way of charity that the world knew not of. I remember on one occasion, to have seen him get out of his buggy on Cedar street, in Nashville, in front of a small residence where he had gone to help the occupants. He did not know that I saw him, but in answer to my inquiry when he came out, he said: "There is a very sick man in there—he is a Virginian, a carpenter, and a Baptist. They are very poor, and I take them something to eat each day and pray with them." He could have sent the food by a servant, but he carried himself with the gift.

"Who is the greatest preacher in the United States?" was asked of Stuart Robinson, the well-known Presbyterian preacher. "Holland McTyeire, of the Methodist Church," was his reply. High praise from a high source. McTyeire was not then Bishop. The Bishop could always stir the "gray matter," if there was any to stir. Idiots were apt to feel uncomfortable in the effort to "tune up" on his sermons.

What a unique character was Thomas O. Summers! He gave offense sometimes without intending it, but a more sympathetic, kindly man never lived. "Paulett, have you any sense?" was the question he once asked me. "Not much, Doctor," was my reply; to which he answered, "You are not only candid, but truthful."

Years ago Dr. Summers preached

at Bristol, during a session of the Holston Conference, from the text, "Do justly, love mercy, and walk humbly with thy God," illustrating it by the child walking hand in hand with the father. The sermon was delivered without notes, and is spoken of until this day as a great sermon. I had told him before he entered the pulpit that the preachers and people of the Holston Conference had an idea that he was a dry preacher, and I wished him to disabuse their minds. "Shut your mouth," was his reply; but when he came down out of the pulpit he wished to know of me, in a whisper, "How was that?" "Excellent," was my answer. For once in his life he certainly swung loose as a preacher.

What about John B. McFerrin? Not always logical as a preacher, but always strong with the people. As a politician, he would have given trouble to the "boys" who were trying to climb to the top. Alert and active, he might be depended on to throw the other fellow in debate.

I remember how he captured the visitors during the Louisville General Conference. The cheering brought Bishop Marvin (then presiding) to his feet, and a gentle reproof was administered. "Dr. McFerrin, there can be no cheering here. This is a religious body, and not a political assemblage," was the statement of the Bishop. Quick as lightning McFerrin responded that he did not cheer. He added in his own peculiar manner and voice that he would endeavor to make his "pints" so strong that the people, being paralyzed, could not cheer. This brought increased cheering from floor and galleries, and a smile from the Bishop. McTyeire, Summers, McFerrin—shall we ever see their like again?—J. W. Paulett, in Midland Methodist.

Mirror of the Christ-Life.

Among Rome's treasures of art is a superb fresco by Guido, called "The Aurora." The painting is directly overhead, covering a lofty ceiling, and as the beholder stands below and gazes up at those splendid clouds and majestic figures, his head swims, and the grand effect is lost in a dizzy whirl of the strained senses. But of recent years a broad mirror has been placed under the picture, near the floor; and as one approaches and looks into it, he sees the magnificent fresco reproduced at his feet, perfect in proportion and perspective, all its beauties disclosed without effort to the delighted eye.

This is just what the life of Christ does for the soul that wants to get some clear and true conception of the character and attributes of God. How hard it is, especially for a beginner in Bible study, to get any definite and satisfying impression of God as revealed by the Scriptures outside the life-history of Christ. The vision we get of him is so indis-

ting and bewildering and depressing as to confuse the mind and chill the heart. But when the fair mirror of the Christ-life is set down among us, at our own level, and we gaze therein at a representation so humanly beautiful and lovable and comprehensible, our hearts go out in gratitude for the revelation, and infinite peace and relief come to the soul that has hitherto tormented itself with vaguely vast, inhuman, pagan conceptions of our loving Father in heaven. Precious indeed would the gospels be for their translation of Jehovah into Father, if for nothing else; and how beautiful, how fascinating, how significant, the study at humanity's level of that mirroring Life, in which we may behold in all its radiant simplicity the divine character reflected!—Zion's Herald.

Yielding Ourselves to God.

It is said that once Mendelssohn went to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician, and asked his name. Learning it, he stood humiliated and self-condemned, saying: "I refused you permission to play upon my organ."

There comes One to us who desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when, if we would yield ourselves to him, he would bring from our souls the most heavenly music. And this yielding is the first duty of every man, woman and child. God has a right to be thus honored by us. "Yield yourselves unto God, as those that are alive from the dead." It is implied that God, as our Maker, Preserver, and Savior, has a right to be thus honored. In yielding ourselves we include all we have and are—our faculties, our time, our substance, our talents, our thoughts, our words, our deeds. "In support of a good cause," said one, "I give myself." That was the greatest possible gift. There are many possible gifts which do not include the whole, but when I give myself, I give all. Our self, our all, is due to God.

It should be an absolute and full surrender. In yielding ourselves to God we must not qualify the agreement. No stipulations as to degree, time, or place, must be made, and no reservations. The English landlord lets out his farm, reserving certain game rights to himself. Our covenant with God must not be like that. It must be more like the true marriage covenant for "better and for worse," for time and for eternity.—Gerard B. F. Hallock, D. D.

Our Greatest Power.

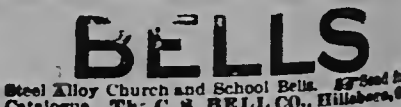
Prayer is the mightiest power in our hands to day. Is it not a great sin that we do not use this talent of all talents? What blessings we are withholding from ourselves, the church, and missions, by not praying! If, like Pastor Goessner, we could learn to "ring the prayer-bell rather than the beggar's bell," we might have his success—one hundred missionaries put into the field, who gathered thirty thousand converts before his death, at sixty-three—and be worthy of his epitaph: "He prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."

But prayer is a costly exercise, and this, possibly, is why so few people dare pray really in earnest. If you pray earnestly a year for China, you will feel you ought to go. If your church prays earnestly a year for China, she will double her missionary offering. If, at the family altar, a father and mother plead earnestly for India or Africa, God will ask a son or daughter of them for far-away service. If we pledge the price, we can claim the power.

The picture in my boyhood was that of Atlas holding the world on his shoulders, but the picture for boy and girl, for man and woman, for minister and missionary to day, is Christ bearing the world upon his heart. The world, with Atlas' shoulder under it, we know is a myth; but the world, with Christ's heart under it, is the mightiest reality of the age.—Western Christian Advocate.

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April 12, 1905.

QUARTERLY CONFERENCES:

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus, Second Church.....	Sept. 10
West Point.....	17, 18
Winstonville circuit.....	23, 24
Columbus, First Church.....	Oct. 1
Starkville circuit.....	7, 8
Starkville.....	8, 9
Edron.....	14, 15
Shoalok circuit.....	21, 22
Crawford circuit.....	28, 29
Columbus circuit.....	Nov. 4, 5
Mason.....	11, 12
Clear Bluff circuit.....	18, 19
Washington mission.....	19, 20
Brookville.....	25, 26
Mayhew.....	Dec. 2, 3

J. W. DORMAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen.....	June 11, 12
Amory and Nettleton, at Amory.....	18, 19
Shannon, at Pleasant Grove.....	24, 25
Prairie, at Prairie.....	July 8, 9
Verona, at Chesterville.....	15, 16
Isaiah Vista, at Concord.....	21
Houston and Asbury, at Asbury.....	22, 23
Houlka, at Sharon.....	25, 26
Elmer, at Hurricane.....	27
Montpelier, at Friendship.....	29, 30
Tupelo.....	Aug. 6, 7
Nettleton circuit, at Pine Grove.....	8
Okolona.....	13, 14
Okolona circuit, at Grady's Chapel.....	17
Aberdeen circuit, at Friendship.....	19, 20
Smithville, at Hopewell.....	25
Fulton, at Mount Pleasant.....	26, 27

J. H. MITCHELL, P. E.

WINONA DIST.—THIRD ROUND.

Ita Bena and Sidon, at Ita Bena.....	July 1, 2
Greenwood.....	7
North Carrollton, at McAnerny.....	8, 9
Carrollton, at Valley Hill.....	15, 16
Winona station.....	21
Vaden, at Columbiana.....	22, 23
Black Hawk, at Acona.....	29, 30
Ruler, at Sandy Bayou.....	Aug. 5, 6
Indianola, at Faison.....	10
McNutt, at Sunnyside.....	12, 13
Empora and Maben.....	17
Webb.....	19, 20
Yancey.....	22
Crenshaw.....	24
Marhead.....	26, 27
Tom Nolen.....	29
Winona circuit.....	Sept. 2, 3
Mary Hill.....	7
Ita Bena circuit.....	8

THOS. H. DORSEY, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada station.....	June 11, 12
Water Valley, Main Street.....	17, 18
Colfaxville, at Götian.....	24, 25
Grenada circuit, at Duck Hill.....	July 1, 2
Oxford station.....	8, 9
Charleston, at Charleston.....	15, 16
Water Valley, Wood Street.....	22, 23
Harrison, at Harrison.....	29, 30
Water Valley circuit.....	Aug. 5, 6
Paris circuit, at Hunter's Chapel.....	12, 13
Tocopola circuit, at Tocopola.....	19, 20
Fine Valley, at Banner.....	25
Pittsboro, at Pittsboro.....	26, 27
State Springs, at Benela.....	Sept. 2, 3
Winter City, at Strathmore.....	9, 10

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.
(In Part.)

Pascagoula.....	Sun. and Mon. Sept. 10, 11
Ecatawpa, at Ecatawpa.....	12
Mon Point.....	Wed. 13
O. S. and Mission, at Ocean Springs.....	Sat. and Sun. 16, 17
Gallop: 25th Avenue.....	Sun. a. m. and 24, 25
Mon. a. m. and 24, 25	
Gallop: 28th Street.....	Sun. p. m. and 24, 25
Mon. p. m. and 24, 25	
Bay St. L. and M., at Bay St. Louis.....	26
P. and Logtown, at Pearlington.....	Wed. 27
Carriere, at Carriere.....	Sat. and Sun. 30, Oct. 1
Lumberton.....	Mon. p. m. 2
Columbia.....	Tues. p. m. 3
Poplarville and P., at Purvis.....	Wed. 4
Brooklyn, at McLaurin.....	Fri. 6
McHenry and W., at Wiggins.....	Sat. and Sun. 7, 8
Coalville, at Palmer Creek C. G. Mon.....	9-15
Sun.....	21, 22
Sumrall, at Carson.....	Sat. and Sun. 21, 22

Questions 17, 20 and 22, not fully answered on the third round, will be called again; and Church Registers and Records not shown will be called for. It is hoped that all collections will be reported in full, and also many conversions and accessions. Please read Num. vi, 24-26, and II. Cor. xiii, 14.

T. L. MELLER, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson.....	July 1, 2
Anguilla, at Bethel.....	8, 9
St. Martin, at Phoenix.....	15, 16
Marysville, at Shiloh.....	Aug. 5, 6
Oak Ridge, at Bradley's.....	12, 13
Kermanville, at Sarepta.....	19, 20
Utica, at Cayuga.....	26, 27
Rocky Springs, at Oak Ridge.....	Wed. 30
Vicksburg, Washington Street.....	p. m. Sept. 2, 3
Vicksburg, Crawford Street.....	a. m. 3, 4
Edwards, at Bovina.....	9, 10
Baton, at Raymond.....	16, 17
Vicksburg circuit, at W. C.....	23, 24
Rolling Fork, at Sharbro.....	30, Oct. 1

W. H. HUNTLEY, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson, First Church.....	11 a. m. July 2
Jackson, Capitol Street.....	8 p. m. 2
Jackson, Rankin Street.....	8 p. m. 19
Lintonia, at Short Creek.....	11 a. m. 22, 23
Yazoo City.....	Sunday, 8 p. m. 23, 24
Braxton, at Bethany.....	23
Florence, at Poplar Springs.....	23, 30
Deasonville, at New Hope.....	Aug. 5, 6
Sharon, at Forest Grove.....	12, 13
Madison, at Madisonville.....	15
Fannin, at Goshen.....	19, 20
Pinola, at Mount Pisgah.....	23
Benton, at Fletcher's Chapel.....	26, 27
Lake City, at Lodi.....	Sept. 2, 3
Tranquil, at Pleasant Hill.....	6
Silver City, at Silver City.....	10, 11
Flora, at Bentonla.....	12
Brandon.....	16, 17
Thomasville, at Forest Hill.....	18
Canton.....	20

The preachers-in-charge will please call the attention of Church Conference secretaries to Paragraph 94, page 48, of the Discipline.

The committees appointed to examine Church Conference Records, etc., will be expected to make written reports.

Pastors are requested to make special preparation to answer in full Question 17, page 43, of the Discipline.

A. F. WATKINS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Natchez, Pearl Street.....	July 8, 9
Natchez, Jefferson Street.....	9, 10
Hamburg, at Roxie.....	15, 16
Fayette, at Martin.....	22, 23
Gloster.....	29, 30
Meadville, at Oak Grove.....	Aug. 5, 6
Washington, at Pine Grove.....	12, 13
Centerville, at Bethel.....	Wed. 16
Harriston, at ---.....	19, 20
Homochitta, at Galloway.....	26, 27
Wilkinson, at Macedonia.....	26, 27
Barlow, at Brandywine.....	Sept. 2, 3
Percy Creek.....	Sat., 11 a. m. 9
Woodville.....	10, 11
Liberty, at ---.....	16, 17

Pastors will give special attention to Questions 17, 20 and 22.

R. F. JONES, P. E.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro, at Waynesboro.....	June 25, 26
Shubuta and Quitman.....	28
Meridian, Central.....	Wed. 28
Meridian, East End.....	11 a. m. July 2
Pachuta, at Pachuta.....	8 p. m. 2
Enterprise, at Enterprise.....	Sun. p. m. 8, 9
and Mon.....	9, 10
Meridian, South Side.....	11 a. m. 16
Meridian, Fifth Street.....	8 p. m. 16
Middleton, at Mt. Carmel.....	Mon. and 17, 18
Tues.....	20
Leaksville, at Avra.....	Thurs. 22, 23
Buckatunna, at Big Rock.....	25
Chunkey, at Suqualena.....	Tues. 26
Wayne mission.....	Thurs. 27
Matherville, at Salem.....	Fri. 28
North Kemper, at Spring Hill.....	Aug. 5, 6
Vimville, at Andrews Chapel.....	19, 20
Meridian, Seventh Avenue.....	8 p. m. 20
Lauderdale, at Toomsaba.....	26, 27
Daleville, at Linwood.....	Wed. 30
DeKalb, at Marvin.....	Thurs. 31
Binnsville, at Wahalak.....	Fri. Sept. 8
Porterville, at Union.....	9, 10

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades.....	a. m. Aug. 6
Felicity.....	p. m. 6
Carrollton.....	a. m. 13
Burgundy.....	p. m. 13
Parker Memorial.....	a. m. 20
Louisiana Avenue.....	p. m. 20
Algiers.....	a. m. 27
McDonoghville.....	p. m. 27
Carondelet.....	a. m. Sept. 3
Rayne Memorial.....	p. m. 3
Covington.....	a. m. 10
Madisonville.....	p. m. 10
Slidell.....	a. m. 17
Pearl River.....	p. m. 17
White Castle.....	Oct. 1
Plaquemine.....	8
Melville.....	8

H. G. DAVIS, P. E.

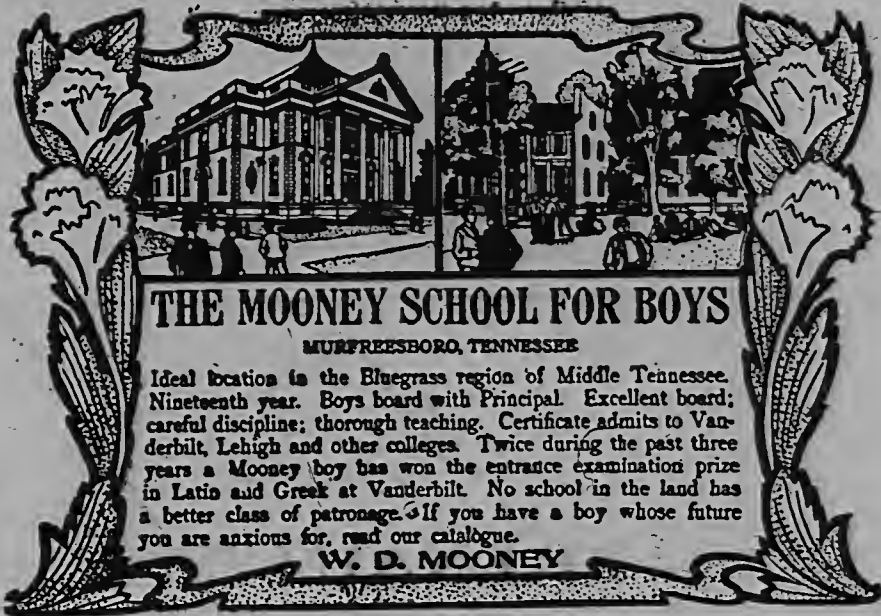
CROWLEY DIST.—THIRD ROUND.

Lafayette.....	July 1, 2
Rayne.....	8, 9
St. Martinsville.....	12
Patterson.....	15, 16
Prudhomme, at Plaquemine Brules.....	22, 23
Crowley.....	29, 30
Morgan City.....	Aug. 5, 6
Jennings.....	9
Gueydan.....	12, 13
Indian Bayou.....	19, 20
New Iberia.....	26, 27
Franklin.....	Sept. 2, 3
Lake Charles.....	9, 10
Grand Chenier, at Cameron.....	11
Jeanerette.....	16, 17
Lake Arthur.....	23, 24
French Mission, at Cypremort.....	27
Abbeville, at Prairie Gregg.....	30, Oct. 1
Sulphur, at Westlake.....	7, 8

Pastors are expected to have written reports in answer to Questions 13 and 17, and to see that proper reports are ready in answer to Questions 20 and 22.

W. W. DRAKE, P. E.

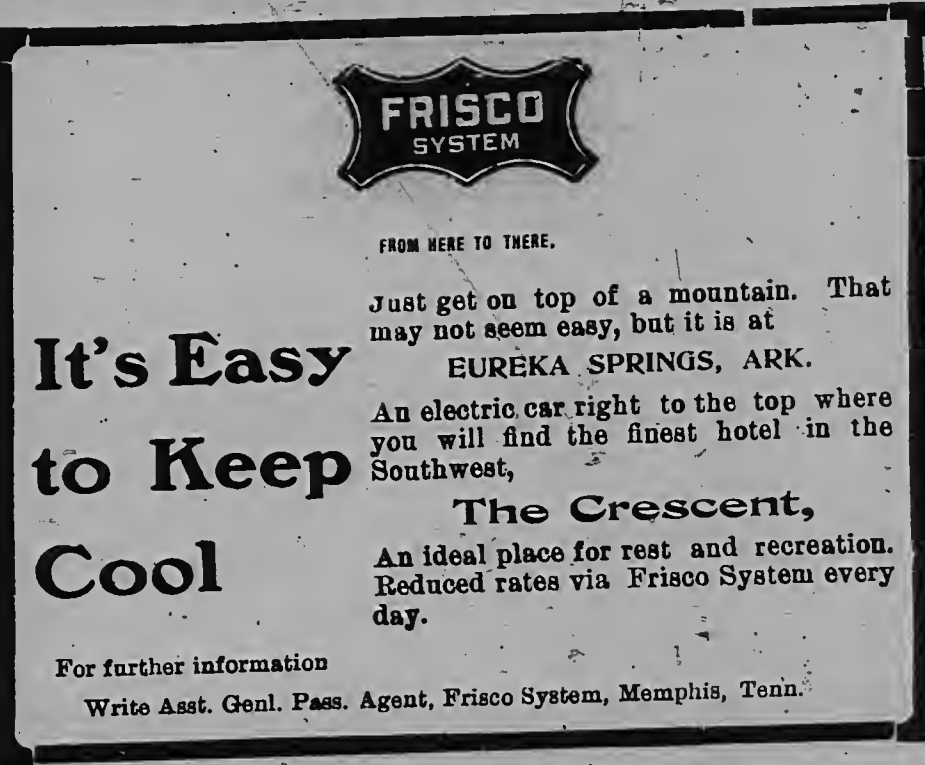
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Centenary Will Open on September 13, notwithstanding the report scattered far and wide by some persons that Centenary will open no more in Jackson.



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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station.....	June 10, 11
Olive Branch.....	17, 18
Holly Springs circuit.....	24, 25
Byhalia.....	July 1, 2
Shawnee.....	8, 9
Red Banks.....	15, 16
Waterford.....	22, 23
Potts Camp.....	29, 30
Myrtle.....	Aug. 5, 6
Bethel.....	12, 13
Ashland.....	19, 20
Randolph.....	26, 27
Abbeville.....	Sept. 2, 3
Pontotoc.....	9, 10
Mt. Pleasant.....	16, 17

EUGENE JOHNSON, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station.....	June 4, 5
Iuka circuit, at Indian Creek.....	10, 11
Iuka station.....	17, 18
Booneville station.....	24, 25
Guntown and Baldwin, at Guntown.....	July 1, 2
Corinth circuit, at Marvin Chapel.....	8, 9
Ripley and New Hope, at Dumas.....	15, 16
New Albany, at Glenfield.....	22, 23
Kossuth circuit, at Gambles School-house.....	29, 30
New Albany circuit, at Wells Chapel.....	Aug. 5, 6
Booneville circuit, at Double Springs.....	12, 13
Jonesboro circuit, at State Line.....	19, 20
Burnt Mills circuit, at Salem.....	26, 27
Blue Springs circuit, at Liberty.....	Sept. 2, 3
Mooresville and Safford, at Wheelers.....	9, 10
Marion circuit, at Ozark.....	16, 17
Belmont circuit, at Mt. Olive.....	23, 24
Mantachle circuit, at Shiloh.....	30, 31

Let answers be ready for Questions 17 and 22.

W. C. HARRIS, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus, Second Church.....	June 3, 4
Columbus, First Church.....	10, 11
West Point.....	17, 18
Starkville circuit.....	July 1, 2
Hebron station.....	8, 9
Winstonville circuit.....	15, 16
Crawford.....	22, 23
Shuqualak circuit.....	29, 30
Columbus circuit.....	Aug. 5, 6
Macon.....	12, 13
Brooksville.....	19, 20
Starkville.....	26, 27
Mathiston.....	Sept. 2, 3
Cedar Bluff.....	9, 10
Mayhew.....	16, 17

J. W. DORMAN, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis.....	June 4, 5
Hernando and Hines, at Hernando.....	11, 12
Pleasant Hill, at Eudora.....	17, 18
Woman's Joint Missionary Meeting at Como.....	24, 25
District Conference at Como.....	July 1, 2
Como (Quarterly Conference).....	8, 9
Senatobia.....	15, 16
Cockrum, at Cockrum.....	22, 23
Coldwater, at Coldwater.....	29, 30
Courtland, at Chapel Hill.....	Aug. 5, 6
Wall Hill, at Marvin.....	12, 13
Arkabutla, at Brooks Chapel.....	19, 20
Longtown, at Longtown.....	26, 27
Batesville.....	Sept. 2, 3
Tyrol, at Free Springs.....	9, 10
Eureka, at Eureka.....	16, 17

Will the preachers kindly see that Question 17 is answered in full? Also, let all concerned earnestly labor from this time to the end of the year to secure payment of all claims in full. Every claim is important. If we love our church as "the house of God, the church of the living God, the pillar and ground of the truth," then let us furnish her the means needed to prosecute the great enterprises of her evangelical mission. Nothing above the minimum is asked; no deficit should be allowed.

W. T. J. SULLIVAN, P. E.

DURANT DIST.—THIRD ROUND.

Durant.....	June 11, 12
Pickens, at Richland.....	17, 18
Sallis, at Shrocks.....	24, 25
Ackerman, at Salem.....	July 1, 2
Ebenezer, at Ebenezer.....	8, 9
Lexington.....	15, 16
Tchula, at Owens.....	22, 23
McCool, at Shady Grove.....	29, 30
Chester, at South Union.....	Aug. 5, 6
West, at Bowling Green.....	12, 13
Kosciusko circuit, at Salem.....	19, 20
Kosciusko station.....	26, 27
Poplar Creek, at Salem.....	Sept. 2, 3
Rural Hill, at Rural Hill.....	9, 10
Louisville, at Rocky Hill.....	16, 17
Sturges, at Pughs.....	23, 24
Belzoni, at Sky Lake.....	30, 31
Inverness, at Lawrence Dedning.....	Oct. 7, 8

W. S. LAGRONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia.....	July 15, 16
Osyka, at Osyka.....	Mon. and Tues. 17, 18
McComb, LaBranch.....	22, 23
McComb, Centenary.....	29, 30
Providence, at Nola.....	Aug. 5, 6
Brookhaven.....	12, 13
Adams, at Bethel.....	19, 20
Summit, at Johnston.....	26, 27
Harlehurst.....	Sept. 2, 3
Crystal Springs, at Camp Ground.....	9, 10
Topisaw, at Sartins.....	16, 17
Pleasant Grove, at C. Creek.....	23, 24
Pearlhaven, at P.....	30, 31
Fernwood.....	Oct. 7, 8
Tylertown, at Waterhole.....	14, 15
Gallman, at O. C. S.....	21, 22
Bayou Pierre, at P. V.....	28, 29
Terry, at Forest Hill.....	Oct. 5, 6
Beauregard, at M. C.....	12, 13
Weason.....	19, 20
Caseville, at ———.....	26, 27

T. W. ADAMS, P. E.

FOREST DIST.—THIRD ROUND.

Morton and Pelahatchie, at Pelahatchie.....	June 10, 11
Scott, at Zion Grove.....	Sat. and Sun. 17, 18
Shiloh, at Cedar Creek.....	Thurs. 24, 25
Trenton, at Polkville.....	July 1, 2
Raleigh, at Boykin.....	8, 9
Eastabuchie, at Rawls' Springs.....	15, 16
Taylorville, at Mize.....	22, 23
Ellisville circuit, at Hinton.....	Tues. 29, 30
Ellisville station (preaching at 7:45 p. m.)	Tuesday; Quar. Conf., Wednesday.. 27, 28
Laurel, Fifth Avenue (preaching at Kingston; Quar. Conf. at 8:45 p. m.)	29, 30
Laurel, M. Street.....	Aug. 5, 6
Heidelberg, at Phil.....	12, 13
Eucutta, at Eucutta.....	19, 20
Lake, at Carr Church.....	26, 27
Forest, at Homewood.....	Sept. 2, 3
Harperville, at Pleasant Ridge.....	9, 10
Rose Hill, at Pleasant Grove.....	16, 17
Montrose, at Garlandville.....	23, 24
Newton and Hickory, at Newton.....	30, 31
Walnut Grove, at White Plains.....	Oct. 7, 8
Decatur, at Conehatta.....	14, 15
Carthage, at Conway.....	21, 22
Edinburg, at Alice.....	Tues. Aug. 28, 29
North Neshoba.....	Sat. and Sun. 24, 25
Philadelphia, at Hester's C.....	Sat. and Sun. 31, 1
Indian Mission, at Tallchulok.....	Mon. 8, 9

J. M. MORAN, P. E.

LOUISIANA CONFERENCE.

MONROE DIST.—THIRD ROUND.

Harrisonburg.....	July 1, 2
Calhoun, at Eros.....	8, 9
Lake Providence.....	15, 16
Waterproof.....	22, 23
West Monroe.....	Aug. 5, 6
Brooklyn, at B.....	12, 13
Winnsboro.....	19, 20
Floyd, at Oak Grove.....	26, 27
Monroe.....	Sept. 2, 3
Bastrop.....	9, 10
Mer Rouge.....	16, 17
Rayville.....	23, 24

J. M. HENRY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, Third Street.....	June 11, 12
Opelousas, at Bellview.....	17, 18
Chicot, at Washington.....	24, 25
Whites Chapel.....	July 1, 2
Simsport, at Marksville.....	8, 9
Lecompte, at Elm Bayou.....	15, 16
Pineville, at H. P.....	22, 23
Colfax, at ———.....	29, 30
West Alexandria.....	Aug. 5, 6
Bunkie.....	12, 13
Boyce, at Camp Ground.....	19, 20
Pollock, at Liberty Chapel.....	26, 27
Columbia, at Columbia.....	Sept. 2, 3
Jonesville, at Jonesville.....	9, 10
Jena, at Trout.....	16, 17
Glenmora, at Dry Creek.....	23, 24
Natchitoches.....	Oct. 1, 2

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Downsville, at Walnut Lane.....	June 11, 12
Ruston.....	17, 18
Ringgold, at Grand Bayou.....	24, 25
Homer.....	July 1, 2
Lanesville, at Pine Grove.....	8, 9
Vienna, at Pine Grove.....	15, 16
Farmerville, at Greenville.....	22, 23
Blenville.....	29, 30
Gibson, at Athens.....	Aug. 5, 6
Vernon, at Oak Ridge.....	12, 13
Minden.....	19, 20
Antioch, at Siloam.....	26, 27
Winfield.....	Sept. 2, 3
Jonesboro.....	9, 10
Valley.....	16, 17
Arcadia.....	23, 24
Lisbon.....	30, 31
Haynesville.....	Oct. 7, 8

Let all be prepared to answer Questions 14, 17 and 23 on this round.

BRECKOE CARTER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Clinton.....	July 1, 2
Zachary, at Slaughter.....	8, 9
Baker, at Blackwater.....	15, 16
Wilson, at Pisgah.....	22, 23
Jackson, at ———.....	29, 30
Ethel, at New Hope.....	Aug. 5, 6
St. Francisville, at St. Francisville.....	12, 13
Pine Grove, at Independence.....	19, 20
Amite City.....	26, 27
Live Oak, at Red Oak.....	Sept. 2, 3
Kentwood, at Mt. Hermon.....	9, 10
Franklinton, at Pleasant Valley.....	16, 17
Ponchatoula, at Hammond.....	23, 24
Port Vincent, at Maurepas.....	30, 31
East Feliciana, at Oak Grove.....	Oct. 7, 8
St. Helena, at Wesley.....	14, 15
Baton Rouge, Second Church.....	21, 22
Baton Rouge, First Church.....	28, 29

R. W. TUCKER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

DeSoto, at Skane.....	June 11, 12
Bon Ami station.....	17, 18
Grand Cane.....	24, 25
Texas Avenue, Shreveport.....	July 1, 2
Provencal, at Bayou Blue.....	8, 9
Pleasant Hill, at Soda.....	15, 16
Manfield station.....	22, 23
Ft. Jesup, at Negreet.....	29, 30
Leesville station.....	Aug. 5, 6
Mooringsport and G., at Caddo.....	12, 13
First Church, Shreveport.....	19, 20
South Bossier, at Bossier Point.....	26, 27
Hornbeck, at Neame.....	Sept. 2, 3
Carson station.....	9, 10
Zwolle, at Noble.....	16, 17
Many, at Many.....	23, 24
DeRidder station.....	30, 31
La Chute and Lake End, at L. E.....	Oct. 7, 8
Spanish mission.....	14, 15
North Bossier, at Walker's.....	21, 22
Benton, at Benton.....	28, 29
Wesley, at Davis' Springs.....	Nov. 4, 5
Pelican, at Bethel.....	11, 12
Coushatta, at Coushatta.....	18, 19
Keatchie, at ———.....	25, 26
Gilliam, at ———.....	Sept. 2, 3

J. R. MOORE, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

DABNEY STUART WIER was born March 18, 1841, in Columbus, Miss. He was the son of the late Rev. William Wier, of the Alabama Conference. His mother's maiden name was Elizabeth Lipscomb. He was the only surviving brother of the writer, and died on the night of June 15, 1905, at Shepherdstown, Miss., on the Yazoo river, after a short illness. He grew to young manhood under favorable auspices, both religious and educational. He graduated under the presidency of Dr. R. H. Rivers at Florence Wesleyan University, Ala. Here he was chosen anniversary of his literary society, and in an oratorical contest bore off the championship and a gold medal. When the war between the States broke out, not having yet attained his majority, he entered the Confederate Army, and after a time was elected to a lieutenancy in the Fourteenth Mississippi Regiment, and continued a soldier, brave and true, to the end of the war. Called home at one time on account of the sickness and death of his mother, he said sorrowfully, "I do not know what I shall do in the army without a mother to pray for me." And who can doubt that his mother's prayers were a shield and safeguard to her soldier boy, even after she was gone? For he passed through the four years of bloody strife on battlefields, on weary marches, in Federal prisons, and came out of all unscathed by wounds or serious illness. After the close of hostilities he returned home, still young, strong and hopeful, and began life anew. Soon after the war he married Miss Lou Thompson, of near Enterprise, Miss. She was a faithful companion to him to the close of his life. With five sons and four daughters she still lives to mourn the loss of the devoted husband and affectionate father. Part of his after life was devoted to teaching. At one time he was principal of the Yazoo City public school. For the most part, however, he was engaged in mercantile pursuits, and at the time of his death, with his eldest son, J. B. Wier, he was in charge of the business of Morgan & Company, general merchants at Shepherdstown. He was careful and faithful in business, and though death came unexpectedly, he had given instruction to lock up the books and cash in the safe. The books were well up to date, and everything in good condition. For a number of years Yazoo City had been his place of residence. He had the respect and confidence of those among whom he lived, and was regarded by them as a man of unquestioned honor, and of refined and cultured manner. In his home life he was a man of pure lips and chaste conversation, winning the esteem and confidence as well as the affections of his wife and children. For some years he had been a member of the Methodist Church. The Bible that his mother gave him, he kept in the room where he died. He carried it with him into the army, "and had read it many times through, during and since the war." Though he left no word of testimony, yet those who were closest to him, who knew him best and loved him most, are comforted with the thought that it is well with him, and while they grieve for their great loss, they count this loss as great

gain to him, and were it in their power, they would not call him back to a world of care and suffering. His daughter, Stella, writing to me, said, "We know it is for the best." "He was surely a good man, if there ever was one," said his wife to a former pastor. So lived and so passed away our dear brother, loved, esteemed, and honored, a cultured Christian gentleman.

T. C. WIER.

JOHN S. JONES was born in Holmes county, Miss., March 15, 1852. His parents died when he was only nine months old. He married Miss Julia Tate in Yazoo county, where he afterwards lived, Oct. 29, 1874. By this union there were born to them eleven children, five of whom are living. Bro. Jones was a member of Midway Church, and was buried in the graveyard on the church lot. The funeral service was at 11 A. M., Sunday, and the church was filled with kindred and friends to join in the tribute of respect to his memory. He was of a friendly disposition, and made and held hosts of friends. He died suddenly while on a visit to his brother-in-law, Mr. Robert Tate. The news to his wife and children, twenty miles away, was a great shock. He had been somewhat unwell, but there was no special fear until the afternoon in which he died, which was July 15, 1905. May grace sustain the sorrowing ones!

O. McDONALD.

Mrs. MARY ELIZABETH WATERS (nee Hoover) was born Dec. 21, 1854. She was married to Mr. John A. Waters, Feb. 8, 1871. She was the mother of twelve children, six of whom are living. She has been a member of the Methodist Church for about twenty years, and always true to her obligations. She came of one of the good old families; was kin to so many, and beloved by all who knew her; hence the long procession following her to the grave. She died suddenly of congestion on the seventh of August, 1905. The sorrowing husband, children, and other kindred, have the sympathy and prayers of their many friends.

O. McDONALD.

TRIBUTE OF RESPECT TO WALTER ALLEN.

Resolved, That by his death the Sunday-school has lost one of its best scholars, his parents a dutiful son, and the church a consistent member.

Resolved, That we extend to the family our heartfelt sympathy and prayers, and that this affliction may be sanctified to their good, and that they may all live so in this world that they may meet him in heaven.

Resolved, That a copy be sent to the family, and one to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Committee: Mrs. R. C. Latham, Miss W. P. Alford, Mr. N. E. Brown.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address:

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COLDWATER, TENN.—I would have been in my grave if it had not been for Vitæ-Ore and I will not be without it. When I began taking it I could do no work at all. Now I work all the time. I cannot say too much for Vitæ-Ore. Patrick Bryan.

FROM KENTUCKY

PICKER, KY.—I cannot say enough for Vitæ-Ore. I believe it has saved my life. I do not have anything like Heart Failure now and I am about as when young. I am fifty-two years old and owe all this to Vitæ-Ore. Ermine Hay.

FROM TEXAS

KENDALTON, TEXAS.—I have received untold benefit from one package of Vitæ-Ore. It found me next door to death and snatched me from the grave, to tell the wonder of it. Mrs. Mary E. Dillard.

FROM ALABAMA

ADGER, ALA.—Mrs. Nat Parsons, who had been given up to die, having been ailed for the last three months with female trouble, has had a wonderful experience with Vitæ-Ore. In four days time after beginning its use she began to pick up, her appetite returned and everything that she ate agreed with her, and she is now up doing part of her house-work. She is improving rapidly and blesses you and V. O. and me, for saving her life. Nicholas Gels, Agt.

FROM WISCONSIN

ABBOTSFORD, WIS.—The people at Milwaukee could not believe it was I, to see me walk and be so well. They looked for my death every day. It is a miracle; everyone says so. The doctors said no man on earth could help me, but I have surprised them all. Twelve years an invalid, five years could not walk and could get no help. Vitæ-Ore has saved my life. It is wonderful. May L. Kehnhofer.

FROM OHIO

RAY, OHIO.—I suffered for six years with Tuberculosis or Systemic Catarrh. Although I had tried six different doctors and eight kinds of patent medicines I got no relief until the good spirit in some way sent me Vitæ-Ore. Nobody expected me to get well or even better. I had five hemorrhages in eight days, could not eat, coughed all night and the doctors gave me up to die. In three days from the time I commenced using Vitæ-Ore I began to improve. I have now taken all of one package and am much better than I have been for six years. My friends all say that Vitæ-Ore saved my life. I cannot say enough good words for this grand medicine. Miss Caroline Clark.

FROM PENNSYLVANIA

BELLEVILLE, PA.—A living corpse is all that I can compare Wm. Benny of Mevortown to when I met him sitting in an armchair at his front door. He had eaten nothing for a week, and the doctors kept giving him drugs. I had him take V. O., and last week when I met him, he said: "John, you have saved my life." John J. Rodkey, Agent.

FROM ILLINOIS

METROPOLIS, ILL.—I have suffered much from stomach trouble and have tried all kinds of medicine, but have found none as good as V. O. It saved the life of my little girl after the doctors gave her up and said she would die. Mrs. Lizzie Benton.

FROM VIRGINIA

MALVERTOWN, VA.—I believe that Vitæ-Ore saved the life of my wife and therefore I do not like to be without it in my family. Hence this order for one dozen packages. D. S. Rhodes.

YOU ARE TO BE THE JUDGE

WE WILL SEND TO ALL Readers of this paper a full-sized \$1.00 package of VITÆ-ORE, by mail, post-paid, sufficient for one month's treatment, to be paid for within thirty days' time after receipt. If the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted. We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the judge! We know Vitæ-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITÆ-ORE IS

Vitæ-Ore is a natural, hard, adamantite, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it cracks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water found on the globe, drunk fresh at the springs. The mineral properties which give to the waters of the noted healing and mineral springs their curative virtue come from the rock or MINERAL ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitæ-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one who has used it will deny after using. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it today!

Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this advertisement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so that we may know that you are entitled to this liberal offer.

OPERATIONS OFTEN NEEDLESS

The modern tendency of physicians and surgeons is to rush patients off to the operating table as soon as it is suspected that the medicinal treatment being followed will not be productive of the results and ends desired.



Frequently the entire diagnosis of a case is in error, causing a corresponding mistake in the manner and form of treatment. Instead of immediately submitting the patient to the knife with its attendant dangers, as is generally urged, if an attempt were made to get a proper diagnosis and follow a rational treatment as indicated by that diagnosis, many distressing, dangerous and often fruitless operations would be found unnecessary.

We do not say for a moment, however, desire to say that all operations are undertaken without necessity. It is certainly an undeniable fact that surgery within the last few decades has made rapid strides and wonderful progress in the saving of human life and the removing of certain abnormal conditions. It is, nevertheless, equally indisputable that much trouble and suffering and frequent deaths have ensued from the too easy and quick recourse to the surgeon's blade. As an operation, especially one of a dangerous nature, should only be resorted to when and after all other known means and measures to effect a cure have failed to bring about the desired results and the operation is imperatively necessary to

bring relief and prevent further complications. This injunction is especially applicable to the various forms of female disorders, particularly womb and ovarian irregularities, in which cases this practice of undue haste is, perhaps, the most pronounced.

Hundreds of women have written to the Theo. Noel Company that the doctors had advised operations, but the timely use of Vitæ-Ore saved them from such. With their letters before us, we say to all that no woman should undergo an operation until Vitæ-Ore has been given an opportunity to prove the knife unnecessary. The following letter from Mrs. Clara Watson of Muskegon, Mich., one of the many saved from the knife, tells its own story.

"After scolding for Vitæ-Ore I continued to grow worse until I was in such pain and my joints were so swollen I was perfectly helpless. I could not move hand or foot. The doctors said they could do nothing for me and I must have an operation for female troubles before I could get well. I was so bad that I had decided to have it done, when the Vitæ-Ore came and I began its use. Now I am on my feet, can sit up all day without pain, can walk about without limping and am getting better, stronger and more active day by day. Vitæ-Ore has done all this and saved me from the dreaded operation."

Natural means of relief are always to be preferred to the unnatural, and the knife is unnatural. V. O. is nature's own remedy and is victorious in the most complicated conditions, where other treatments have encountered defeat, as has been proven times without number. Send for a package on trial.

WENT HOME TO DIE

Costly Operation Did No Good; Vitæ-Ore Cures.

HASTINGS, MINN.—I had been sick for nine years when I commenced to take Vitæ-Ore. I had doctored with some of the best physicians in St. Paul and Minneapolis, and none of them were able to help me. They then decided that drug medication was useless and that the only thing that would do me any good was an operation. I submitted to the operation, though in a terribly weakened condition, only to discover afterwards that it was of no benefit to me whatever, and, in fact, only made matters worse.



I had stomach trouble, heart trouble, and liver trouble and could retain nothing after food nor water on my stomach most of the time. When I was first taken sick I weighed 137 pounds, but my sickness reduced my weight until I had reached 115. At this time I gave up all hope and went home to my mother, at Indianapolis, to die. While there an old friend recommended Vitæ-Ore and insisted on my trying one more remedy. I had no more hope, but I finally consented and began to improve from the first dose and have continued to improve ever since. My weight is now 170 pounds, my strength has returned so that I can do my own housework. I have no more trouble with my stomach and can eat anything anyone else does. I have used six packages of Vitæ-Ore, as against hundreds of dollars spent for treatment and other kinds of medicine that did not help me at all.

Harriet A. Davenport.

A Certain and Never-Failing Cure for Rheumatism, Bright's Disease and Dropsy, Diabetes, LaGrippe, Blood Poisoning, Piles, Sores, Malarial Fevers, Nervous Prostration, Liver, Kidney and Bladder Troubles, Catarrh, Female Complaints, Stomach Disorders.

THEO. NOEL CO. N. O. DEPT. CHICAGO, ILL.
Vitæ-Ore Bldg.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, SEPTEMBER 14, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2560.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 37.

GLANCES AT THE WORLD.

There has been more or less trouble in the government printing office for a year or two. It began when the public printer, about two years ago, discharged a foreman, who, after investigation, was reinstated by the President. Since then there have been charges of mismanagement and waste, especially in the matter of purchasing a large number of type-setting machines. Last week the public printer demanded the resignation of the foreman of the printing and the foreman of the job department. And now President Roosevelt has asked for the resignation of the public printer himself, to take effect the fifteenth instant. The public printing office is the largest of its kind in the world. The building cost \$2,500,000, and it requires \$7,000,000 a year to run it—two millions more, it is said, than is necessary. There is practically no competition among dealers to supply material, four firms, through favoritism, furnishing the establishment at large prices. The law requires that bids shall be called for on all bids of \$1,200, or over. To avoid this, and to favor his friends, the bills are seldom as high as \$1,200, and may be filled without competition. Such are the charges as they appear in the press dispatches. A new public printer will be named in a short time.

There is every indication of a strike in the coal regions of Pennsylvania similar to that of two years ago. The president of the United Mine Workers of America has recently outlined the demands which the union will make upon the operators. What the demands in full will be is not stated, but it is certain that one will be recognition of the union by the mine owners. One operator, speaking for himself, and believing that he voiced the sentiment of others, said emphatically: "I can not imagine conditions which would lead me to favor recognition of the rights of any union of workmen to treat officially with the employers of the miners in the coal region, and, unless the other railroad men have greatly changed in their views, I feel safe in saying that

they all feel fully as strongly as I do about this question. . . . If any of our employees have grievances, we are willing to hear them at any time, and to adjust them whenever it is possible. We are absolutely unwilling to recognize the right of our employees, either as a union or otherwise, to advise us or dictate to us in the management of our business affairs." If these views are maintained, there will, doubtless, be a strike.

If reports from the Far East are true, the Japanese are much dissatisfied with the terms of peace concluded last week between their representatives and the Russians. The dissatisfaction is mainly because Baron Komura failed to secure a large indemnity. They expected an amount sufficient to cover the cost of the war. Vociferous demonstrations have occurred in the large cities, and little violence manifested. The wise and conservative people are quiet, and while not fully satisfied with the peace terms, they say Japan has gained all that was fought for. The war was not waged for money, but to break the grip Russia had on Manchuria and Corea. This has been accomplished, and, more, Japan has regained possession of territory—the south half of Sakhalin Island—which was wrenched from her by Russia many years ago. The truth is, the Japanese are drunk on victory, and believe themselves able to whip Russia—a thing the wise ones know to be impossible. The terms are honorable, and the people will, in due time, accept the verdict, and apply themselves to all the avocations of peace.

People wonder sometimes greatly over the big salaries that preachers receive, which range from \$400 up to \$3,600. The latter figure they take to be enormous. As to the salary of the President of the United States—\$50,000 a year—they can hardly imagine how he manages to use so much money. But these amounts are nothing compared to the salaries received by presidents and vice-presidents of insurance companies. In an investigation now going on in New York it was in evidence that several presidents received as high as

\$100,000 a year, and vice-presidents and lower officers from \$75,000 down to as low as \$18,000. One young man not much beyond his teens, the son of a president, began work in his company in 1899 at \$2,500. He now draws a salary of \$14,000 a year. To pay these big salaries, and to keep up a policy of \$1,000, or more, hundreds of people have to stint themselves and their families from one year's end to another. Verily, the "insurance business pays great big money."

News and Notes.

Bishop Candler will hold the Kentucky and Louisville Conferences instead of Bishop Smith, who has not sufficiently recovered from his recent illness to allow him to attend. The Bishop is still at Asheville, and improving.

The great Wesleyan Memorial Hospital, just opened at Atlanta by the Georgia Methodists, is an institution not only highly appreciated by the Methodists, but unreservedly commended by other citizens. The equipment is first-class, and capacity large, but the present building, it is said, "is only the nucleus of the great hospital that is to be."

Dr. R. N. Price, of Holston, somewhat of an iconoclast, declares that if he were a Bishop, he would put a certain class of old men "on good stations, and make the vigorous young men do the bushwhacking." If Dr. Price were Bishop? Why, he would just put on his study-cap, and be more judicious than he has ever been in all his long life.

The new hymnal, because it is the joint work of our Church and the M. E. Church, has inspired the hope of some above the line that "all Methodists throughout the world will use the same songs and tunes in books that are numbered and indexed alike." Certainly. Northern Methodists, like the Baptists, desire and expect to dominate the world.

The recent jokes told on Bishop Wilson—which were manufactured—reminds us that Bishop Doggett was never known to jest but once. At the close of a labored effort by a brother on the text, "It doth not yet appear what we shall be," and who did not "make out what he took in hand," the Bishop quietly said, "My brother, it doth not yet appear."

One of our exchanges says there are 26,000 inmates in the asylums for the insane in the State of New York, and that 80 per cent. of them are of

foreign extraction, and from New York City. It would appear from this that Europe is getting rid of its feeble minded and demented population at a fairly rapid rate. What about the effect on our own country?

The St. Louis Christian Advocate responsible for the following statement: "Mrs. Mary Eddy, the founder of Christian Science, told a reporter of a New York paper 'that poverty is a disease, both of the individual and of society, and by inference suggested that it was curable by the aid of Christian Science.'" The Baltimore Southern Methodist adds: "There is a tradition that Mrs. Eddy found Christian Science a sovereign cure for her personal poverty."

Pelican Charge, Louisiana Conference.

DEAR DR. BOSWELL: As I have seen nothing in the ADVOCATE from this part of the field this year, I will say we are having a very good year, all things considered. Have been much hindered by the continued rains, small-pox, and yellow-fever scare, but with all this, this has been the most fruitful year up to date of our ministerial life. We have completed our parsonage; have it nicely papered and painted, and done some church repairing. I have held three revivals up to date; have over one hundred conversions and reclamations, and received forty-seven into our church, with more to follow, and a large number have gone from our revivals into the Baptist Church, and some few to the Congregational Methodist Church. Some forty or forty-five have given their hands as a promise to erect family altars in their homes. The finances are ahead of last year. We have three more meetings to hold as yet. We are praying for a clear receipt, and at least seventy-five additions to our church this year.

The following brothers have rendered us some very faithful and fruitful service: Samuel L. Riggs and wife, from DeRidder charge; Rev. Dr. H. W. Rickey, from Mansfield station; Rev. T. S. Randle and wife, of Pleasant Hill charge, and Rev. J. B. Harris, of the Kentucky Conference. Bro. Harris is the best revivalist I have ever had to assist me. He is a sweet singer, and a very strong, faithful dispenser of the Word. His preaching is with great power.

Much success to the dear ADVOCATE.

Brothers, pray for us, that we may be a power in the saving of God's people. Fraternally,

G. D. PURCELL.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Call to Prayer.

BY REV. J. E. WRAY.

The following is a synopsis of a sermon preached in Carondelet Street Church, Aug. 27, 1905:

Let us consider the basis, the object, and the conditions of prayer.

Man is, by nature, a praying creature. He has an innate sense of weakness, incompleteness, dependence, loneliness, and the deep and haunting sense of sin. There is a longing in the human heart for something that we have never found in all the wide, sad world—a sort of homesickness for some one, "the light of whose face we never saw on land or sea."

There is no primitive injunction to prayer in the earlier pages of the Bible history of the human race. The duty of prayer is not even included in the wide scope of the Ten Commandments. The fact of prayer, like the fitness and necessity of prayer, seems to be taken for granted in the Scriptures, as truly as the existence of God. The prayer-cry for help in crisis hours of need and sorrow is instinctive in the human heart. "Then" (when sin had brought forth crime) "began men to call upon the name of the Lord." (Gen. iv, 26.)

This prayer instinct is manifest in the great experiences of the wisest and noblest natures. For a moment, put aside priests, ministers, and all whose professional duty it is to lead their fellows in prayer, and take men of action, business, and affairs; men of the world, in the highest sense of the word, like W. A. Dodge and Geo. I. Seney; men of letters, like Sidney Lanier and Robt. Louis Stevenson; men of research, like Faraday and Lord Kelvin; statesmen like Washington and Gladstone; soldiers like Stonewall Jackson and Robt. E. Lee. To these men prayer was "an obvious need, a sensible relief, and a proved instrument." I shall never forget a picture that I saw when a child. It was George Washington, in the forest near Valley Forge, praying for his sorely beset country.

Nothing has ever impressed me

more than the picture of that great man, bowed on his knees before God.

This prayer instinct is seen also in times of trouble. To say nothing of biblical and church history, we have striking illustrations of it in our rational life. In the most critical period of American history, Benjamin Franklin—even that "free thinker"—arose in the Colonial Assembly at Independence Hall and said: "I beg leave to move that hereafter prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this Assembly every morning and evening." And thus our Constitution, "the greatest political instrument ever written by the unaided mind of man," was the child of the prayers offered by the fathers of this great Republic.

And yet the subject of prayer gives thoughtful people more trouble than almost any other religious question. Men struggle between the two feelings, "between the instinct that God must hear and answer, and the doubt whether God does hear and answer."

And this struggle is not a peculiar tendency of our time; it is as old as the days of Job.

You are, doubtless, familiar with some of the intellectual objections that are urged against prayer, such as: "What is the use of telling One, who knoweth all things, what He knows already? What is the use of laying before the All-Merciful, who must have anticipated them, our needs and our troubles? What is the use of seeking to change the will and purposes of the Most Wise?" etc.

But all such objections are answered by the faith that God is our Father, as Christ everywhere teaches. Just as it is natural for our dear little children to come to us with their wants and troubles, their tasks and plans, their perplexities, hopes and wonders, so natural is it for us to pour out our hearts to God, telling him what we most intensely suffer and hope and dare. It is the unburdening of our heavy hearts, where we know that we have been fully anticipated by the yearning of an infinite confession. Prayer! What burdens has it not borne! What battles has it not fought! What wounds has it not healed! What griefs has it not assuaged! It is the refuge of affliction, the strength of weakness, and the light of darkness.

Further, the Bible claims that prayer is a force in the universe—as real a force as electricity or gravitation, or chemical affinity or cohesion, or human industry and enterprise. It claims that things

have been and are accomplished by prayer, which could not be accomplished in any other way.

It is according to the promise of God, and, therefore, it is in accordance with the "laws of nature," that great things can be wrought through prayer. Electricity and gravitation are recognized as forces controlled by the "laws of nature." Yet man has unmistakable power to will and plan and execute a change in the operation and application of these forces by means of simple mechanical agencies; so that gravitation is practically overcome and suspended, or resumed and intensified, for a special purpose within given limits of time and space. Electricity is drawn out of its normal course in the heavens and made to travel a wire stretched from one point to another, to enable two persons at a distance from each other to converse on matters of merely personal concern. This is admitted by those who deem it unreasonable to suppose that a personal God can and does change and direct the application of the forces of nature at the need and call of those whom he loves. They seem, indeed, unwilling to concede to God "the power over the forces of nature that is exercised in a thousand cases by the humblest tender of a pile-driver, or the poorest trained telephone girl."

When the holy men of old wanted anything "according to His will," they went to God for it, with faith and work, prayer and action. They so linked God into their enterprises that their prayers shook heaven and earth. Bishop Simpson said: "The victories of prayer are on the mountain-tops of the Bible. They take us back to the plains of Mamre, to the fords of Peniel, to the prison of Joseph, to the triumphs of Moses, to the exploits of Joshua, to the deliverance of David, to the miracles of Elijah and Elisha, to the whole story of the Master's life, to the secret of Pentecost, to the keynote of St. Paul's unparalleled ministry, to the lives of the saints and the death of the martyrs, to all that is most sacred and sweet in the history of the church and the experience of the children of God. And when, for us, the last conflict shall have passed, and the footstool of prayer shall have given place to the harp of praise, the spots of time that shall be gilded with the most celestial and eternal radiance shall be those often linked with deepest sorrow and darkest night, over which we have the inscription: 'Jehovah—Shammah: the Lord was there.'"

For weeks our great city has been sorely afflicted. At our Pas-

tors' Prayer Meeting, last Monday, we made a call to united, city-wide prayer. This call must awaken a sympathetic response in every truly Christian heart. Surely no believer can remain indifferent to the spiritual opportunity presented during a season of concerted petition, when heart joins heart in earnest supplication to God for his blessing on the scientific methods which our government is using for the staying of the ghastly plague, and for a great outpouring of divine blessing in revival power on all denominations alike.

It shall not be true of our city as it was of the nation that had forgotten God, and was, therefore, doomed: "And he saw that there was no man, and wondered that there was no intercessor." (Isa. lix, 16.) "And I looked, and there was none to help; and I wondered, and there was none to uphold." (Isa. lxiii, 5.) "There is none that calleth upon thy name, that stirreth himself to take hold of thee." (Isa. lxiv, 7.) "And I sought for a man that should stand in the gap before me for the land, that I should not destroy it: but I found none." (Ezek. xxii, 30.) Oh, friends, "let us come boldly to a throne of grace, that we may find grace to help in this time of need." How we are encouraged to intercessory prayer by God's Word! For in that blessed Book are commands to it, the conditions of its acceptance, models for intercessory prayer, the records of its answer, and promises to those who pray for others.

Finally, prayer involves a certain necessary relation between the soul and God. Praying is not "saying prayers," not murmuring dreamily a few petitions morning and evening, nor clamoring imperiously for our wills to be done. "Lord, teach us how to pray," we ask, and the first answer is, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Thus the condition of prayer is personal; it looks to character. "God's mercy-seat is no mere stall, set by the vulgar roadside, where any passer-by may put an easy hand out to snatch any glittering thing that catches his eye." His mercy-seat stands in the holiest of holies. We can come to it only through veils and by altars of purification. To enter into it, we must enter into the glorious purposes and the holy nature of our God.

Oh, thou by whom we come to God,
The life, the truth, the way,
The path of prayer thyself doth trod:
Lord, teach us how to pray!

The Epworth Era has reached a circulation of twenty thousand, and Dr. DuBose is now calling for thirty thousand. May his call be heard.

More Light on Rom vi, 4

By A CIRCUIT RIDER.

In a preceding "observation" I took the position that the "buried" of Rom. vi, 4, means "a funeral ceremony," and that all believers "are interred along with Christ" in the tomb of Joseph, and not in the river Jordan. The word translated "buried" is "sunetaphemen," from "sunthapto," to inter along with. Indeed, "sunthapto" is a compound word, and means literally "to bury together," or "in company with." ("Sun," together, and "thapto," to bury.)

Paul uses the same word in its passive form at Col. ii, 12: "Buried with him in (or by reason of) baptism. These are the only places in the New Testament where "sunthapto" is used. The distinguishing feature of the word is, that it means "to bury together," implying a greater number than the burial of a single individual. It means to bury together AT THE SAME TIME; the burial of all believers at the same time with Christ—along with him.

The idea of immersionists that it means a sudden pop of a single individual, or of many in water at a subsequent time to the burial of Christ, is not supported by the Greek, and is too absurd for credence. There are six, or more, places in the New Testament where a SINGLE individual is mentioned as "buried," and in every place the word is different from "sunthapto." It is not by accident that the word implying ONE should be used differently by the apostles to their use of "sunthapto," implying many. Let the reader notice these passages:

1. Matt. xiv, 12: "And the disciples took up the body, and buried it." The word in this passage is "thapsan," from "thapto," to bury, and implies the burial of one only. "Sun" is left off.

2. Luke xvi, 22: "The rich man also died, and was buried." The word in this verse is "etaphe," from "thapto," to bury, and means one only.

3. Acts ii, 29: "He (David) is both dead and buried, and his sepulchre is with us unto this day." The word is "etaphe," from "thapto," and means the burial of a single person.

4. Acts v, 6: "And the young men arose, wound him up, and carried him out, and buried him." In this verse the word is "ethapsan," from "thapto," to bury, and means the interment of one only.

5. Acts v, 10: "And carrying her forth, buried her by her husband." The word is "ethapsan," from "thapto," and means a single individual only.

6. I. Cor. xv, 4: "He was buried." The word in this sentence is "etaphe," from "thapto," to bury, and means one only.

"Sun" is left off in each of the above passages. Nowhere is "sun," which means "together with," used before "thapto" when a single person is interred.

Now, when Paul says at Rom. vi, 4, and Col. ii, 12, that "we are in-

terred along with Christ," or "in company with him," using "sunthapto," he not only means many (all believers), but the reference is to the sepulchre of Christ, and not to the river Jordan, or some water-hole of modern immersionists. The idea of immersion in water is a profanation. (How absurd to suppose Rom. vi, 4, means an immersion of Paul and the Romans in water, when he had never seen their faces. Previous to his writing he had never been in Rome. The Romans had been converted and baptized five years before Paul was baptized, and nineteen years before he addressed them his letter.)

He says: "We are interred along with him by THE baptism." What baptism? Either Christ's baptism of suffering and death which he endured in our stead, or our own baptism (with water), which stands for the faith which we exercise in the baptism (atonement) of the Son of God. Granting that Paul refers to water baptism in Romans and in Colossians, it is plain that he refers to our having been baptized as expressive of our faith and purpose to lead a new life. He says plainly at the identical verse under dispute that we are resurrected with him "through the faith of the operation of God."

"Faith" in Christ not only buries us with him in his tomb (water baptism standing for our faith and profession), but the same "faith" resurrects us "together with him" out of the tomb to newness of life. The Greek is "sunegertete"—"raised up together with him."

Christ's resurrection from the grave, and our resurrection with him, points to the spiritual resurrection of our souls from sin, and becomes the pledge of the spiritual quickening spoken of in the next verse—the pledge of our partaking of the power of his resurrection here, and a final resurrection unto eternal life at the last day.

The next verses read: "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven your trespasses; blotting out the handwriting of ordinances that was against us," etc.

After all, the passage is spiritual from start to finish, and points us to the remission of sins, the crucifixion of the old man, and a life of sinlessness. The suffering and death of Christ, which God accepts as our own, is the very ground-work of all Christian experience and life.

If any mode is implied, it is affusion, because the Roman Christians to whom Paul wrote were converted and baptized at Jerusalem on the day of Pentecost.

Acts ii, 10, says, "Strangers from Rome, Jews and proselytes." As the apostles baptized eight thousand in two days where there was no water for immersion, it could have been by affusion only. Those strangers from Rome, Jews, etc., went back to Rome, and became the nucleus of the church there, and nineteen years afterward Paul wrote them his letter.

Moreover, Paul himself could have been baptized only by affusion, for the record says he was baptized in the house of Judas after having been "placed up." The Greek is "anastasi," second aorist active of "anistemi," from "ana," up, and "istemi," to place—"to place up." Paul had been prostrated in the house of Judas three days and nights without meat or drink, and Ananias went in, raised him to an erect posture, and baptized him. Immediately he received meat, and was "strengthened." It is probable that Paul was so weak from his fasting, etc., that Ananias had to help him to a standing posture before he sprinkled water upon him. But "when he received meat, he was strengthened."

Harperville Circuit.

DEAR DR. BOSWELL: Our meeting at New Providence began Aug. 20, at 3 P. M., and closed last Sunday, at 8 P. M. The Lord was with us, and gave victory at every service. Our church was wonderfully revived, as well as the membership enlarged. We had thirty-two accessions to the church, making fifty-four this year on this circuit. Bro. White was with us the last Sunday; preached twice, and baptized the candidates for baptism, as the pastor is not ordained.

Since last I wrote to the ADVOCATE, I have had a "church seat" given us for a church at Harperville. Former pastors of this circuit know the strength of Methodism at Harperville.

We are having opposition, as expected, before we undertook this work. I make mention of this for this reason: Possibly there are some former pastor, or some one else, who is interested in the building of this church, and would like to contribute something to help us in this work. If there is, please send it to us at Harperville. Pray for us.

J. V. BENNETT, P. C.

P. S.—Our church at Good Hope has been completed—ceiled and painted—and will be dedicated the third Sunday in September by our presiding elder.

J. V. B.

Benton, Miss.

MR. EDITOR: Our protracted and quarterly meeting began at Fletcher's Chapel on Sunday, Aug. 27, and closed on Thursday, the thirty-first. Drs. Watkins and Weems came in on Monday morning, and did all the preaching for four days, each preaching once a day. They were at their best, and fortunate were we to have such gifted men. I doubt if this church ever had such a series of sermons as they gave us. There were sixteen additions to the church by profession, and one by certificate, and the congregation greatly moved, spiritually.

C. McDONALD.

Sept. 2, 1905.

A move is being made in the Baltimore Conference to secure homes for superannuated preachers. Rev. T. T. Fishburne offers \$500 for one in his own district, and the same amount to any other district that will secure a home.

"Shut your eyes, open your mouth and see what luck will bring you."

Many a woman is weak and sick, nervous and discouraged. She suffers from headache, backache and other ills. She wants to be well, but all she does



is to shut her eyes and open her mouth for medicine and trust to luck for results. She "doctors" month after month, often year after year, in this same blind, hap-hazard fashion, and receives no permanent benefit.

Women take Dr. Pierce's Favorite Prescription with their eyes open to the fact that it cures womanly ills. It cures irregularity. It dries debilitating drains. It

heals inflammation and ulceration and cures female weakness. There is no trusting to luck by those who use "Favorite Prescription."

"In the year 1903 my health was poor," writes Mrs. J. Mack, of 242 Broadway, Buffalo, N. Y. "I suffered from falling of womb, a disagreeable discharge, painful monthly periods, headache, backache and pains in the limbs. Every month was confined to bed for two or three days. Was weak, nervous and hysterical; life was a burden to myself and I made every one in the family unhappy because I was so irritable. My husband got me four bottles of Dr. Pierce's Favorite Prescription, and before I had taken the first bottle I was feeling some relief. The medicine made me well and strong, free from nervousness, aches and pain, and I felt like a new woman. Before I used the 'Favorite Prescription' I had been taking another physician's medicine for nearly three months, but had received no benefit. Your medicine is certainly the best in the world."



A man or woman who neglects constipation suffers from slow poisoning. Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. Don't let a selfish seller over-persuade you to accept a substitute for these Original Little Liver Pills, first put up by old Dr. R. V. Pierce over 40 years ago. Much imitated but never equalled.

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Made in various styles—Pat. Colt, Vici, with or without tip, narrow toe or wide.

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Neshoba Circuit.

DEAR DR. BOSWELL: As I have not written you about my work this year, I will send you a few dots. We are moving along nicely on our charge, and the Lord is wonderfully blessing our efforts, and my good people are meeting all the Conference claims cheerfully. We want to make the Neshoba circuit the banner circuit of the Conference. We have five appointments on the charge, namely: Pine Grove, Cook's Chapel, Coy, North Bend, and Mt. Pisgah.

We held our first meeting (protracted) at Pine Grove. We had no ministerial help in the meeting, but the Lord was with us in great power throughout the meeting. Bro. Waldo W. Moore, of Montrose, reached us on Saturday, and held the quarterly meeting for our beloved presiding elder, he being unable to get here. Bro. Moore preached two soul stirring sermons, which resulted in great and lasting good to both the cause of Christ and the upbuilding of the circuit. Five members were added to this church from the meeting.

On the first Sunday in August we began our meeting at Mt. Pisgah. Rev. Irvin Miller, D. D., of Walnut Grove, assisted us in this meeting, doing all the preaching but one sermon to the children by the pastor. Dr. Miller is a wonderful preacher, holding his audience spell-bound as he pours forth the mighty truths of God in such a plain, simple, heart-touching manner, that even the children can hear and understand. Five accessions were added to the church from this meeting.

We commenced our meeting at Coy the second Sunday in August, with no help but what we got from the throne of God, but we had a glorious meeting. Sinners were convicted, mourners converted, and the church greatly strengthened. Sixteen were added to the church from this meeting.

The third Sunday in August we commenced our meeting at Cook's Chapel, Rev. W. W. Morse, of Forest, doing all the preaching; and, oh,

what soul stirring, heart-searching sermons Bro. Morse did feed the people on! How carefully he nursed and fed the sin-sick soul on the pure and soul-reaching gospel of our Lord! How earnestly he pleaded with the sinners to make a complete surrender, and join the army of our Lord! Bro. Morse will long be remembered by the good people of Cook's Chapel, where they love him so well we want him there with us again. There were five accessions to the church from that meeting, and the church greatly built up.

On the fourth Sunday in August we commenced our meeting at North Bend. We had no ministerial help, but the Lord was with us in great power from the first sermon. Oh, what a gracious meeting we had! I do not think I ever witnessed such a meeting in all my ministerial work as we had on Wednesday afternoon. At the closing services sinners were powerfully convicted and happily converted at the same service, some of them being the worst element in the country, and, after they were converted, we extended an invitation to them to join our church, and, glory be to God! they came. We received twenty-three into the church from that meeting, and, oh, the shouts of praises, thanks and gratitude that went up to God as each sinner left the world and joined the army of our Lord! Pray for us, that this may be the best year of our ministry.

Your brother in Christ,

J. C. LONG.

FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of the NEW ORLEANS CHRISTIAN ADVOCATE can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys, and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

Goodwater, Miss.

DEAR DR. BOSWELL: We have just closed a great meeting at Goodwater. We began the fourth Sunday in August, and ran through the first Sunday in September. God was with us in great power from the beginning. Rev. R. A. Breland did all the preaching. He preaches the doctrines of Methodism plainly and forcibly, and God honors his ministry. I wish we had a great number of men who lived as close to God and would preach the truth as uncompromisingly as Bro. Breland does. We were not able to get the exact results of the meeting. However, there were several conversions, some reclamations, and twelve or fifteen professions of entire sanctification; between twenty and thirty in all. We have three other meetings to hold, and we trust for greater results, if possible. We give God all the glory. Brethren, pray for us.

Yours in Him, J. L. RED.

Letter from Natchez, Miss.

Since the official announcement of yellow fever in New Orleans in July, Natchez has felt the effects of an obstructive, though reasonable quarantine. It was confidently believed by many that the fever would be excluded, and the health of the people preserved. But such was not the case. On Sunday, Aug. 27, immediately after the morning service, a sensation was caused by the official announcement of several cases of yellow fever in the northern section of the city. Later in the week the diagnosis of the local physicians was confirmed by three Marine Hospital experts. Since then there have been, as is usually the case when it first starts in a community, a slow development, but gradual spread of the disease. It is as yet of a very mild type—so mild, in fact, that it is surprising that its presence should excite such grave anxiety. However, as it gets a stronger hold on the white population, it may, and very likely will, assume a more serious aspect.

Business is paralyzed, church work is at a stand-still; only Sunday-school and eleven o'clock preaching service are continued. It is impossible to go much beyond the city limits in any direction, and it would be a difficult matter indeed to get a ticket over any railroad for any point south of the Ohio river. Like the poetic conception of the wandering Jew, many of our citizens are without a permanent abiding-place. They are seeking hospitality in cooler latitudes, where they can no longer hear the evening song of the stegomyia fasciata. However, most of our Methodist people remain, and are facing the situation calmly and trustfully. From the first call for volunteers to guard the city against infection to the more trying duties of the present, they have served, and are giving their best efforts for the public good.

The pastor of Pearl Street Church, Bro. A. D. Miller, and this writer are at our posts of duty, and expect to remain, whatever comes. We are doing what we can to relieve the situation, both as pastors and citizens. We are responding to the call of duty, however trying. As representatives of the church of Christ, serving as pastors here by divine appointment, we shall confidently trust in the great Head of the church, and continue to do our best. Let the Christians everywhere remember us and our people at a throne of grace. Fraternally,

CHAS. W. CRISLER,

Pastor Jefferson Street Church.

Sept. 5, 1905.

Whitworth and Port Gibson Colleges.

DEAR DOCTOR: Whitworth College will open Oct. 5, and Port Gibson College, Oct. 11. These colleges for young ladies, under the control of the Mississippi Conference, have promise of a large attendance.

Edward McGehee College, under the management of Miss Swanson, a most worthy Christian lady, is doing well.

Port Gibson College has taken on new life. The good people of Port Gibson contributed \$1,200, which has been wisely expended under the direction of President H. G. Hawkins and a committee representing the trustees of the college. Many thanks to the good people of Port Gibson.

The material condition of Port Gibson College was never better. President Hawkins has been abundant in labors. Rev. W. H. Lewis, pastor of the Port Gibson Church, has rendered every service possible. Happy the church and college which have such a pastor as W. H. Lewis. The "beloved" of the Vicksburg district—the Christian gentleman—has been helpful in many ways.

The president of Whitworth College has traveled in less than one hundred days 3,000 miles in the interest of the college, and preached thirty-five times.

Hawkins, president of Port Gibson College, and I. W. Cooper, vice-president; Cooper, president of Whitworth College, and H. G. Hawkins, vice-president, have hitched their "wagon to a star." Send for catalogues of these colleges. The pastors in the bounds of the Mississippi Conference can help just now. XX.

Board of Missions, Louisiana Annual Conference.

REPORT OF TREASURER, MARCH TO JULY 14, 1905.

Received for foreign missions from—	
Provencal, H. C. Murphy.....	\$ 15 00
Carondelet Street, J. E. Wray.....	210 00
Covington, W. Schuhle.....	53 00
Louisiana Avenue, O. G. Halliburton.....	55 25
Homer, H. W. Bowman.....	60 00
Burgundy Street, H. N. Brown.....	51 00
LaChute, S. S. Bogan.....	80 00
Jackson, S. S. Keener.....	12 30
Talisheek, A. R. Hoffpauir.....	1 00
Keatchie, R. A. Holloway.....	60 00
Carrollton, W. W. Holmes.....	35 40
-----\$633 95	

DOMESTIC MISSIONS.

Carondelet Street, J. E. Wray.....	\$ 90 00
Covington, W. Schuhle.....	4 50
Homer, H. W. Bowman.....	43 00
Provencal, H. C. Murphy.....	7 00
Grand Chenier, G. W. Hively.....	5 00
-----\$149 50	
Grand total.....	\$783 45

DEAR BRETHREN: Of the subscriptions to missionary anniversary collection—Lake Charles, December, 1904—there still remains unpaid \$306. The Board, having faith that the amount would be paid on time, appropriated it to this year's work.

Fourth-quarter appropriation is now due, and we lack this amount to meet the quarterage. Kindly remit the amount of your subscriptions at the earliest possible date.

W. B. THOMSON, Treas.,
231 S. Rampart street.

New Orleans, La., Sept. 7, 1905.

\$1,000 when your boy is of age and an income for life. Can you invest \$5 every three months, \$20 a year for five years, for your child, to make him \$1,000 at the end of five years? If so, send to our office and get a copy of a "copyrighted" plan, showing how one thousand persons, combining their investments, will accomplish the above. It is an interesting story, even if you will not be one of the thousand. Write or call at once. C. W. Weaver & Company, 421 Union Street, Nashville, Tenn.

Cures Eczema.

S. B. Hartin, of Ridgway, S. C., writes Nov. 25, 1904: "Your 'Tetterine' does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, crabs, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shuptrine, Savannah, Ga., for box postpaid. • Bath with elegant Tetterine Soap, 25c. cake.

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Take a case of Fever. Temperature 104, pulse 130. The Doctor shakes his head. Quinine is his only remedy and he knows that a million graves have been dug for Quinine patients.

Quinine is slow. It is inert. If it makes a cure, it is a feeble cure.

Johnson's Tonic acts at once. It is a prompt remedy.

It enters the blood in 30 minutes and begins at once to undo the mischief caused by Malaria.

It drives out every taint and trace of Malaria. It quickly reduces the temperature to normal and maintains it at this point. Use nothing else for Fever. Write to The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

Rev. B. S. Rayner.

The subject of this sketch was born of godly parents near Hickory, in Newton county, Miss., Jan. 27, 1850. He was converted and joined the church at Hickman Chapel, three miles southwest of Hickory, in 1871. This was not during a revival, but on an ordinary occasion. His conversion was clear, conscious, and satisfactory. His faith in the power of the blood of the atonement to cleanse from all sin never wavered after his espousal to God. He stated to a friend and brother minister some time before his departure that, while he never doubted his conversion from the time it occurred, he did not receive the witness of the Spirit in its fullness until some time afterwards. Yielding himself utterly to God, and laying hold upon Christ with a perfect faith, he was filled with the Holy Spirit. His heart being purified, his love was made perfect. From that time he professed to enjoy the fullness of the blessing of the gospel of Christ, and we all know that his life was beautifully consistent with this profession.

The records of the old Garlands ville circuit show that he served as class leader of his church in 1872, as steward in 1873, and that he was licensed to exhort in 1874. In 1875 he was licensed to preach, and was admitted on trial in the Mississippi Conference in 1876. Two years after this (in 1878) he was ordained a deacon, and in 1880 he was ordained an elder.

Bro. Rayner's early education was somewhat limited, such as was given in the common schools of his times. But he applied himself diligently, and developed into a strong, useful preacher. He was in the regular work nearly thirty years, and rendered faithful service in every charge to which he was assigned. He was not only a clear, forceful preacher, but a diligent, faithful pastor, and a wise administrator. As a rule, he carried full reports to Conference, and often reported an overplus in the collections ordered by the General Conference. Many souls were converted under his minis-

try. Sometimes he would report more than a hundred received into the church in one year. Ten young men were licensed to preach under his administration. He was a parsonage-builder. More than ten thousand dollars' worth of parsonages in our Conference evidence his zeal and success in this work, and yet he left himself without a home.

Bro. Rayner was four years presiding elder of the Seashore district. He found on that district 2,700 members, and left 4,800, with much of the territory transferred to other districts. In every field to which he was appointed he labored hard and succeeded well. During his first year on the Seashore district he traveled 5,000 miles, mostly by private conveyance; held 68 quarterly meetings, and preached 285 sermons, besides holding other services. It was characteristic of him never to consult his own comfort, seek his own advancement in position among his brethren, or neglect any known duty. A more faithful man we have not had among us.

For some time his health had been poor, but as the outward man perished, the inward man was renewed day by day. He met death without fear, in perfect assurance of the presence of his Lord, and in hope of everlasting life. He fell asleep in Jesus in the parsonage at Madison Station, Sunday morning, Sept. 3, 1905, at 4:30 o'clock. His body was brought to Hickory, and buried Sept. 4. He leaves a wife, to whom he was married Aug. 21, 1870, and six children, two of whom are small. The funeral services were conducted by Rev. Paul Hardin and the writer. A good and useful man has gone to his reward.

W. B. LEWIS.

Opening of Meridian Colleges Postponed.

On account of strict quarantines, making it difficult to travel in the Gulf States, the opening of the Meridian Colleges has been postponed from Sept. 20th to Oct. 4th. Let all students arrive in Meridian in day-time, Oct. 3rd. Let teachers and industrial students arrive Sept. 29th. Get a health certificate from your health officer saying you have not been exposed to any contagious disease in ten days.

J. W. BEESON, Pres.,
Meridian Female College.

M. A. BEESON, Pres.,
Meridian Male College.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

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Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

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Dr. Graeme M. Hammond, of New York, Professor of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital: "In all cases of BRIGHT'S DISEASE I have found BUFFALO LITHIA WATER of the greatest service in increasing the quantity of urine and in ELIMINATING the ALBUMEN. In GOUT and RHEUMATISM it is highly beneficial. I have long regarded BUFFALO LITHIA WATER as the most valuable mineral water in use."

Dr. William Doughty, former Professor of Materia Medica and Therapeutics, Medical College of Georgia, Augusta: "BUFFALO LITHIA WATER is the only reliable treatment known to me for the permanent relief of gravel, and the antecedent condition that determines it."

Dr. J. T. LeBlanchard, Professor Montreal Clinic, S.M., N.Y., U.C.: "I have used BUFFALO LITHIA WATER in most obstinate cases of Chronic Inflammation of the Bladder, in Stone of the Bladder, in Uric Acid Gravel, with the most efficacious results."

Dr. P. B. Barringer, Chairman of Faculty and Professor of Physiology, University of Virginia: "After an experience of more than twenty years, I have no hesitancy in stating that for prompt results I have found nothing to compare with BUFFALO LITHIA WATER in preventing Uric Acid deposits in the body."

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Belmont College For Young Women Nashville, Tenn.

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HORACE T. MORRISON, General Agent, Lock Box G 530, Louisville, Ky.

HOME CIRCLE.

Where Lapp Babies Sleep.

Before I tell you where the Lapp babies sleep while their papas and mamas are in church, I want to tell you a little about Lapland, the "land of the Lapps." If you wish to study a map, you will learn that Lapland is the most arctic of European countries. It forms generally a plain intersected by lofty, snow-clad mountain ranges. The Lapland winters are long and excessively cold. Cold weather, however, does not keep the Lapps from attending their places of worship; for, as a people, they are very religious.

The reindeer is by far the most valuable domestic animal of Lapland, and the Lapp follow this animal to the coast or the interior, according to seasons, in search of reindeer moss. When the supply of reindeer moss is exhausted in the neighborhood of a Lapp village, the inhabitants remove to another place, and transport their houses and little chapels, which they again set up with religious ceremonies. The Lapps go long distances to hear religious teaching, and it is said that missionaries, who go among them to teach them the way of salvation, always have large, attentive audiences.

Now, I want to tell you where the Lapp babies sleep while their papas and mamas are in church. When the reindeer came to a standstill, just outside of the church, Papa Lapp gets out of the sled and digs a neat bed right down in the snow. Then Mama Lapp hands him the baby, all snugly wrapped in skins, and he puts it in the snow bed that he prepared. Papa Lapp then piles snow around baby, secures the reindeer, and he and Mama Lapp walk decorously into the church.

All the babies are thus left outside, buried in the snow. It may make you shiver to think of these babies sleeping in the snow beds; but we are told that a baby in the snow bed is perfectly comfortable—just "as snug as a bug in a rug."—Exchange.

Philosophical Little Tommy.

Did you ever hear about him? Grandma once knew just such a little philosopher, and he was the biggest little philosopher I ever knew. I do not think he ever cried—I never saw him cry. If his little sister found her tulips all rooted up by her pet puppy, and cried and cried—as little girls will—Tommy was sure to come around the corner, whistling, and say: "What makes you cry? Can you cry a tulip? Do you think that every sob makes a root or a bloom? Here; let's try to right them."

So he picks up the poor flowers, put their roots into the ground again, whistling all the time, and made the bed look smooth and fresh, and took her off to hunt hens' nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string and flew away far out of sight. Tommy stood still a moment, and then turned around to come home, whistling a merry tune.

"Why, Tommy!" said I, "are you not sorry to lose that kite?"

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' will not bring the kite back, and I want to make another."

Just so when he broke his leg.

"Poor Tommy!" cried his sister, "you can't play any more!"

"I'm not poor, either. You cry for me; I don't have to do it for myself, and I'll have more time to whistle. Besides, when I get well, I shall beat every boy in school on the multiplication table, for I say it over and over again till it makes me sleepy every time my leg aches."

Tommy was a little queer, certainly, but if a great many people were more like him, they would have fewer troubles, and would throw more sunshine in this world. We must cry, sometimes; but try and be as brave as possible.—Christian Work.

Japanese Dwarf Trees.

I once saw in Japan some of the most remarkable trees that ever grew. They were hundreds of years old, and not a hundred inches high. The most marvelous collection was in Count Okuma's garden near Tokio. Here were pine-trees that started to grow in the seventeenth century, that at the dawn of the twentieth century were not too large to be carried in one hand, pot and all. Others, whose seed was planted about the time when Columbus sailed for America, were already outstripped by saplings planted the year before the last.

In another place was a grove of Liliputian plum trees, gnarled and knotted and twisted by centuries of wind and weather, that were none of them too large to grace a dinner table, as they often did when in full bloom. More marvelous still, there were other little trees, planted before most of my readers were born, say in the early "sixties," that were still thriving (it is too much to say "growing") in a tea-cup, while others planted before Cleveland's first term in office had not outgrown a lady's thimble.

The Japanese are past-masters of the art of dwarfing trees. They nip off the tree's roots, and pinch

its limbs, and starve it with little soil, and let it go thirsty and dry, but at the same time keep the breath of life in it, until it becomes the veriest travesty of a tree, a manikin vegetable, with the wrinkled face of an old man on the legs of a little boy. Infinite patience and skill and time unskinted must have been given thus to stunt and dwarf those grotesque growths.—Francis E. Clark, in Christian Endeavor World.

Kite Flying in Japan.

Kite flying, as everyone knows, is very popular in Japan. The amusement does not consist, as with us, in allowing a child to have a kite and fly it himself. He sees it flown scientifically by his father or older brother.

The Japanese do not content themselves, as we do, with simply allowing the kite to rise to the limit of the string. They fight their kites against other kites, and the contest in mid-air is enthusiastically viewed by hundreds of men and boys. The kite-string for a certain distance is "sanded" with glue and powdered glass. When dexterously pulled across the string of another kite, it cuts through and sends the opposing kite drifting off to leeward, while the victor is left flying triumphantly.

In order to pursue this artful sport, children learn to make their kites whirl rapidly in the air, to dart here and there, dodge or run quickly to avoid other kites—all by means of different jerks or pulls on the kite-string.

Some of the kites are enormous. On one occasion a young man near Yokohama was engaged with three or four others in flying a kite nine feet in height and six feet in width. Happening to be the only one holding the line, it became entangled about his body. He was lifted from the ground, carried to Tokio Bay, and drawn for forty-two miles along the surface of the water before he was rescued.—Exchange.

The Every-Day Woman.

She is not a genius, this plain person who keeps the wheels of life moving. Just a well-balanced friend who goes on her daily rounds. Geniuses are often eccentric, and can do great things, but some of them don't like to peel potatoes, nor put on a patch. We never feel afraid of the every-day woman, for she does not criticize our English, nor ask us the reason why we do things "thus and so." As a rule, this plain woman does not aim to be brilliant nor great. She is no smarter nor richer than we are, and is a real obliging friend. She is like ourselves, and

enjoys the common joys of life, and "weep with those who weep." She is full of sympathy, and we don't hesitate to tell her our troubles. My lady is not always "consumed with cares," and is willing to cook a good dinner for the chance guest without grumbling.

I am afraid that the plain, commonplace people in life are not half appreciated. We could never do without them. The beautiful woman is admired, the woman of intellect is respected; singers, inventors, philanthropists, are praised, but what of the plain toiler in the calico gown?

Abraham Lincoln voiced the sentiments of us when he said: "The Lord must have liked the common people well, or he wouldn't have made so many of them."—Kitty Summer.

Don't Be Too Sensitive.

There are many people—yes, many people—always looking out for slights. They can not carry on the daily intercourse of the family without finding that some offense is designed. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be pre-occupied with business, they attribute his distraction in some mode personal to themselves and take umbrage accordingly. They lay on others the fruit of their irritability. Indigestion makes them see impertinence in everyone they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word of momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose that a slight is intended unless the neglect is open and direct. After all, too, life takes its hues in a great degree from the color of our own mind. If we are frank and generous, the world will treat us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offense are vastly increased.—Selected.

The Intelligence of a Cat.

One night my wife and I were awakened by the door-bell ringing. My wife got out of bed and answered the call by asking, "Who's there?" Not receiving a response, she opened the door, and in bounded the cat with a "Meow," as much as to say, "Thank you for letting me in." We could hardly credit the belief that the cat had rung the door-bell, but we were

convinced of this fact later on. A neighbor called our attention to it soon after by saying that she had seen our cat ring the door bell that afternoon by standing on his hind legs, and with his front paws busily engaged in pulling the handle up and down until it rang.

Whenever he wanted to get in the house in the night-time, he would ring the bell, much to our disgust; so I thought I would lock him up in an old hen-coop after supper. This worked well for a few nights, until he got wise to the fact, and then he made himself conspicuous by his absence, and all the calling I could do would not bring him in sight, although he was very attached to me. Later on, however, after we had gotten sound asleep, the door-bell would ring again, and I would let him in.—C. De Vos, in Scientific American.

To Be Popular.

If you want people to like you—and what girl, indifferent as she may appear, does not ardently desire that?—do not weep or whine. This is a selfish world, and it is not going to stop and ask what is the matter. It only cares for results of the happy kind. If you will smile, it will gladly smile with you; and if it sees that you smile when you would rather cry, it will respect you all the more. There is nothing more debasing to a human being than incessant brooding over its wrongs; and grumbling and fretting, whether silent or spoken, use up just so much force. So be joyous, if you can, girls, but good-natured at all hazards. A well-coming gracious manner and light-heartedness will do more for you than beauty or learning or the riches of India.

"I seek no thorns," said Goethe's wise mother to a sentimental maiden, "and I catch the small joys. If the door is low, I stoop down. If I can remove the stone out of my way, I do so. If it is too heavy, I go around it. And thus every day I find something which gladdens me."—Lucy Elliott Keeler.

Home a Center of Joy.

Home-keeping means a study into things strange and complex, an inquiry into the greatest questions of life. Here under one roof clusters a little circle of wonderful beings—human beings. They are quite different one from another. Each has his queer little ways. Some even are thought to be most "peculiar," though, if the truth were known, some good cause lies underneath it all. And some are fond of this, and some of that. Yet, here they must live, and live in harmony, just as colors must blend and contrast to give joy—for the home must be the center of joy, else it is not really home."—Selected.

Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.

W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov. 1, 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov. 1, 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Suchow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 1, 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 6, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 6, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 1, 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 1906.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 8, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpinteria, Cal., Oct. 1, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 7, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2718 North Rampart street; Telephone Main 786.

McDonoghville, Rev. G. S. Roberts, McDonoghville, La.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytanis street; Phone 329 (uptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. Jno. C. Sligh, pastor.

Felicity Street, corner of Felicity and Chestnut streets; Rev. E. P. Craddock, pastor; residence, 1720 Dryades street; Telephone Main 545.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; Phone 154 (uptown).

Algiers, Laverne street, corner Delatunde; Rev. A. F. Vaughan, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Estepes and Felicity; Rev. E. P. Craddock, pastor; residence, 1720 Dryades street; Telephone Main 545.

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, September 14, 1905.

TO SUBSCRIBERS AND FRIENDS.

Owing to the yellow fever prevalent in this city, and existing quarantines, our daily receipts have been reduced to the minimum. We receive every day requests to discontinue, and frequently those making such requests are in arrears. Some of them owe the ADVOCATE two or three years. We suggest that these subscribers, when ordering us to discontinue, pay up the arrearages due the ADVOCATE for subscriptions. This procedure will balance accounts up to date, and will be a mutual advantage.

Our hearty thanks are extended to the loyal friends who have stood by us in this time of need. Some of them have sent in new subscribers; others have renewed their subscriptions to an advanced date. This is appreciated at all times, but at present it relieves the pressure, and is heartily welcomed.

We ask the aid of all our friends and subscribers at this time. The ADVOCATE has many dear friends who have been with us for many years, and others of later date on whom we feel we can rely.

The paper is published for you, and, with your kindly co-operation just now, we shall be able to go on. If you are in arrears, and can send the money, it will be thankfully received.

THE ORDER OF WORSHIP.

The question whether we have an "Order of Worship," or a "Proposed Order of Worship," seems not to be settled. Dr. H. W. Featherstun assumes that we have an "Order of Worship," and comes to its defense in last week's ADVOCATE. We have heretofore been inclined to the idea that what we have in the way of an Order of Worship is yet to be adopted by competent authority before its use becomes compulsory. If there has ever been any official promulgation of the Order further than its publication by the Commission, we have failed to see it. If we mistake not, the work of the Commission was accepted by the General Conference of the M. E. Church last May. It is the Order of Worship for that Church. Our General Conference has not yet adopted it.

We think Brother Harrison is right when he says, "There is no general response in the Church to the proposed New Order." Such is our observation. We have not seen it used anywhere except in the city Churches. We have heard of its use in the towns, but if a country Church has attempted its use, we do not know where. And just how our country Churches would go about its use without a trained leader, we do not know. They are not all supplied with organs and choirs, and the "tuning-fork man" had his inning, and passed away years ago. Nor was there any widespread demand for a New Order. That city Churches had added to the Order without authority, and had brought about confusion, is true. These, it may be, asked for relief, and got what they asked for, and a little more.

Our General Conference authorized a Commission to prepare a "Common Order of Worship"—that is, an Order of Worship to be used by the two Episcopal Methodisms. The Order has been prepared, but the use of certain parts is left optional—a thing the Commission was not authorized to do—and defeats the main object of the Common Order, viz.: to secure uniformity of worship in the two Episcopal Methodisms. This is the principal thing to which we object in the New Order. It is obliged to create confusion.

If what Brother Featherstun says as to the Old Order is true, that it was "largely and recklessly ignored," the New, for the same reason, because "unsatisfactory," and because unsuitable besides, in many places will be more largely and recklessly set aside. And when Brother Featherstun goes presiding-eldering in the hill country, nothing will save his loyalty

as the observer of order except the fact that certain parts of the Order are optional. If he undertakes the whole thing, he will have to "solo" the Gloria Patri, and the natives will listen with astonishment. It was a wise old head (whose head we do not know) that suggested the optional features of the "Proposed New Order of Worship." We have been a loyal son of the Church a long time, have always observed the Old Order of Worship—never standing up to pray, or kneeling down to sing—and when the New Order is fully authorized, we shall follow that, thankful for the optional features of the programme.

BEHAVIOR IN THE HOUSE OF GOD.

The spirit of devotion should seize every soul who enters into the house of God, no matter whether the house is full of worshipers, or the individual enters alone. It is sacredly set apart for worship. We would not have our people entertain a superstitious reverence, as though the material of which it is made is actually holy. That would be going farther than the Word of God justifies. But even that would be better than to forget entirely that the Church is God's house—his dwelling-place—and behave therein as though it were the common abode of a man.

When people enter Church there should be upon them, first of all, a sense of the divine presence. There should come upon them the spirit of thankfulness, and the spirit of humble confession, and an earnest desire to obtain pardon, and to enter into the fullness of the blessings of grace. We are unable to say what a certain class of professed Christians expect when they enter the Church, but we do know that they enter reverently, remain quietly, and depart with seeming satisfaction. Such demeanor is not always observed in Protestant Churches. This is not because Protestants are less Christian, or less sincere than others, but because they are not taught that the blessings of the gospel come exclusively through the Church and its ordinances.

But the lack of such teaching is no excuse for the spirit of indifference and carelessness that sometimes characterize our conduct in the Lord's house. We have heard a buzz throughout a whole congregation as though a social party were in progress. We have heard laughing and jesting. We have seen tobacco juice spattered all over the floor. In this respect there have been improvements. We have seen sober-sided old brethren, and some not so old, light their

pipes and cigars as they were passing out of the Church. And we have seen a preacher seat himself comfortably and smoke a whole cigar in the Lord's house. Perhaps, like Mr. Spurgeon, he "smoked to the glory of God." We seriously doubt, though, that Mr. Spurgeon ever smoked in his tabernacle.

When preachers and people thus lightly esteem the house of God, is it any wonder that our Churches are often turned into school-houses, lecture-halls, and hired for magic-lantern shows? Where such things are tolerated we should not be surprised to see the children growing up without proper respect for the Church.

The New Order of Worship, in one respect, calls us back to old-time Methodist practice—that of bowing in prayer when we enter Church. Should that practice become general—which, God grant—there will creep into the hearts of all our people greater respect for the sanctuary, and that, in turn, will impress outsiders that Christians really go to Church to worship God.

We feel fully persuaded that our people, being filled with the spirit of liberality, and determined to keep down everything like ritualism in our Churches, are largely responsible for the lack of reverence in God's house.

REV. B. S. RAYNER.

News of the death of Rev. B. S. Rayner reached us too late last week to allow of anything but the briefest statement of the fact. He was for many years a member of the Mississippi Conference; a true, faithful, and useful preacher of the gospel. He not only stood high in the estimation of his brethren, but filled stations of great responsibility, and that demanded much hard work, being at one time presiding elder of the Seashore district, then, as now, the largest district in the Conference, though not divided into as many pastoral charges as at present. He was a courteous gentleman, loyal to the Church, and, above all, an humble and consecrated disciple of Christ. May the Lord be gracious to the sorrowing ones left behind! A sketch of his life will be found on another page.

BLUSTER AND BRAG.

The Baptist and Reflector, of Nashville, edited by Rev. E. E. Folk, gets off the following, and sends it out to the faithful: "This is the Baptist opportunity. Every thing seems coming our way. Our distinctive principles—such as the separation of Church and State, religious liberty, individualism, congregationalism, regeneration,

immersion, etc.—are coming to have general acceptance. The whole world is becoming Baptist."

The Midland Methodist brands this as "bluster and brag," and then kindly excuses Dr. Folk because he "does not mean all that he says." The Midland man is mistaken. Dr. Folk is a "Land-marker," and, like all "Land-markers," lives in a little world where none but Baptists ever go. He can not see, to save his life, how anybody can be anything but a Baptist, and he is so thoroughly saturated with and encompassed by Baptist atmosphere that he actually believes "the whole world is becoming Baptist." Well, it has been a long time coming, and at present rate of speed it will be after the dawn of the millennium before the Baptist kingdom (which J. R. Graves used to say is "the stone cut out of the mountain without hands") breaks in pieces and destroys all other kingdoms. Just let Dr. Folk dream with his eyes open, and tell what he sees; it pleases him, and does no harm to other folk.

THE FEVER SITUATION.

For the twenty-four hours ending Tuesday, Sept. 12, at 6 P. M., the fever situation was reported as follows:

Number of deaths.....	3
Number of new cases.....	43
Places newly infected.....	12

Total to date:

Number of deaths.....	319
Number of cases.....	2,370

During the past week the situation has considerably improved in the city; also in some localities in the interior. It has made its appearance in but few places not heretofore infected. The situation has much improved at Patterson, owing to a better understanding between the authorities and the Italians. The fever has about run its course at Bon Ami, and several other points in Louisiana, and has made but little headway in Mississippi. The health authorities in New Orleans say they have the disease under control, and are hopeful of stamping it out by the first of October.

PERSONAL.

The South Side (Meridian, Miss.) congregation, under the leadership of their pastor, Brother P. H. Fontaine, are making plans for a new Church.

In a private note from Rev. R. W. Jones, changing his postoffice address from University to Laurel, Miss., we learn that he is sojourning at Glade Springs, Va., for the benefit of his health.

It is not exactly the fair thing for subscribers who have been receiving the ADVOCATE from one to three years to demand its discontinuance in this time of trouble, and say nothing about paying what is due. Dear friends, give us a square deal. This is a personal request.

The letter of Rev. T. W. Lewis in the ADVOCATE, two weeks ago, was intensely interesting. Why does he not write more? The first thing he knows he will be too old to write, and then he will be sorry.

We learn through a letter from Rev. T. W. Lewis that Rev. J. R. Wilson, of Nettleton, Miss., has been confined to the bed for five weeks with slow fever. We hope by this time that our brother has passed the crisis, and will soon regain his health.

Rev. F. N. Sweeney, the pastor, has been cut off from his church at Hammond nearly two months on account of quarantine regulations, but the little Church holds together, keeps up all the regular services, and, besides, has organized an Epworth League with thirteen members.

Editor Rankin has about the hardest time of any paper-man in the Church. He is continually in a fight with the whisky-sellers and their allies. He never runs or dodges, but he keeps the other fellows on the move, and dodging all the time. He is said to be the most potent factor in the war against whisky in all of Texas.

New Book.

We have received from F. F. Hantsell Bro., Ltd., New Orleans, a copy of "Man's Responsibility," by Thomas G. Carson. It is published by G. P. Putnam's Sons, New York.

Gen. Porter on Paul Jones.

The October Century, which will be issued on the one hundred and twenty-sixth anniversary of the battle of the Serapis and the Bonhomme Richard, will contain the first detailed and authoritative account ever published of the recovery of the body of John Paul Jones, written by General Horace Porter, LL.D. It is to the unselfish zeal and patriotism of General Porter that the United States owes the recovery of the remains of its first naval hero. While ambassador to France, General Porter, on his own initiative and at his own expense, began a personal search for John Paul Jones' body, in June, 1899. The details of this search, its final success, the rigorous verification of identity, are all covered in General Porter's story, which is to be fully illustrated from photographs.

Abbeville, Miss.

DEAR DOCTOR: We have just closed one of the most successful meetings at this place ever held here. We had a great number of conversions, with ten additions to the church, with more to follow. Rev. R. H. B. Gladney, of Holly Springs station, did most of the preaching. Brother Gladney was at his best, preaching in the power and demonstration of the Spirit of God, rebuking sin in every form. He will not compromise with the devil on any proposition. Doctor, it seems to me if all our preachers would take such a stand, it would not be long until our land and country would, in a great measure, be free from the blighting and corrupting influences of Satan. Living

close to God is the only road to success. We are told, if we resist Satan, he will flee from us. God's grace is sufficient for every temptation or trial. We can face the devil in hand-to-hand combat, and put him to flight, living close to God. Miss Maggie Fennell, of Holly Springs, as organist and vocalist, added much to our meeting. Singing the gospel is as needful as preaching the gospel.

I have received up to date fifty two members to the church on this charge for 1905, with two meetings yet to hold. We are working and praying to carry up our best report at Conference.

This is my third year at Abbeville, and bids fair to be the most successful one, although we have had some of the most serious difficulties to overcome this year of any one of the three. But God is with us all the way, and we are moving onward and upward. Success to the old ADVOCATE. Your brother in Christ,

G. W. STRICKLAND.

Sept. 9, 1905.

A Correction.

In my letter to the Seashore district, in the ADVOCATE of to day (Sept. 7), the printer makes me say, "Pay poor preachers in full." I am quite sure I wrote, "Pay your preachers in full." I have never pleaded the poverty of a preacher as a reason for paying his allowance, but have always insisted that his allowance is an honest debt due him, and ought to be paid, and it is dishonest not to pay him. At a Conference love-feast, some years ago, one preacher thanks the Lord that he was "a poor Methodist preacher." Another at once thanked the Lord that he was "a Methodist preacher, but not a poor one." My sympathies were with the latter.

Yours faithfully,

T. L. MELLE.

Whitworth College.

The Mississippi Board of Health has issued an ordinance preventing any boarding-school or college in Mississippi from opening before the third day in October, 1905. We have decided to open the fifth of October. If we find we are not able to open on that day, all will be notified promptly. We regret the postponement, and we trust there will be nothing to prevent our opening promptly on the date mentioned. We expect four-fifths of our last year's students to return, and a large number of new students have engaged rooms. When our scholars leave home on the fourth of October, they should secure a health certificate properly stamped.

I. W. COOPER,
H. G. HAWKINS.

Brookhaven, Miss., Sept. 6, 1905.

Corner-Stone Laying.

The corner-stone of the Centenary M. E. Church, South, McComb City, Miss., will be laid by Bishop C. B. Galloway, Monday, Sept. 18, 1905. All former pastors and all Methodist preachers in Pike county are cordially invited to be present.

NOLAN B. HARMON.

McComb City, Miss., Sept. 8, 1905.

Seashore District.

For obvious reasons, the time for the fourth Quarterly Conference for the Gulfport, 25th Avenue, and the Gulfport, 28th Street charges, is changed from Sunday and Monday, Sept. 24 and 25, to Sunday and Monday, Dec. 2 and 3. All parties concerned will please take due notice, and govern themselves accordingly.

T. L. MELLE, P. E.

Slate Springs Charge.

DEAR DR. BOSWELL: I am through with my meetings, five in all. I was assisted by Bros. D. M. Miller, of Drew; A. H. Williams, of Eupora, and J. Flinn, of Bently. These brethren did faithful service, and the Lord blessed their labors. Up to date we have had twenty-one additions to the church; baptized eleven infants; have taken thirty one subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE. We have collected a little over two thirds of our assessment on missions. In many respects the charge is moving up. Pray for us.

R. T. NOLEN, P. C.

Good Meetings.

Had a real good meeting at Beech Springs; seven accessions to church. Last Sunday commenced meeting at new church at Zion; have a splendid building, which is an honor to the community. Organized with seven original members; others joined at the time; made eleven charter members up to close of service last night. Membership had run up to thirty-seven; meeting still going on. Bro. Ware gives me good services; manages the singing; rests me; preaching now and then. M. L. WHITE.

Walnut Grove, Miss., Sept. 16, 1905.

Salem Camp Meeting.

The Salem Camp Meeting will begin on the fourth of October, and continue through the following Sunday. We are expecting Rev. P. D. Hardin, of Newton, Miss., to be with us through the meeting, and a number of the preachers of the Seashore district. We will be glad to have any Methodist preacher to come and assist us in the services. We are looking forward for a great time, expecting many souls saved, and a real Holy Ghost time.

D. E. VICKERS.

Americus, Miss.

We are not as quick to recognize the hand of God in adversity as we are in prosperity. But if God's hand is in the one, it must be in the other; otherwise, we will be obliged to accept the idea that nothing but good comes from God, while man himself, or some other creature, is responsible for our ills. It is, perhaps, too much to say that God is responsible for everything that befalls us, but we are clearly on the side of truth when we say that God does sometimes afflict us. Job looked at the matter in that light. The man of true faith will bless the hand that smites as well as the hand that soothes.

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From the Colporter's Desk.

We are pleased to make the following announcement concerning our new song books:

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THE METHODIST HYMNAL.

This is the long-expected book prepared by the joint commission of the M. E. Church, South, and the M. E. Church, to be used as the standard in both churches.

The styles and prices are as follows:

No 500—Without music, 18mo, long-primer type, cloth bound. Price, per copy, 30 cents net; postage, 8 cents additional.

No. 501—With music, round or shape notes; size, 5½ x 8½ inches; cloth bound, gold side and back titles. Price, per copy, 50 cents net; postage, 16 cents additional.

No 502—Same as 501. Printed on superfine paper, cloth sides, leather back, side and back titles in gold, colored edges. Price, per copy, \$1 net; postage, 18 cents additional.

These prices are the same for single copy or in lots. No discount to anybody, or for any number. All of the above contain the Order of Worship, Ritual, Psalter for responsive readings, and complete Indexes. The matter, both of words and music, is capital, and the mechanical execution of each style is of the highest order. Other finer and more costly styles will be announced later. Surely all our churches and people should be supplied with this, their up-to-date chief song book, as early as practicable.

II.

YOUNG PEOPLE'S HYMNAL No. 3.

This follows in regular order Young People's Hymnal Nos. 1 and 2, and contains a choice collection of the latest, prettiest, and best songs adapted to use in Sunday-schools, Leagues, churches, etc.

The styles and prices are as follows:

Note edition (round or shape), per copy, postpaid, 30 cents; per dozen, not prepaid, \$3.

Word edition, per dozen, prepaid, \$1.25; not prepaid, \$1.08.

In ordering any of the above, be sure to state whether round or shape notes are wanted.

I shall be prepared to fill orders for either of the above books after Sept. 15, according to promise from the publishers. Orders will be filed and filled in turn as received. Who will be the first and the next?

G. W. BACHMAN.

Winona, Miss., Aug. 23, 1905.

Millsaps College.

The opening of our college session will be postponed from Sept. 20 to Oct. 4. This is done in deference to the wishes of our State Board of Health. Our local conditions are altogether favorable, but the health authorities think it best to discourage traveling in Mississippi during the month of September.

W. B. MURRAY, Pres.

The Advocate.

DEAR DR. BOSWELL: Will you give me space in your valuable paper to say a few words in behalf of the Advocate? It is the organ of the Louisiana, Mississippi, and North Mississippi Conferences; and should receive the support of these Conferences. Each and every member of the church should be interested in the support of the paper. The Advocate should be in every home. It would be a great help to the pastor in his work. I can not see how any pastor can afford to let his people be without it. How can people know anything about what the church is doing without the church paper? Anything we don't know anything about we are not apt to be much interested in. When we see people doing well, it inspires us with new zeal. And so with the church. When we don't know anything about what other churches are doing, we come to the conclusion that we are pretty good people, and we get to the point where we have a high opinion of self. But let us take the church paper, and see what other churches are doing, and we will find we are away behind.

My dear brethren, we need all the help we can get. Did you not promise to support the institutions of the church? Well, the Advocate is one of them, and an important one. I have been trying to get people interested in the Advocate for some time, but have failed so far. Some say it is too high; others say they want a paper to get the news. I suppose what the church is doing is not news. If we would give the Advocate the support we should, we would soon have a paper equal to any of the church papers. I do not think the preachers take the interest they should. I have investigated some, and find but very few copies of the Advocate taken on three works; some of the postoffices right in a Methodist community, and not a single Advocate goes to the office. Let us wake up to our own interest and to the church.

R. T. J.

Yellow Fever at Tallulah, La.

DEAR DR. BOSWELL: We know how to sympathize with the people in New Orleans and other places now, for we have twenty-two cases of yellow fever in our little town. All business is at a stand-still, and there is a gloom over the community. Mr. A. T. Lane, one of our stewards, died last Monday night with yellow fever, and several others are quite ill. We do not know what the end will be. We ask the prayers of the brethren.

Your brother, R. C. GRACE.

Sept. 7, 1905.

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From the Work.

DEAR DOCTOR: On the fourth Sunday in August, I had the pleasure of attending services at Hebron Church, in Wayne county; Rev. F. M. Williams, pastor. I found Bro. Williams as soon as I arrived at the church. It was a pleasure to me to listen to the sermon preached by Bro. Williams. Rom. xii, 1, 2, was his subject. It was good to be there. The church seemed to be much revived, and, led by one that had been faithful so long, we could rejoice with them while listening to a sweet, spiritual pastor, as he is finishing up his fifty-seventh year in the itinerant life. Bro. Williams is eighty-one years old; has charge of six churches; preaches twice every Sunday, I think, except one, and one Sunday he preaches at eleven, and in the evening he preaches at another church distant eight miles. Few men live to be as old as he is, and to think how cheerful and young he appears to be is wonderful. His people all love him. This is his third year on Wayne Mission, and they all love to hear him preach. He will retire after this year's work is finished.

I went from Hebron, in company with Bro. Williams, to a school-house five miles east. I preached Sunday night, and as I had been invited to hold a meeting there, I had Bro. Williams to preach at eleven, and after services he went home, being unwell. I carried the services on until Wednesday night after Bro. Williams left me. I did not have a member present until Wednesday that would pray in public. I am thankful that by that time it seemed that people were ready to work. Twelve children were baptized Wednesday morning, and in the winding-up of the services eleven joined the church, and at night three more, making fourteen in all. We closed the meeting Wednesday night. A prayer meeting was organized, and all requested to meet every Sunday night.

I went to Waynesboro; found Bro. Williams unwell, but better. It was

a treat to be with him in his home, finding Sister Williams cheerful, and finding our brother and sister in possession of one of the nicest homes in the bounds of the Conference; and to know that God has so blessed them that this beautiful home is theirs, and that a brother eighty-one years old, and laboring near fifty-seven years in regular work, and has the comforts of life to such a great extent, is something worthy our attention. Oh, how our hearts should rejoice to know that we are led by such a true child of God!

I feel sad to know that God has taken Rev. B. S. Rayner, but I feel that our loss is his gain, and I feel that one of our best men is gone. He was my second presiding elder; one of the best I ever had. We expect to meet him again. L. J. JONES.

Chunky, Miss.

As a father in the garden stoops down to kiss his child, the shadow of his body falls on it. So many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of his everlasting and infinite love.—Anon.

We can not always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we can not act, is acceptable to God. We do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—Fenelon.

The Lord would not think much of humanity if he gave it only the toys in the nursery. He gives us something grander than that; it is the fellowship of the cross. We have nothing to do with our own redemption; we have much to do with filling up the measure that is behind. Christ fought a battle for us; let us fight our battle with him.—R. J. Campbell.

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The excellency of the gospel and the glory of Christ enabled the great apostle to forget himself and his magnificent record in the past, and to plunge into his work, remembering nothing but the grandeur of the cross. Self-forgetfulness is good proof that we are doing God's work. This grace imparts added charms to childhood, and not less to manhood and womanhood. There is no pleasure in the company of conceited, self-centered people. Some one has well said: "A saint loses his saintliness when it is perceived that he thinks himself saintly." It is true that at times the Lord Jesus was self-assertive. By the uniqueness of his nature, the necessity of his being, the exigencies of his mission, and for the sake of his disciples, he declared his virtues. At the same time he was a servant among men. How he wrought for the good of others, wholly unconscious of self. He came down from heaven, thereby emptying himself of his glory, to seek and to save the lost, and the lost he went about seeking and saving, denying himself and forgetting himself to an extent unmatched by any of his most devoted followers.

With self-forgetfulness comes the increase of power and efficiency. It is well-known that one who loses all thought of self in the grandeur of his work enlarges his nature and augments his influence. On the other hand, a selfish man, a man who makes self the all-engrossing centre of his thoughts and plans and deeds, loses force by the suspicions he awakens in others. It is impossible to better answer the arguments of unbelief, to better disarm men of their prejudices, than by manifesting in our lives that pure, deep humaneness which is the very essence of practical Christianity; which takes a man out of himself, broadens his sympathies, increases his influence and usefulness, and

presents to the world a living, loving Christ, in him incarnated.

And then what happiness flows from this kind of service. If all knew the happiness which they experience whose lives are devoted to deeds of philanthropy, all would want to be philanthropists. All may be. If we eagerly avail ourselves of every opportunity for doing good unto our fellow-men that presents itself, day by day, we shall taste more and more, and drink deeper and deeper of the happiness that springs from self-forgetfulness for the Master. We ought to be thankful for the Divine law of inequality observable in society, which gives the strong the power to mother the weak, the educated the ability to impart knowledge to the ignorant. It is ordained that people in differing conditions shall help each other. The low need the high, and the high need the low. The poor need the rich, and the rich need the poor. The law of inequality creates opportunities for mutual helpfulness and happiness. What is required for the fullest possible cup of blessing is the exercise of a proper disposition on the part of one class toward another, or of the cultivation and display of the beautiful grace of self-forgetfulness in service. Take any one, if he recalls the most joyous moments of his life, those in which he experienced the deepest satisfaction, he will find them to be moments when he was so wholly absorbed in labors for others that he became for the time oblivious to self. Unutterable is the joy of an unselfish ministry.

Jesus Christ came to our world to turn men from thoughts of self, and to focus their affections in him, and thus to fulfill the conditions of true happiness. And when, by his wonderful grace, their thoughts are so turned and their affections so focused, they lose themselves in their most arduous work, in their admiration for him. Christ becomes enthroned within them—their light and life and inspiration. And, depend upon it, Christ in the heart of man is a force that manifests itself continually to the world. The man shines not by effort consciously, but without effort, unconsciously. Moses, when he came down from the mount, wist not that his face shone; but the people, who awaited his coming at the foot of the mount, saw it, and knew it, and beheld in it the glory of the Lord. When our faces shine from the Christ-light, kindled and flaming in our souls, they shine unconsciously to ourselves, but consciously to a dark and needy world. As jewels sparkle, as birds sing, so spontaneously and self-forgetfully

does Christ's man, the true believer, the Father's real child, love and serve him.—Christian Intelligence.

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Successful missionary work in heathen countries is done only by missionaries who possess a rare combination of personal traits. In too many cases the examination of the candidate fails to reveal the presence or the absence of this combination. But the following story shows how an unusual examination made known that a certain young man was just the sort of missionary needed.

It was Winter. The examiner sent the candidate word to be at home at three o'clock in the morning. When the appointed man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the examiner appeared, and asked the candidate how early he had come.

"Three o'clock, sharp."

"All right; it's breakfast time now; come in and have some breakfast."

After breakfast they went back to the study.

"Well, sir," said the examiner, "I was appointed to examine you as to your fitness for the mission field. Can you spell, sir?"

The young man thought he could.

"Spell 'baker,' then."

"B-a ba, k e r ker—baker."

"All right; that will do! Now, do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

"Four."

"All right; that's splendid. You'll do first-rate. I'll see the Board."

When the Board met, the examiner reported. "Well, brethren," he said, "I have examined the candidate, and I recommend him for the appointment. He'll make a tip top missionary—first-class. First, I examined the candidate on his self-denial. I told him to be at my place at three o'clock in the morning. He was there. That meant getting up at two o'clock, or earlier, in the dark and cold. He got up, and never asked me why. Second, I examined him on promptness. I told him to be at my place at three o'clock, sharp. He was there, not one minute behind time. Third, I examined him on patience. I let him wait five hours for me when he might just as well have been in his bed, and he waited and showed no signs of impatience. Fourth, I examined him on his temper. He didn't get excited: met me perfectly pleasant: didn't ask me why I had kept him waiting on a cold Winter morning from three till eight o'clock. Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums a five-year-old child could do, and he didn't ask me why I treated him like a child or a fool. Brethren, the candidate is self-denying, prompt,

patient, obedient, good tempered humble. He's just the man for a missionary, and I recommend him for your acceptance."—Selected.

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Ordinary	7 8 9
Good ordinary	8 9 10
Low middling	9 10 11
Middling	10 11 12
Good middling	11 12 13
Middling fair	12 13 14
Fair	13 14 15

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Prime C. S. meal, per ton, 2000 lbs.	27 1-2
Soap stock, per lb.	11 1-2

PROPOSALS.

PROPOSALS will be received up to Sept. 15, 1905, for Brick Building known as the Dryades Street Church; also the rear frame building and all movable benches, pulpit, bell, chandeliers. Bids can be made separate or for all. All buildings to be moved within sixty days from accepting bid. The Board of Trustees reserves the right to reject any or all bids.

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Grenada station.....	Sept. 24, 25
Oxford station.....	30, Oct. 1
Water Valley, Main Street.....	8, 9
Coffeyville.....	14, 15
Grenada circuit.....	21, 22
Charleston.....	27
Harrison.....	28, 29
Water Valley circuit.....	Nov. 4, 5
Water Valley, Wood Street.....	6
Tecopolis circuit.....	11, 12
Paris circuit.....	14
Banner circuit.....	18, 19
Pittsboro circuit.....	24
State Springs.....	25, 26
Winter City and Strathmore.....	Dec. 2, 3

S. M. THAMES, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station.....	Sept. 9, 10
Greenwood station.....	16, 17
Beggs and Maben, at Eupora.....	23, 24
Vaden, at Kilmichael.....	Oct. 1, 2
North Carrollton, at North Carrollton.....	7, 8
Ita Bena circuit, at Bear Creek.....	14, 15
Black Hawk, at Black Hawk.....	21, 22
Carrollton, at Smith Chapel.....	28, 29
McNitt, at Schlater.....	Nov. 4, 5
Vance, at Belview.....	11, 12
Crenshaw, at Crenshaw.....	14
Ita Bena and Sidon, at Sidon.....	16
Indianola, at Indianola.....	18, 19
Moorhead, at Moorhead.....	20
Bellevue, at Drew.....	21
Webb, at Cherry Hill.....	23
Wanna circuit.....	25, 26
Ita Hill circuit.....	28
Ita Nolen, at Edgeworth.....	Dec. 2, 3

THOS. H. DORNEY, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.
(In Part.)

Brookhaven.....	Oct. 1, 2
Wichita.....	3, 4
Orya, at M. S.....	14, 15
Maple.....	16, 17
Lakeland, McComb.....	21, 22
Conway, McComb.....	23, 24
Providence, at B. C.....	28, 29

T. W. ADAMS, P. E.

FOREST DIST.—FOURTH ROUND.

Merton and Pelahatchie, at M.....	Sept. 8
Scott, at Lodober.....	9, 10
Tranton, at New Prospect.....	10, 11
Harperville, at Good Hope.....	16, 17
Saline, at Pleasant Hill.....	23, 24
Forest, at Forest.....	26
Deatur, at Good Hope.....	30, Oct. 1
Saline, at Shiloh, and Camp Meeting.....	13-18
Carthage, at Bethel.....	19
Minburg, at Liberty.....	20
North Neaboba, at Mt. Pisgah.....	21, 22
Philadelphia, at Mars Hill.....	24
Indian Mission, at Tallchulok.....	25
Walnut Grove, at Austin.....	28, 29
Newton and Hickory, at H.....	31
Newton.....	Nov. 3
Deer Hill.....	4, 5
Laurel, M. Street.....	11, 12
Laurel, Kingston and Fifth Avenue.....	12, 13
Bayville, at Oakhey.....	15
Bayville, at Seminary.....	18, 19
Bayville, at Mt. Zion.....	25, 26
Bayville station.....	26, 27
Bayville, at Goodwater.....	Dec. 2, 3
Bayville and Heidelberg.....	3, 4
Bayville, at Lawrence.....	9, 10

J. M. MORSE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—FOURTH ROUND.
(In Part.)

Bayville.....	30, Oct. 1
Bayville.....	3
Bayville.....	4
Bayville.....	7, 8
Bayville.....	10
Bayville.....	14, 15
Bayville.....	21, 22
Bayville.....	24
Bayville.....	25
Bayville.....	26
Bayville.....	27
Bayville.....	28, 29
Bayville.....	30
Bayville.....	31

BRESCOE CARTER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

DeSoto, at Sloane.....	June 17, 18
Bon Ami station.....	18, 19
Grand Cane.....	24, 25
Texas Avenue, Shreveport.....	25, 26
Provençal, at Bayou Blue.....	July 1, 2
Pleasant Hill, at Soda.....	12
Mansfield station.....	15, 16
Ft. Jesup, at Negreet.....	16, 17
Leesville station.....	22, 23
Mooringsport and G., at Caddo.....	23, 24
First Church, Shreveport.....	25
South Boesier, at Boesier Point.....	29, 30
Hornbeck, at Neame.....	30, 31
Carson station.....	Aug. 5, 6
Zwolle, at Noble.....	6, 7
Many, at Many.....	7, 8
DeRidder station.....	12, 13
La Chute and Lake End, at L. E.....	14
Spanish mission.....	19, 20
North Boesier, at Walker.....	21
Benton, at Benton.....	26, 27
Wesley, at Davis Springs.....	26, 27
Pelican, at Bethel.....	28, 29
Coushatta, at Coushatta.....	28
Keatchie, at ---.....	Sept. 2, 3
Gillians, at ---.....	9, 10

J. R. MOORE, P. E.

MONROE DIST.—THIRD ROUND.

Harrisonburg.....	July 9
Calhoun, at Eros.....	15, 16
Lake Providence.....	23
Waterproof.....	30
West Monroe.....	Aug. 6
Brooklyn, at B.....	12, 13
Winnabow.....	20
Floyd, at Oak Grove.....	26, 27
Monroe.....	Sept. 3
Bastrop.....	10
Mer Rouge.....	17
Rayville.....	24

J. M. HENRY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, Third Street.....	June 11, 12
Opelousas, at Belview.....	18, 19
Chicot, at Washington.....	20
Whitea Chapel.....	25, 26
Simsport, at Marksville.....	July 1, 2
Lecompte, at Elm Bayou.....	8, 9
Pineville, at H. P.....	15, 16
Colfax, at ---.....	22, 23
West Alexandria.....	29, 30
Bunkie.....	Aug. 5, 6
Boyce, at Camp Ground.....	19, 20
Pollock, at Liberty Chapel.....	26, 27
Columbia, at Columbia.....	Sept. 3, 4
Jonesville, at Jonesville.....	10, 11
Jena, at Trout.....	16, 17
Glenmora, at Dry Creek.....	23, 24
Natchitoches.....	Oct. 1, 2

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Clinton.....	July 8, 9
Zachary, at Slaughter.....	9, 10
Baker, at Blackwater.....	15, 16
Wilson, at Pisgah.....	22, 23
Jackson, at ---.....	23, 24
Ethel, at New Hope.....	29, 30
St. Francisville, at St. Francisville.....	30, 31
Pine Grove, at Independence.....	Aug. 5, 6
Amite City.....	6, 7
Live Oak, at Red Oak.....	12, 13
Kentwood, at Mt. Hermon.....	18
Franklinton, at Pleasant Valley.....	19, 20
Ponchatoula, at Hammond.....	26, 27
Port Vincent, at Maurepas.....	Sept. 2, 3
East Feliciana, at Oak Grove.....	9, 10
St. Helena, at Wesley.....	16, 17
Baton Rouge, Second Church.....	11 a. m. 24, 25
Baton Rouge, First Church.....	7:30 p. m. 24, 25

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades.....	a. m. Aug. 6
Felicity.....	d. m. 6
Carrollton.....	a. m. 13
Burgundy.....	d. m. 13
Parker Memorial.....	a. m. 20
Louisiana Avenue.....	d. m. 20
Algiers.....	a. m. 27
McDonoghville.....	d. m. 27
Carondelet.....	a. m. Sept. 3
Rayne Memorial.....	d. m. 3
Covington.....	a. m. 10
Madisonville.....	d. m. 10
Slidell.....	a. m. 17
Pearl River.....	d. m. 17
White Castle.....	Oct. 1
Plaquemine.....	24
Melville.....	3

H. G. DAVIS, P. E.

CROWLEY DIST.—THIRD ROUND.

Lafayette.....	July 1, 2
Rayne.....	8, 9
St. Martinsville.....	12
Patterson.....	15, 16
Prudhomme, at Plaquemine Brulee.....	22, 23
Crowley.....	29, 30
Morgan City.....	Aug. 5, 6
Jennings.....	9
Gueydan.....	12, 13
Indian Bayou.....	19, 20
New Iberia.....	26, 27
Franklin.....	Sept. 2, 3
Lake Charles.....	9, 10
Grand Chenier, at Cammer.....	11
Jeanerette.....	16, 17
Lake Arthur.....	23, 24
French Mission, at Cypremort.....	27
Abbeville, at Prairie Gregg.....	30, Oct. 1
Sulphur, at Westlake.....	7, 8

Pastors are expected to have written reports in
answer to Questions 13 and 17, and to see that
proper reports are ready in answer to Questions
20 and 22.

W. W. DRAKE, P. E.

Special Notice.

The Meridian Colleges will open Oct.
4, instead of Sept. 20.

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Gen. Pass. Agent,
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V. M. CLUIS,

Dist. Pass. Agent,
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus, Second Church.....	Sept. 10
West Point.....	17, 18
Winstonville circuit.....	23, 24
Columbus, First Church.....	Oct. 1
Starkville circuit.....	7, 8
Starkville.....	8, 9
Hebron.....	14, 15
Shuqualak circuit.....	21, 22
Crawford circuit.....	23, 24
Columbus circuit.....	Nov. 4, 5
Macon.....	11, 12
Cedar Bluff circuit.....	18, 19
Mathiston mission.....	19, 20
Brookville.....	25, 26
Mayhew.....	Dec. 2, 3

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit.....	Sept. 2, 3
Holly Springs station.....	3, 4
Red Banks.....	9, 10
Olive Branch.....	13
Byhalia.....	16, 17
Shawnee.....	23, 24
Potts Camp.....	30, Oct. 1
Myrtle.....	7, 8
Bethel.....	14, 15
Waterford.....	21, 22
Ashland.....	23, 24
Randolph.....	Nov. 4, 5
Mt. Pleasant.....	11, 12
Abbeville.....	18, 19
Pontotoc.....	25, 26

EUGENE JOHNSON, P. E.

DURANT DIST.—FOURTH ROUND.

Durant.....	Sept. 9, 10
Pickens, at Pickens.....	16, 17
Sallis, at Hurricane.....	23, 24
Ebenezer, at Liberty.....	30, Oct. 1
Lexington.....	1, 2
Tchula, at Tchula.....	7, 8
McCool, at Liberty Chapel.....	14, 15
Chester, at Antioch.....	21, 22
Ackerman, at Mt. Ary.....	23, 24
West, at Midway.....	23, 24
Kosciusko, at Bethel.....	Nov. 4, 5
Kosciusko station.....	5, 6
Poplar Creek, at Wesley Chapel.....	11, 12
Rural Hill.....	18, 19
Louisville, at Louisville.....	19, 20
Sturges.....	25, 26
Inverness.....	Dec. 2, 3
Belzoni.....	3, 4

W. S. LAGRONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis.....	Sept. 9, 10
Como.....	12
Coldwater, at Love.....	16, 17
Pleasant Hill, at Baker Chapel.....	23, 24
Hernando and Hines, at Hines.....	30, Oct. 1
Senatobia.....	7, 8
Longtown, at Truslow.....	13
Arkabutla, at Hunter Chapel.....	14, 15
Cockrum, at Greenleaf.....	21, 22
Wall Hill, at Chulahoma.....	23, 24
Courtland, at Courtland.....	Nov. 4, 5
Eureka, at Forest Hill.....	11, 12
Batesville.....	18, 19
Tyro, at Mt. Vernon.....	25, 26

Let all claims be met in full, both salaries and collections. It is to be deeply regretted that in almost every charge stewards complain that members of the church—some members—do not pay anything either for the support of the ministry or to the collections. Others pay a mere fraction of what is reasonably expected, of what both duty and honor demand. If all would pay their reasonable parts, every claim would be paid in full. Deficits do not come from lack of ability.

Will trustees kindly present to the Quarterly Conference full reports of items covered under their care?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen.....	Sept. 3, 4
Amory and Nettleton, at Amory.....	10, 11
Prairie, at Paine's Chapel.....	16, 17
Buena Vista, at Pleasant Ridge.....	23, 24
Shannon, at Troy.....	30, Oct. 1
Okolona station.....	8, 9
Verona, at Verona.....	14, 15
Okolona circuit.....	22, 23
Elzey, at Antioch.....	26
Houlka, at Wesley Chapel.....	23, 24
Aberdeen circuit, at New Hope.....	Nov. 4, 5
Nettleton circuit, at Carolina.....	11, 12
Fulton, at Hordon's Chapel.....	17
Smithville, at New Bethel.....	18, 19
Montpelier, at Sparta.....	25, 26
Houston and Asbury, at Houston.....	26, 27
Tupelo.....	Dec. 2, 3

Let trustees have reports ready at Conference.

J. H. MITCHELL, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station.....	June 4, 5
Iuka circuit, at Indian Creek.....	10, 11
Iuka station.....	17, 18
Booneville station.....	24, 25
Guntown and Baldwin, at Guntown.....	July 1
Corinth circuit, at Marvin Chapel.....	8, 9
Ripley and New Hope, at Dumas.....	15, 16
New Albany, at Glenfield.....	22, 23
Kossuth circuit, at Gambles School house.....	25
New Albany circuit, at Wells Chapel.....	29, 30
Booneville circuit, at Double Springs.....	Aug. 5, 6
Jonesboro circuit, at State Line.....	12, 13
Burnt Mills circuit, at Salem.....	16
Blue Springs circuit, at Liberty.....	19, 20
Mooresville and Sallito, at Wheelers.....	26, 27
Marietta circuit, at Ozark.....	31
Belmont circuit, at Mt. Olive.....	Sept. 2, 3
Mantachie circuit, at Shiloh.....	9, 10

Let answers be ready for Questions 17 and 22.

W. C. HARRIS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

(In Part.)

Pascagoula.....	Sun. and Mon. Sept. 10, 11
Escatawpa, at Escatawpa.....	Tues. 12
Moss Point.....	Wed. 13
O. S. and Mission, at Ocean Springs.....	Sat. and Sun. 14, 15
Gulfport: 25th Avenue.....	Sun. a. m. and 24, 25
Gulfport: 28th Street.....	Sun. p. m. and 24, 25
Bay St. L. and M., at Bay St. Louis.....	Mon. p. m. 24
P. and Logtown, at Pearlton.....	Tues. p. m. 24
Carriere, at Carriere.....	Sat. and Sun. 30, Oct. 21, 22
Lumberton.....	Mon. p. m. 21, 22
Columbia.....	Tues. p. m. 21, 22
Poplarville and P., at Purvis.....	Wed. p. m. 21, 22
Brooklyn, at McLaurin.....	Fri. 21, 22
McHenry and W., at Wiggins.....	Sat. and Sun. 21, 22

Questions 17, 20 and 22, not fully answered on the third round, will be called again; and Church Registers and Records not shown will be called for. It is hoped that all collections will be reported in full, and also many conversions and accessions. Please read Num. vi, 24-26, and II Cor. xiii, 14.

T. L. MELLER, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson, First Church.....	11 a. m. July 1
Jackson, Capitol Street.....	8 p. m. 1
Jackson, Rankin Street.....	8 p. m. 1
Lintonia, at Short Creek.....	11 a. m. 22, 23
Yazoo City.....	Sunday, 8 p. m. 23, 24
Braxton, at Bethany.....	23, 24
Florence, at Poplar Springs.....	23, 24
Deasonville, at New Hope.....	Aug. 4, 5
Sharon, at Forest Grove.....	12, 13
Madison, at Madisonville.....	13, 14
Fannin, at Goshen.....	19, 20
Pinola, at Mount Pisgah.....	26, 27
Benton, at Fletcher's Chapel.....	26, 27
Lake City, at Lodi.....	Sept. 2, 3
Tranquil, at Pleasant Hill.....	10, 11
Silver City, at Silver City.....	10, 11
Flora, at Bentonla.....	12, 13
Brandon.....	16, 17
Thomasville, at Forest Hill.....	16, 17
Canton.....	20

The preachers-in-charge will please call the attention of Church Conference secretaries to Paragraph 94, page 43, of the Discipline.

The committees appointed to examine Church Conference Records, etc., will be expected to make written reports.

Pastors are requested to make special preparation to answer in full Question 17, page 43, of the Discipline.

A. F. WATKINS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson.....	July 1
Anguilla, at Bethel.....	5, 6
Sartatia, at Phoenix.....	12, 13
Mayersville, at Shiloh.....	Aug. 4, 5
Oak Ridge, at Bradley's.....	12, 13
Hermanville, at Sarepta.....	23, 24
Utica, at Cayuga.....	26, 27
Rocky Springs, at Oak Ridge.....	Wed. 26, 27
Vicksburg, Washington Street.....	p. m. Sept. 2, 3
Vicksburg, Crawford Street.....	a. m. 3, 4
Edwards, at Bovina.....	14, 15
Bolton, at Raymond.....	16, 17
Vicksburg circuit, at W. C.....	23, 24
Rolling Fork, at Sharbro's.....	30, Oct. 1

W. H. HUNTLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Natchez, Pearl Street.....	July 1
Natchez, Jefferson Street.....	5, 6
Hamburg, at Roxie.....	12, 13
Fayette, at Martin.....	23, 24
Gloster.....	26, 27
Meadville, at Oak Grove.....	Aug. 4, 5
Washington, at Pine Grove.....	12, 13
Centerville, at Bethel.....	Wed. 12, 13
Harrison, at —.....	19, 20
Homochitto, at Galloway.....	26, 27
Wilkinson, at Macedonia.....	26, 27
Barlow, at Brandywine.....	Sept. 2, 3
Percy Creek.....	Sat. 11 a. m. 16, 17
Woodville.....	16, 17
Liberty, at —.....	16, 17

Pastors will give special attention to Questions 17, 20 and 22.

R. F. JONES, P. E.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro, at Waynesboro.....	June 5, 6
Shubuta and Quitman, at Quitman.....	Wed. 1
Meridian, Central.....	11 a. m. July 1
Meridian, East End.....	8 p. m. 1
Pachuta, at Pachuta.....	Sun. p. m. 2, 3
Enterprise, at Enterprise.....	Sun. p. m. and Mon. 2, 3
Meridian, South Side.....	11 a. m. 3
Meridian, Fifth Street.....	8 p. m. 3
Middleton, at Mt. Carmel.....	Mon. and Tues. 17, 18
Leaksville, at Avra.....	Thurs. 22, 23
Buckatunna, at Big Rock.....	22, 23
Chunkey, at Suqualena.....	Tues. 27
Wayne mission.....	Thurs. 27
Matherville, at Salem.....	Fri. Aug. 4, 5
North Kemper, at Spring Hill.....	12, 13
Vimville, at Andrews Chapel.....	26, 27
Meridian, Seventh Avenue.....	8 p. m. 26, 27
Lauderdale, at Toomsaba.....	Wed. 31
Daleville, at Linwood.....	Thurs. 31
DeKalb, at Marvin.....	Fri. Sept. 1
Binnsville, at Wahalak.....	1
Porterville, at Union.....	1

W. M. SULLIVAN, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Died at her home, Ft. Jesup, La., Aug. 1, 1905, Sister FREDONIA PATTISON, aged sixty-six years seven months and twenty-one days. She was a great sufferer for over twenty-five years, but in all of her afflictions she bore it with Christian fortitude. She was the mother of six children—four boys and two girls. Two of the boys preceded her to the better world. The four children living, with her devoted husband, were at her bedside, administering to her every needed want, when she sweetly passed away. She also had three step-children that could not have loved an own mother better than they did her. Sister Pattison joined the M. E. Church, South, over twenty years ago, and ever after lived a consistent member of the same. The writer of this sketch was her pastor in 1893, '94, and '96, and he never missed an opportunity to visit Sister Pattison, and it did seem to me if it had been possible for one to enjoy being sick, certainly she would, for there were so many willing and cheerful hands to administer unto her wants. Her husband could manifest the greatest patience in the sick-room of any one I ever saw, and never—no, never—would he neglect his dear companion. But, alas! she is with us no more. She has crossed over the chilly waters, and we have no doubt, from the life she lived, she is safely housed with loved ones gone before, there to wait the coming of the bereft husband and loved ones left behind. May the Lord sustain Bro. Pattison and his dear children in their sad affliction!

JOHN FRANKLIN.

Mrs. MARTHA CLIFFTON departed this life July 17, 1905, aged sixty years. She died at the home of her brother, J. O. Drake. While at the home of some other relative she seemed to be forewarned of the change that would soon take place, and requested to be carried to this brother's home, which was done on Sunday, the sixteenth instant, and on the following day was called to her eternal abiding-place. During the short time of her last visit and stay with her brother she talked of heaven and its glories. She seemed submissive to the call. It is said by her relatives, among whom she lived, that the last part of her earthly existence was very spiritual. During the last protracted meeting at her church she seemed very much devoted to its services, and by her manner indicated that she was in touch with God. To be prepared for death means a life of happiness beyond the sorrow and weeping here; so, then, may these broken ties bind us closer to the life we should live.

G. W. BARR.

Miss CORINNE TATUM, daughter of Mr. S. T. and Mrs. Annie Tatum, was born Jan. 11, 1884, and after a long, painful illness, passed to her reward from the earthly home in Grenada, Miss., July 31, 1905. Between these dates was lived a beautiful life of love, devotion, and purity. As such, it reigned in the home, holding everyone under its precious influence, fell as the soft rays of twilight on school-mates, held as an unseen magnet a large circle in social life, and led in the service of

Christ in her church. In girlhood she gave her heart to God, and joined the M. E. Church, South, April 18, 1897, under the pastorate of Rev. T. W. Lewis, and lived a life of simple fidelity and beautiful consistency. After funeral service at the home her remains were borne in silence and with tears, by loving friends, to the Odd Fellows' Cemetery, and laid to rest beneath a hill of most fragrant and beautiful flowers. The great throng who attended this last service, and the many hands that bore flowers, spoke the universal esteem for the departed and tender sympathy for the bereaved. Many prayers go up to God for his love and presence to attend the sorrowing. What a happy day will be our reunion over the river! Our light afflictions which are but for a moment are not worthy to be compared with the glory that shall be revealed.

BEN P. JACO, P. O.

Whereas, God, in his wisdom, hath removed from us our beloved sister and friend, Mrs. R. B. FAISON, who entered into rest July 14, 1905. She was called from her earthly home to her reward on high. As president of the Home Mission Society in the Methodist Church in Indianola, she was capable and active. We, the members of the Home Mission Society, feel deeply our great loss in her death; therefore, be it

Resolved, That we thank God for her noble Christian example in devotion to the work of the society; always cheerful and courteous, encouraging us and inspiring us to greater endeavor.

2. We are truly grateful that we have been associated with her in this great cause; that her leadership as president, so capable and enthusiastic, will ever stimulate us to greater effort in the Master's vineyard.

3. That we will cherish a sweet memory of her godly life and beautiful character, and pray that the spirit of love and earnestness that characterized her life may rest upon all our members.

4. That we deeply sympathize with the bereaved family, praying God's richest blessings upon them.

5. That a copy of these resolutions be spread on our Minutes, and a copy be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Committee: Mrs. W. T. Pitts, Mrs. W. M. Yonng.

Brother WILLIAM O. MCMORROUGH was born Aug. 27, 1853, in Holmes county, Miss., and departed this life June 25, 1905, at his home in Lexington, Miss. While a mere lad he was converted to God, and dedicated his life to him. His connection with the church began in 1869, when he united with the M. E. Church, South. From this date until his death he lived a life of loyalty to the church and of faith in God. For a number of years he held official position in the church, and his official life was given the seal of approval by his being continued in the same position until the time of his death. Bro. McMorrough had a great many friends, and it is worthy of note that those who knew him longest and best spoke most approvingly of his life. His family leaned on him, and had faith in him, and he was glad to shield them, and his life toward them revealed the wisdom of their trust. He was sick for several weeks before his death, and conversed freely about dying, and left repeated testimony to his readiness to go, and his willingness to have God's will concerning him be done. A wife, two sons and a daughter, with a host of friends, are left, feeling a deep sense of loss, but the

sorrow is tempered by the expectation of reunion in the home of God and his children, where "there shall be no more death."

R. A. TUCKER.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address:

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Meridian College Conservatory Won.

The annual piano contest between the female colleges of Mississippi was held at Gulfport Chautauqua, July 6. Five colleges were represented by five trained musicians, but Meridian College Conservatory easily won the prize, by a unanimous vote of the judges, who were noted musicians themselves. Meridian College has the largest conservatory in the South, with a great master musician, graduate of the Royal Conservatory of Leipzig, as director. There is no need for our Southern girls to go North for a musical education with such talent in the South. For catalogue and terms write to

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Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled qualities of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay.

Ever your true friend,

Benton, Ark.

(REV.) JAMES M. CLINE,

TIME OF A DREAM SHORT.

It is not unusual to hear one say that he has been dreaming about something all night, when possibly his dream occupied only a very short time. Many attempts have been made to measure the time occupied in a dream, and records appear from time to time in the papers, showing that often elaborate ones occupy but a few seconds. The following incident is told by a gentleman who vouches for its accuracy:

He was engaged one afternoon with a clerk in verifying some long columns of figures that had been copied from one book to another. The numbers, representing amounts in dollars and cents, were composed of six or seven figures. The clerk would read, for instance: "Fourteen, one forty-two, twelve," making the amount of \$14,142.12, and the gentleman would answer: "Check," to indicate that the copy was correct. Page after page had been read as rapidly as the words could be uttered, each number receiving the "check." The work was drowsy, and it was with difficulty he could keep his eyes open.

Finally sleep overcame him, and he dreamed—dreamed of an old horse he had been accustomed to drive 25 or 30 years ago. He could not recall any special incident connected with the dream except the locality and the distinct sight of the horse, and of the buggy to which he had driven him. He awoke suddenly and as a number was ended called: "Check." He was conscious of having slept and of having dreamed, and said to the clerk: "Charlie, I have been asleep. How many of those numbers have I missed?" "None," he replied. "You have checked every one." Close questioning developed the fact that of the figures 14,142.12 he had heard the fourteen and the twelve, but had slept and dreamed during the time occupied in rapidly uttering the words "one forty-two." He tried, by reading other numbers, to measure the time, and thinks it could not have been more than half a second.

Another story is told of a man who sat before his fire in a drowsy condition. A draught, blowing across the room, set a large photograph on the mantel to swaying. A slender vase was in front of it, and the man remembers wondering, in a mood of whimsical indifference, whether the picture would blow forward and send the vase to the floor.

Finally a gust of wind did topple the picture, and it struck the vase. The man remembers having been curiously relieved in his state of drowsiness that at last the "old thing was going to fall and be done with it."

Presently he was in the midst of a complicated business transaction in a western city, miles away. All the details of a new and unheard-of scheme were coming

forth from his lips, and a board of directors was listening. The scheme prospered. He moved his family west. Fragments of the journey thither and glimpses of the fine house he bought came before his vision.

A crash woke him. The vase had struck the floor. He had dreamed an un-lived life covering years, and all in the time it took for the vase, which he had seen toppling before he fell asleep, to fall five feet and break.

PLANTS OBEY WILL OF MAN

Now that scientists have demonstrated that metals, which we have been taught belong to the catalogue of inorganic substances, can be poisoned and restored by antidotes, can be overworked and refreshed by a period of rest, and otherwise respond to many of the same influences to which living things are subject, it is not impossible to believe the statement that flowers exhibit sensibilities not unlike those of human beings and other of the higher animals, says the Chicago Tribune. Recent experiments prove that plants have in some cases far finer sensibilities than many modern mortals, since a word of praise will, it is stated, raise them to ecstatic joy and expansion, while blame will so crush their feelings that they die, broken hearted.

Col. Andraede, in the account of his life in Mexico, tells an extraordinary story of the will power exercised over plants and the results. He is an ardent lover of flowers, and, possessing strong hypnotic force, the idea occurred to him one day to test the strength of his will on the vegetable kingdom.

He selected two flowering plants of the same kind, both in equally good health and just bursting into generous bloom. Standing near one, he put forth all his mental will power, bidding it to obey him in every way. He commanded it to develop courage and sturdiness, to rejoice in its health and strength, and to develop its sweetness and beauty to the utmost of its power.

Every day he lingered near the plant for a considerable time, giving it all the moral encouragement possible, praising it, flattering it, coaxing it, and, in fact, making absolute love to it.

The plant responded in the most remarkable manner to this stimulating treatment, producing finer blossoms than had ever before been seen of the sort, and sending forth, as though in gratitude, a richer, rarer perfume. Indeed, it seemed absolutely to become personified, and to wish to attain a state of absolute perfection for its master's sake. It actually appeared to recognize him, and seemed to lean toward him at his approach.

On the other hand the colonel treated the second plant in an opposite manner. He disparaged it,

scolded it, sneered at its flowers, and was altogether so cruel and unkind that in a few days the barely opened blossoms began to wither and within a month the plant actually withered away and died as if of a broken heart.

From this the colonel deduces that plants, even, may be guided and governed in their growth and development by that animal magnetism which we all possess to some degree. "It must be explained that both plants received scrupulously the same gardening care and that the colonel never touched either."

JAPANESE MAILING CARDS.

Pictured mailing cards, made in Japan, nowadays present many striking scenes of the war. One card, for instance, lately received in this country, has upon it two pictures of the army review held in Tokio November 4, 1904.

There is also reproduced on this card, running across the larger of the two pictures, a bar of music, presumably an army bugle call. There are legends in Japanese characters on each side of this card, and the title explaining the pictures is printed also in English.

Another Japanese card, with a war picture for its illustration has likewise legends in Japanese characters on either side, one of these inscriptions being printed in gold. The title of the picture as printed in English under a line of Japanese is: "Our Combined Squadron Steaming Toward the Enemy."

The picture on this card also is a reproduction of a photograph, one evidently taken from the upper deck of a war vessel, a section of which appears in the foreground of the picture. As shown on the card the vessels, with a battleship in the lead, are coming toward the observer in column. The broad wake made by the turning screws of the ship from which the photograph was taken shows plainly in the picture, as do the waves made by the bows of the battleship following, the leader of the column of ships seen in the picture, which is moving through a broad and quiet sea, stretching away, with no land in sight, to the distant horizon.

The figures of the ships as shown in this picture are small, heightening the effect of the broad wake expanse, but the figure of the leading battleship comes out very clearly, as does the great cloud of rolling black smoke rising from its funnels, while similar clouds can be seen rising from the funnels of the ships following at intervals in line, the last of which is on the distant horizon line.

"Yes," said the young man who roomed farther down the hall, "my heart cried out for you during the hours of slumber; you must have heard it."

"I told papa that wasn't no cat that woke us up," replied the sweet young thing. — Houston

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, SEPTEMBER 21, 1905.

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WHOLE NO. 2561

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 38.

GLANCES AT THE WORLD.

Dr. Young J. Allen, who has been in China forty years, or more, has an interesting letter in the Wesleyan Christian Advocate, of Sept 7. We quote the following paragraph: "I mentioned in a previous letter the projected 'boycott' and the great excitement attending the agitation connected therewith. Since then universal Chinadom, inside and outside the empire, both here and abroad in foreign lands, has been stirred as never before. The inner meaning of this uprising goes beyond the immediate question involved, and is a protest against the helplessness and imbecility of the Chinese Government. It is an outburst of the more enlightened, progressive elements in China, comprising for the most part the schools, male and female, the pupils who have studied in foreign countries, and men who have adopted the new learning, new ideas, etc., and are clamoring for reform. The government has undoubtedly interpreted the trend of the movement, and is already beginning to try to place itself at the head of it, and thus avert what would inevitably result in a terrific revolution involving the fate of the dynasty, and, possibly, of the empire. The cry is now for a constitution and a parliament, and the Empress Dowager, taking the hint and alarm as well, has already nominated high officers as leaders of a commission to be sent abroad to study the constitutional governments of the West."

Municipal ownership is making headway in the British dominion, and the ownership is not confined to trolley-lines and gas-works, etc. Glasgow, Liverpool, and other big cities, own street-railways, gas and electric-light plants. Smaller towns are also in the traffic, and in smaller things. An exchange says: "Leamington and Harrowgate own Turkish baths, and Harrowgate gives free exhibitions of fireworks. Sheffield has built income-producing shops out of the profits of its street-railway system. Chester owns a race-course, and Doncaster not only owns a course, but manages the races, and makes so much money out of them that it has been

able to abolish borough taxes. Some of the London suburbs have bought the Alexandra Palace and give organ recitals, band concerts, theatrical shows, and industrial exhibitions there. Torquay raises rabbits, and Colchester grows municipal oysters of peculiarly delectable flavor. St. Helens sterilizes milk; Hull runs a crematory; Bournemouth keeps up a superb golf course; West Ham makes stone flags; Liverpool and Bradford are in the hotel business; Liverpool puts flowers and plants in the windows of the people in the slums, maintains public laundries for the poor, and keeps a great municipal organ with a salaried organist."

Hon. Bourke Cockran, Congressman from New York, has been one of the strongest anti-imperialists in the whole country. He was one of the large party that went with Secretary Taft to visit the Philippines, to study, of course, in the light of his prejudices, the situation. His views are entirely changed. We can not go as far as Zion's Herald, and say, "His conversion is as striking as that of St. Paul." But the change is striking, and Mr. Cockran does not hesitate to express it. The New York Tribune, noting the fact, quotes a part of his speech delivered at a banquet in Manila just after the party had made the circuit of the Philippines. Mr. Cockran said that "the United States was acting as God's instrument in shaping the prosperity of the Philippines. I feel the most profound confidence in the success of American destiny in the Philippines. I shall earnestly study and assist in the unselfish exploitation and development of the islands under President Roosevelt and Secretary Taft. I admit that it is impossible to fix a time for granting independence, but I believe it possible to prescribe the conditions deserving independence, namely: when order is maintained, when the dignity of labor is understood, and when the islands are self-supporting."

We take the following glance from the Western Christian Advocate, of Cincinnati: "A decision recently handed down by Judge

Hosea, of Cincinnati, in a suit brought by the Employer's Association against the Molders' Union, is attracting wide attention. Interference with any man's business, by hindering, obstructing, or stopping it; by intimidating or coercing any of the firm's employees, or persuading them to leave the employment of the company, was held to be punishable by law. The court held that it was not necessary to show that threats, intimidation, force, or violence, had been used to deter workingmen from remaining in the company's service. Whether done with violence, or without it, the purpose is clearly the same, in both cases—to cripple the business of the firm, and thus compel concessions to the demands of the union. The results, the court hold, are manifestly the same in both cases; for, whether with violence or by means that do not involve violence, the manufacturer is deprived of the assistance of his workmen. A mere difference in the means employed in inflicting the injury can make no difference in the wrongful character of the act."

Notwithstanding the vast influx of foreigners to our shores, the per cent. of increase in population grows smaller. For five years just passed Massachusetts expected a gain of 375,000. The expectation was based on the census of the previous decade. But the actual increase is but a fraction over half that number. The Philadelphia Press says: "This same arrest of population is in progress all over the country. No State is likely to show in this decade the increase of the past. Our national increase, which has been jogging along at about 25 per cent. in ten years, is about to make a drop to 12 or 15 per cent. in ten years—a little above the average of thriving European countries like Germany and England. Our birth-rate is decreasing. The size of families is small. The weddings are as numerous. The christenings are fewer. Half the immigrants who come over go back. Each year the proportion of those who return grows a little bigger. Our population is fast coming to the European rate of increase."

A Vision or Vagary.

MR. EDITOR: The assertion of "Methodist," in the ADVOCATE, of May 1904, that a great opportunity was missed in 1875, conveyed in the paragraph below, is a vagary or vision fromreamland.

In 1875 Gen. McComb proposed to the Methodists of Mississippi and Louisiana that if they would move Centenary College anywhere on the line of the I. C. R. R., he would duplicate every dollar they put into the college. At that time we could have sold Centenary College to the State of Louisiana for \$100,000, which would have put up all the buildings we needed, and given us Gen. McComb's \$100,000 as an endowment. But we let the opportunity pass, and now it is gone from us forever.

Now, we insist upon proof to the first fact that a bona-fide offer was ever made privately to the Board of Trustees of Centenary College, or the authorities of the church, by Gen. McComb, to give one hundred thousand dollars for the removal of the college. Second, we call for proof that at any time in the last thirty years the State of Louisiana has, directly or indirectly, intimated a desire to purchase Centenary College at one-half the amount named.

The facts are: Several years back, at the earnest solicitation of some unauthorized parties, the governor of Louisiana sent a committee to look at the buildings to see if they could be used for the insane asylum. That committee pronounced them wholly unsuited, and it would cost more to rearrange them for that purpose than to build outright.

Let "Methodist" produce the proof. Till then, we pronounce both of these assertions a vision or vagary.

S. S. KEENER.

Dedication of Black Hawk Church.

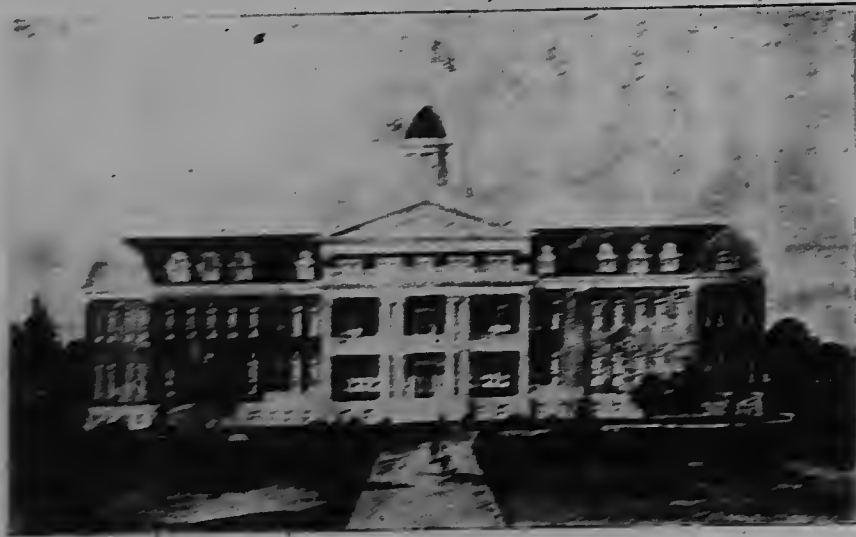
On Sunday, Oct. 1, Bishop Galloway will dedicate our new church here at Black Hawk, which was built last year through the efforts of Bro. J. A. Leech, now deceased.

When Bishop Galloway was but a slender, beardless boy, he served the Black Hawk charge; hence it will be an occasion of pleasure and delight, both to the Bishop and his many friends in this neighborhood, to have him dedicate the new church.

We are expecting a great day, and we herewith extend to all the former pastors, now living, of Black Hawk circuit an invitation to be with us on that day.

Fraternally, TILBERT LEWIS.

Black Hawk, Miss., Sept. 16, 1905.



THE ORPHANS' HOME, JACKSON, MISS.

I recently attended a meeting of the Building Committee of the Mississippi Orphans' Home, at Jackson. I discussed the financial condition with the treasurer, and figured with the committee on the total cost of the building, including heating, plumbing, lighting, water and sewerage. I find that it will require an expenditure of \$25,000 to complete the same. This will give us a brick building, with thirteen-inch walls, one hundred and ninety-six feet in length over all; width through the center of building, ninety feet, and width of the two wings, forty feet each. It will be four stories high, including basement and attic. The brick work will be fifty-three feet high. The building will contain fifty-two rooms, and have forty thousand feet of floor space, suitable for accommodating two hundred children with ease. It will be equipped with its own steam-heating plant and electric-light plant, waterworks, laundry, and sewerage. There will be six bath-rooms, with porcelain baths, wash-basins, and toilets distributed through the building; also toilet and wash-rooms for the boys and girls next to their play-rooms in the basement. The basement will have concrete flooring throughout, and will be ten feet high from floor to ceiling. Nothing is being left undone to make this a modern and up-to-date orphanage in every respect. I take pleasure in presenting herewith a picture of same. The walls of the building are now nearing completion.

I was well pleased, both with the character of work that was being done and the material that was being used in its construction. I find that we will be short several thousand dollars, and this money will have to be raised before the Home can be completed. Is it worth the expenditure? We will see: Three hundred and fifty children have been received into the Home since its inception, seven years ago. This is an average of fifty a year. There are ninety-five now in the Home, forty-five of whom are members of the church. A large number of those who have gone out have been permanently adopted into good Christian homes. Now, if the church is going out into the "byways and hedges," and gathering up an average of fifty lost children a year,

and educating and giving them a moral and religious training—is this not a great work? The lives of those children can not be measured by a dollars-and-cents standard; nor is it necessary for me to state here the places in life they would fill when they become men and women, if left alone; we know too well. Not until I became engaged in this work did I know how many destitute children there are around us, and we have more applications than we can accommodate. When I visit our cities and notice large, fine, brick-and-stone structures built for charitable purposes by other denominations, it makes my heart burn within me that our church is not doing more. God has placed these children at our door, and he says: "If you love me, feed my lambs." This is practical religion. Brother Oats, as agent and manager, has collected but little, if any, more than enough to meet his current expenses. We are constructing a building at a price that any contractor or architect will tell you is extremely low. Through Maj. R. W. Millsaps' generosity we have been given a twenty-acre lot as a building site, worth from ten to fifteen thousand dollars, and we are endeavoring to construct a Home on this beautiful site for the orphan children that will be a credit to Methodism throughout the State. We feel, as your agents, that we are not making a useless and extravagant waste of money. We believe the conditions fully warrant the expenditure. There are ninety thousand Methodists in Mississippi; and if we could in some way make the right impression on their minds and hearts, this balance that we so much need would be coming forthwith. There are a great many people who are not members of any church who would gladly give to such a noble cause if their attention were only called to the matter. We now have ninety-five children living under a rented roof; and on behalf of these orphan children I appeal to you, pastors and laymen, Sabbath-school superintendents, children, and friends of the Home, to come to our relief. Make remittance to Rev. M. L. Burton, treasurer, Magnolia, Miss.

JOHN H. SHERARD, Pres.

Sherard, Miss.

Letter from Tennessee.

Dear Dr. Burwell: Perhaps some of the readers of the Advocate would like to know where I am, and what I am doing these days. I have spent the last six weeks in the beautiful and fertile valley of Sequachee, located between Walden's Ridge and Cumberland Mountain, holding revivals in four different places. Part of the meetings have been attended with great power. We have had, perhaps, two hundred conversions. And although I have been preaching for about ten weeks without any rest, still, I have not felt better in ten years. I find this mountain air so bracing.

This section of the country is being rapidly developed. The quantity of coal along the eastern side of Cumberland Mountain, between Bridgeport and Pikeville, is simply inexhaustible. This valley has the richest soil of, perhaps, any section of country in East Tennessee. It produces corn and wheat in great abundance; it is also a great stock country. It is the best-watered section I have ever seen anywhere.

I had the pleasure of visiting Sequachee Cave, and the water that comes from that cave is like ice water, and the continued breeze is so cool that one can not sit in it any length of time without being chilled.

This is a section of country from whence our dear Brother Standifer came. While the Methodist Church is pretty strong in this valley, I find that her people, as a rule, pay less to their pastors than any large part of the country I have ever visited. How they support and educate their children on such limited salaries is a profound mystery to me. Preachers must be the greatest financiers in the world. They can support their families, educate their children better, wear nicer clothes, travel on the train more, and move in better society, for the small salaries they are paid, than any class of men I have ever known.

I find that many of the churches in this section are somewhat like many in Louisiana and Mississippi. They want a thousand-dollar preacher, and pay a four or five-hundred-dollar salary. If a preacher is a thousand-dollar man, he won't remain that way long on a four-hundred-dollar salary. I don't know how other preachers are, but I am sure I can preach better and feel more religious when I have a little money ahead than when both I and my friends have none. I fear that the stinginess of many of our people keeps a number of our bright young men from going into the ministry. It also puts a temptation before some of our preachers to locate and go into other lines of business. However, this is not a new thing, for in ancient days the failure of God's people to support the church closed the doors of the Temple.

I deeply sympathize with the people in New Orleans and surrounding country during this long season of the yellow-fever plague. I sometimes wonder which does the greater harm to the country—the fever or the quarantine. I am sure the latter is

more inconvenient to the people. I am glad that Madam Stagnoria can't fly up here. This cool mountain air is not conducive to her health. The authorities of New Orleans are to be congratulated on the manner in which they have held it in check. I am also glad that the disease has not been of the malignant type. Let us hope and pray for an early frost that will put an end to it.

God bless the Advocate and speed it on its mission of love.

Yours fraternally,

W. M. McIntosh.

Sequachee, Tenn., Sept. 22, 1895.

Live Oak Circuit.

Dear Advocate: I have recently held two meetings—at Alford's Chapel and Palmetto Churches. Congregations were small on account of so much sickness; hence the meetings were not what they would have been had it not been for sickness. The preacher-in-charge did the preaching at Alford's Chapel, with the exception of one good sermon by Rev. W. H. Carroll. The church was revived to some extent. Three accessions on profession of faith were added to the church; and nine infants baptized.

I was assisted at Palmetto Church by Rev. Lewis Kelly, preacher-in-charge of Port Vincent circuit. Bro. Kelly did me good work. His preaching was clear and practical, and on the old style of revival work, which was appreciated by all. The visible results were few, yet we believe great good was accomplished. The church was considerably revived. One accession on profession of faith was added to the church.

These meetings were of short duration—only five days each; otherwise, we believe the results would have been much better.

I have two more meetings to hold, but will wait till the yellow-fever excitement dies down.

This has been a hard year—i. e., a trying year. We have had to labor under many disadvantages—a great deal of rain and sickness; yet, in the midst of all these, God has been good to us. All things considered, I expect to go to Conference with a good report. Yours in Jesus,

E. L. CARGILL.

What inexpressible joy for me to look up through the apple blossoms, and the fluttering leaves, and to see God's love there; to listen to the thrush that has built his nest among them, and to feel God's love, who cares for the birds, in every note that swells his little throat; to look beyond to the bright blue depths of the sky, and feel that they are a canopy of blessing—the roof of the house of my Father; that if clouds pass over it, it is the unchangeable light they veil; that even when the day itself passes, I shall see that the night itself only unveils new worlds of light; and to know that if I could unwrap fold after fold of God's universe, I should only unfold more and more blessing, and see deeper and deeper into the love which is at the heart of all.—Elizabeth Charles.

Sardis, Miss.

Our protracted meeting, which began the fifth Sunday in July and closed the second Sunday in August, having continued fifteen days, was productive, we think, of much good. Just how much, we, of course, will not know until the end of time, when all human effort in the Master's name will be subjected to the test of infinite wisdom. We did not accomplish all we desired; I suppose we never do. The task of getting mature men to abandon wrong-doing and pursue righteousness seems to grow more difficult each year. But the occasion was indeed a season of refreshing from the presence of the Lord. Many were spiritually revived, religiously awakened, and morally renewed in life. We did not attempt to count converts, but about twenty were taken into the church.

Rev. Walter G. Harbin was with us from Tuesday of the first week, and did most of the preaching. He was abundant and efficient in labors, preaching three times a day nearly every day while with us. He was especially happy and effective in his sermons to and labors among the children. They will not soon forget the man or his message. He left a good impression among the people, generally.

More than thirty names have been added to the roll of membership during the year. This, with some other favorable indications, leads us to believe there is some life in the old church yet.

While most of the towns along the railroad north and south of us were forced to suspend all religious services on account of the yellow-fever scare, we were uninterrupted, meeting two to three times daily during the "meeting," and continuing with unabated interest in attendance upon all the regular services to the present time.

Our people, in fact, seem ready for any good work, save the replacing of the dilapidated old house of worship with a newer, better, and more adequate one. This is the immediate and imperative need, but one of those deplorable and inexcusable divisions of opinion as to whether they are to have a wood or a brick structure stands, it seems, an insurmountable barrier in the way of the success of either plan. But prudence, prayer and perseverance will accomplish much. I believe the differences will yet be harmonized, and the right thing done; just how soon, I can not tell. Old wounds are usually slowest in healing. This is not a new disturbance. If the subject had never been agitated and prejudices engendered, I think it would

be a comparatively easy task to lead the forces to accomplish the right thing. If some one will tell us how to get people to act as wisely, prudently and discreetly with reference to matters pertaining to the kingdom of God as they do with reference to their own private affairs, they will not only help us in the present emergency, but furnish an inestimable boon to humanity. The Master, in his time, found that "the children of this world were wiser in their generation than were the children of light." The situation has changed but little in this respect; hence we are confronted almost every day with some of the most stubborn difficulties growing out of this prevalent evil.

I wish you well.

W. W. MITCHELL.

Best Ways of Helping.

God has put it into our power to help our friends in many ways; sometimes by deeds which lift away burdens, sometimes by words which inspire courage and strength, sometimes by sympathy which halves sorrow and doubles joy; but there is no other way in which we can serve others, and do them good so wisely and so effectively, as by praying for them. Friendship that does not pray lacks a most sacred quality. It leaves God out, and that is leaving out friendship's best possibilities of blessing. Earth's sweetest joy needs heaven to make it complete.

An old writer said: "Pray for whom thou lovest; thou wilt never have any comfort of his friendship for whom thou dost not pray." We are sure, at least, that the truest, deepest, realest comfort can not come from a friend whose name we do not speak to God in love's intercession. To God alone can the heart express its most sacred desires for a friend. There are many cases also which we can help with our love in no other way than by prayer. The friend is beyond our reach, and we can not get to him with our cheer and comfort; or he may be near, and yet his need is such that we can not relieve it. Besides, human capacity for helpfulness is limited, but we can always pray, and by our intercessions bring down divine blessings upon our friend. We can intercede, and God will send angels to minister to those who are dear to us in their struggles.

ROBT. HOWSE.

Raleigh Circuit, Mississippi Conference.

DEAR DOCTOR: I began my protracted meetings with the Pleasant Hill Church the fifth Sunday in July, and closed up with the Boykin Church the fourth

week in August. We had the victory from start to finish through Christ. To him be all the glory. There were a number of conversions, and believers wrought up to the profession of a higher life. There were about fifty that presented themselves for membership in the church. I was assisted in all of my meetings by Bro. H. A. Wood, of Osborne, Miss., who is young in the ministry. He has only been preaching five months, but he is a very earnest and faithful worker, and a very spiritual man, and endeared himself very much to my people, both young and old, and I predict for him a very useful life for the Master, if he continues as he now is. We had Miss Nannie Wood, his sister, a part of the time, who rendered very valuable service at the organ.

This is my second year on the Raleigh circuit, and if the Conference should not return me to this circuit another year, I can recommend to my successor as fine a set of church workers as I ever served. I don't think that I would be saying too much to say that there is one hundred men and women on the Raleigh circuit that will pray in public when called on, and feel much encouraged for this work in the future.

I have assisted in two meetings on the Trenton circuit, which were a great success.

To God be all the glory. Pray for us.

Yours in the work,

C. C. GRIFFIN, P. C.

Love's Hard Lessons.

Duty doing must not depend upon difficulty or ease. Some pieces of music are easy to learn, and some are hard; but the good musician learns both kinds; not only that, he learns them both equally well. Some problems of mathematics are easy, and some are hard; but the good mathematician solves them both, and solves them both correctly. Jesus speaks of the duty of love in the same way. Love is not only a beautiful and pleasurable sentiment, as Christ treats of it; it is also a stern duty. Some of love's attainments are easy, and some are hard; the Christian strives for them all. When our foolishness cries out, saying, "I can not love people whom I do not like," Jesus answers, "Thou shalt love." We must keep at it until we do it. There is no "can not" in it; there is just duty and accomplishment, as in every other great and high thing in life. Thou shalt love thy neighbor and thine enemies, the lovable and the unlovable. This is the problem of love; it can be solved only in Christ.—Sunday School Times.

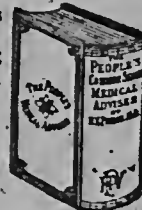


Let go or die. That's the alternative of the shipwrecked man with the money bags. A great many people have a like alternative before them. Business men come to a point where the doctor tells them that they must "let go or die." Probably he advised a sea voyage or mountain air. There's an obstinate cough that won't be shaken off. The lungs are weak and perhaps bleeding. There is emaciation and other symptoms of disease, which if unskillfully or improperly treated terminate in consumption.

Thousands of men and women in a like condition have found complete healing by the use of Dr. Pierce's Golden Medical Discovery.

"It gives me pleasure to send you this testimonial so that some other poor sufferer may be saved, as I was, by Dr. Pierce's Golden Medical Discovery," writes Geo. A. Thompson, of Sheldon Ave., Chatham, Ont., Canada. "I had a cough for years; expectorated a great deal, and was slowly failing. Was losing flesh every day. Lost in weight from 150 pounds down to 128. My flesh got soft and I had no strength. Did not say anything to any one but made up my mind that the end was not far off. One day my wife was reading in the 'Common Sense Medical Adviser' about Dr. Pierce's Golden Medical Discovery, and I said, 'that sounds more like common sense than anything else that I had heard.' I at once bought a bottle of your famous remedy and before I had taken half of one bottle I felt better. Took thirteen bottles and it made a new man of me. I gained sixteen pounds and never have had a cough since. I feel splendid and give all the credit to your medicine."

Given away. The People's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. The book contains 1008 pages, over 700 illustrations and several colored plates. Send 21 one-cent stamps for the paper-bound book, or 31 stamps for the cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.



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Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CONTRIBUTORS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to folded manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not carried forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Yellow Fever.

We append the following extracts in regard to yellow fever, collected from various sources, and printed in a secular paper:

Ever since the discovery of America yellow fever has prevailed in the West Indies. As far north as Philadelphia, Charleston and Boston, there were outbreaks as early as 1692. "And for a hundred years there were occasional outbreaks, culminating in the great Philadelphia outbreak of 1793. Northern cities were able, by sanitary and quarantine measures, to prevent great epidemics after the early part of the nineteenth century; but from the West Indies the disease was occasionally introduced, and it prevailed epidemically in the Southern States. In 1853 it raged throughout this region, New Orleans alone having a mortality of 8,000. The last extensive epidemic occurred in 1878, chiefly in Louisiana, Alabama and Mississippi, and the total mortality was 16,000. In 1889 it again prevailed in Jacksonville, Fla., and certain other restricted regions."

After the announcement of the discovery that yellow fever spreads chiefly, if not wholly, through the agency of the mosquito, there were, it is needless to say, some that refused to believe. Especially in the Southern States were physicians slow to accept the truth of the statement that the fever is spread only through this agency; many of them, among the number Dr. Souchon, president of the Louisiana Board of Health, declared that there were many recorded outbreaks where the mosquito agency was improbable or impossible. These physicians gave it as their opinion that no great variations in quarantine methods need be introduced until the matter was settled more definitely.

It is generally thought that the matter was settled definitely, the theory was established into a fact, when there was given forth the modest report of the commission sent down to investigate acute infectious diseases in the island of Cuba. The work carried on by this commission was executed without blare of trumpet, but was one of the most heroic efforts ever made in the interests of humanity. A. T. Bristow, writing in the World's Work, says: "The story of the investigation tells of self-sacrifice and courage that transcends the bravery of the soldier on the battlefield. The excitement of battle buoys the soldier up so that he forgets danger, and he remembers the old adage: Every bullet has its billet. But

when a man in cold blood deliberately allows a mosquito, which has fed on yellow-fever patients for days, to bite him, and this with the full knowledge that he may become infected with one of the most rapidly fatal of all tropical fevers; when men wrap themselves in the clothing taken from yellow fever corpses, and so clad lie down to sleep on beds covered with filthy blankets and sheets from yellow-fever hospitals, with soiled towels from yellow-fever patients on their pillows, and so spend their nights for three weeks, we can call it heroism, or courage, or sacrifice. It is all three."

The Investigation Board, which was appointed by the surgeon general of the United States army, consisted of Maj. Walter Reed, surgeon in the United States Army, and the contract surgeons James Carroll, Aristides Agramonte, and Jesse W. Lazear, of the United States Army. Immediately on their arrival in Cuba experiments with the mosquito were begun. And right here mention should be made that back in 1881 Dr. Carlos Finlay, born in Cuba of an English father, had proposed the theory that yellow fever was conveyed by means of a mosquito. The United States army yellow fever commission went to work to prove this theory. The commission discovered that it takes twelve days for the mysterious organism of infection to travel from the mosquito's stomach to the salivary glands, and that during cold weather the time may be lengthened to eighteen days. The mosquitoes were allowed to bite at intervals of four, six, and eleven days, respectively, after having fed on yellow-fever patients, and the disease was not produced; the same mosquitoes used on and after the twelfth day communicated yellow-fever infection.

Dr. Carroll permitted himself to be bitten on the twelfth day, and came down with the fever. He recovered. Dr. Lazear was bitten on the tenth day, and did not take the disease. At a later time, while in the yellow-fever hospital, he permitted a mosquito to settle on his hand, and in five days fell ill with the fever. He died at the end of a week, his life sacrificed "for science and humanity."

An experiment station was built a mile out from Quemado, Cuba, and named in honor of the brave young physician, "Camp Lazear." Here were built the two experiment houses which were to become famous: the "infected mosquito-building" and the "infected clothing-building." In these new houses the experiment was made regarding the greater source of danger, with this result—not one of the men that slept in the ill-ventilated room hung with clothing from fever patients contracted the disease; ten out of thirteen bitten by mosquitoes were attacked with yellow fever. American soldiers, hospital attendants and Spanish immigrants were the men that submitted themselves to the experiment. The first person bitten by an infected mosquito was an Ohio soldier, who underwent the experiment for no money reward, but in

the interests of science and humanity." Not a single life was lost in this series of experiments.

There gathered in Washington, D. C., in December, 1902, under the auspices of the Bureau of American Republics, a distinguished body of men who constituted the third International Sanitary Convention. These men were spoken of by a writer in the Century, discussing "Yellow Fever and Its Prevention," as the "most active and learned sanitarians of their respective governments." And the writer goes on to say that "this body, representing the most advanced medical thought of the Americas, and undoubtedly the soundest judgment in sanitary matters, unanimously accepted as an absolutely demonstrated fact that certain mosquitoes carry yellow fever."

The yellow fever mosquito (*Stegomyia fasciata*) is sometimes called the striped mosquito, and spoken of in some places as the day mosquito. It does not haunt woods, but swarms in towns, breeding in roof-troughs, water-tanks, barrels, any receptacle where there is water.

YOU HAVE NO FRIENDS

In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

A Splendid Opportunity.

The brick work to the first story of the brick school-building for the Montrose High School is completed. This building will be a handsome, substantial structure when finished. The main body of the house is 60x80 feet. It also has a very attractive portico in front to both upper and lower story, with belfry at the top. The lower story of the building contains five recitation-rooms, a large hall, and two cloak-rooms. The upper story has two nice rooms, an attractive stage, and a large auditorium. It contains about fifty windows, and the sill to each is of stone. The plot of ground is elevated and beautiful, containing four acres—more or less—and is six hundred yards from the M., J., and K. C. depot. It is within one hundred and fifty yards of the Methodist Church, and a shorter distance from the parsonage, the land having been formerly a part of the parsonage property. The deed is in fee simple to the M. E. Church, South, and contains the trust clause. There is also a bold artesian spring of pure, fresh water within easy reach of this school-building.

The Building Committee needs two thousand dollars to put the finances where everything will be perfectly easy. No indebtedness has accumulated on the property. We are paying as we go. Now, brethren of the ministry and laity, let us, one and

all, have some financial interest in this great enterprise of the church. We will appreciate any and all contributions, but, brethren and sisters, surely we have two hundred readers to the Advocate who will contribute ten dollars each immediately. If we can secure two hundred such contributors, then the Building Committee will have a marble baseboard on the floor of the stage containing the name of every such contributor engraved on that marble board. Everyone contributing one hundred dollars, we will engrave his name on a window-sill. This building will be finished by Nov. 1, according to contract. Now, brethren, let us have the two hundred names before the last brick is laid, so that the contractor can put in the marble baseboard before he leaves. **Waldo W. Mooaz,**
Financial Agent.

Montrose, Miss., Sept. 14, 1905.

Cheap Board at Meridian Female College.

In the new Industrial Home; only \$5 per month. Apply at once.
J. W. BEESON, Pres.

A Revival at Morton.

DEAR DOCTOR: We have just closed a very successful revival meeting at Morton. The weather was beautiful, and notwithstanding the busy time, the men attended the morning services, making good congregations throughout the meeting. Bro. C. F. Emery, of West End, Meridian, did all the preaching, and Bro. J. M. Lewis helped us with the singing. Both of them, as usual, did their part well. Bro. Emery is an able gospel preacher. His sermons are pointed, practical, and spiritual. We had fourteen accessions, thirteen of them on profession of faith, seven of whom we baptized. The church was greatly revived and strengthened in faith, hope, and love. We are rejoicing over the success of this meeting. These are good people, and the longer we stay with them, the more we love them.

Success to you and the Advocate.
Yours very cordially,

J. J. GOLDEN.

Morton, Miss., Sept. 15, 1905.

Two young ladies are wanted for supervising the laundry of Port Gibson Female College, and one is wanted as student librarian. The students who hold these places reduce their board and tuition to less than \$75 per session without seriously interfering with their studies.

H. G. HAWKINS, Pres.

Centenary College of Louisiana.

Those students who are delayed by quarantines can enter at any time, and have their class-work brought up by special instruction from the faculty. There will be no extra charge for this. **C. C. MILLER.**

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Quinine poisons the digestion. Habitual users of it are subject to Bright's Disease. All its cures are feeble cures. The cures made by Johnson's Tonic are splendid cures.

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It is like refreshing showers on the parched ground to receive such a letter as this:

"DEAR BROTHER B.: As per your statements, I owe you \$—, and here, with enclose check for same. This will serve to balance my account, and then we can start out on a new account. I never like to have my account too long, and so prefer to 'balance' once in a while. It, doubtless, saves you some trouble in 'itemizing,' and affords less chance for mistakes."

This is not fictitious, but "a true copy" from a true helper in the work—a preacher who observes business methods, and, of course, is a success in whatsoever sphere he labors.

Observe, first. He preserves the "statements," and does not have to write for an itemized account. Second. He is mindful of the law of the Publishing House as per Paragraph 430, Discipline 1902, and understands "equivalent" to mean not more than two months at the utmost. Third. He has regard for the needs and feelings of those with whom he deals, and endeavors to maintain mutual satisfactory relations. Fourth. He keeps a "new account" nearly all the time. He is himself a reader of good books, and does what he reasonably can to circulate the same among his people.

We are glad to note the fact that this brother does not stand alone in this rating for practical interest in our work. There are many others in the patronizing Conferences that are equally so, and who manifest their concern by word and deed in their liberal patronage and prompt settlements. To all of whom we are truly grateful for their co-operative services, and shall ever pray that they may be amply rewarded for the same.

And yet there is room for improvement. There are a few whose "equivalents" have run beyond the allotted time. Now, will each one of these, before he lays the paper aside and forgets, make out a check or money order, or put in a registered letter the amount due, however small, and send to me? And then begin a new account.

Brother, even that very small amount you owe is much needed just now, and will be very much appreciated. And do not neglect to send along orders for the Methodist hymnal. Every preacher and leader in song service should get a copy as quickly as possible.

G. W. BACHMAN.

Winona, Miss., Sept. 15, 1905.

TO SUBSCRIBERS AND FRIENDS.

Owing to the yellow fever prevalent in this city, and existing quarantines, our daily receipts have been reduced to the minimum. We receive every day requests to discontinue, and frequently those making such requests are in arrears. Some of them owe the ADVOCATE two or three years.

We suggest that these subscribers, when ordering us to discontinue, pay up the arrearages due the ADVOCATE for subscriptions. This procedure will balance accounts up to date, and will be a mutual advantage.

Our hearty thanks are extended to the loyal friends who have stood by us in this time of need. Some of them have sent in new subscribers; others have renewed their subscriptions to an advanced date. This is appreciated at all times, but at present it relieves the pressure, and is heartily welcomed.

We ask the aid of all our friends and subscribers at this time. The ADVOCATE has many dear friends who have been with us for many years, and others of later date on whom we feel we can rely.

The paper is published for you, and, with your kindly co-operation just now, we shall be able to go on. If you are in arrears, and can send the money, it will be thankfully received.

"Shut In, or Bottled Up."

I was twelve or fifteen miles from my home in Vicksburg when news reached me that yellow fever was in Vicksburg. People, generally, were much excited, and there was great haste on the part of many to get out of Vicksburg before the fever began to spread. Doctors, lawyers, merchants, one preacher, and others, left in great haste. The people here have not forgot the severe epidemic of 1878.

Well, the Board of Supervisors met—not in the city, for some members of the Board would not risk their lives within a mile of where the fever was. The Board met and decided to quarantine the county against the city. I hastened home to get a supply of clean linen, started out, was met by three men with dangerous-looking guns, who politely told me I had better stay inside the line, as the people on the outside did not want to see me. So here I am, "bottled up." Well, I am enjoying some much-needed rest. We have but little

fever here yet; only about twenty-eight cases reported in all. Two of them died, twenty got well, some five or six cases under treatment. My health, in the main, is fine. I preached twice for Bro. Terry in Washington Street Church last Sunday. Hope our brethren on the "outside" will not forget us on the "inside." Let us remember one another at a throne of grace.

H. P. LEWIS, SR.

Sept. 15, 1905.

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Prime C. S. cake, per ton, 2240 lbs.....	\$27 50
Prime C. S. meal, per ton, 2000 lbs.....	\$27 50
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HOME CIRCLE.

A Bit of Pioneer Life.

Out in beautiful Oregon lived the Winslows. Mr. Winslow's little business in the East had been wiped out by a big trust. After sad talking and planning they decided to go into the great West, and take one hundred and sixty acres of Uncle Sam's land at his very low price. Most of their goods were disposed of. But the books—though they were heavy—and the water-color paintings from nature, the silver and china, which had belonged to Mrs. Winslow's great-grandmother, were all packed to be taken.

"I'm afraid these are not such things as pioneers should have," said the husband.

"I know it, dear. But there are the children. We do not want them to grow up like little barbarians, while we are getting some of the earth's goods for them. I shall insist upon as perfect table manners upon the frontier as here in the town. They must not forget how to handle silver, nor lose their respect for good china."

And that settled it. For the future of his children was the cause of their father's sacrifice.

Three years later the Winslows were settled upon their new farm. They had a cozy little home of hewn logs. And their stable was something to be proud of. Homer, a former clerk of Mr. Winslow's, had come with them and proved most faithful. True to her ideal

of a home, Mrs. Winslow had arranged the china about their bright kitchen; while upon the mantel, with the beautiful hand-carved tray in the middle, stood the fine old silver tea-service of the great-grandmother. Upon State occasions these were taken down and used. But the silver spoons and forks, the sugar tongs, pie knife and other necessary articles were every-day matters.

When distant neighbors came to visit, or stray travelers stopped to ask their way, all were impressed with the bright home and the gentle manners of the Winslows—large and small.

One afternoon an ill-looking man came to the door and asked for food. Dora gave him a glass of milk and some bread. Her mother said that dinner would be ready shortly, and asked him to wait and eat with them.

Mr. Winslow, Allan and Homer came later. They did not like the stranger's looks; but visitors were not frequent, and they would not turn him away. Later Homer noted that the eyes of the stranger often roved along the row of shining silver upon the mantel, that he dropped his fork—as if accidentally—and seemed well pleased with its ring, and Homer was almost sure that he caught the man making an effort to bend his teaspoon.

When time for sleep, Mr. Winslow told Allan to bring a bundle of fresh straw and give the stranger one of the new horse-blankets, so that he could sleep on the grass; for in Oregon, from Spring to Au-

tumn, the rain does not fall, there are few mosquitoes, and it is delightful sleeping under the fair sky.

During the evening Mr. Winslow and Homer discussed their plans for the following day. They were going to Mishawaka. The tramp had said that he was on his way to that place to meet a brother who had come on some years before and had written him.

"Very well, after breakfast you may go along with us—if you will walk the hills. We take out very little. Our load will be on the return," said Mr. Winslow.

The tramp did not reply. When morning came, nowhere was he to be seen. Blanket and straw lay in an unsightly tumble upon the clean grass plat. Allan grumbled a good deal while he made the place tidy. Mr. Winslow and Homer also were displeased. "It doesn't look well," they said to each other. But Mrs. Winslow pointed to the shotgun behind the door. "I've been here too long to be afraid now," she said. Nevertheless, after the men had driven off, she began to think. Allan and Dora began to think, too.

"I'm sure I saw the tramp peering about," Allan said later. "Mama, let's hide the silver under that board in the front room. Then let's take our pails, as if we were going berrying, lock the door, and come out, after a little circle, behind the barn."

"And leave the gun?" queried his mother.

"O, no! I'll take that. It'll look all right. Boys do things, you know. I've got the lassoes ready in the barn."

"The lassoes? What for?"

"To catch him if he shows up, and hold him till father comes."

A little later they were in the barn, safely and quietly. Mrs. Winslow rested upon the hay, while the children kept watch. She did not expect any trouble.

"Sh! There he is! He's knocking. Knocks again. Now he's trying the door. Doing his best to break it down. What's he going away for? O, the ax! He's going to chop down the door!"

Pale and excited, the three went downstairs. Mrs. Winslow grasped the gun. "Can you do it, Allan? I'll frighten him with the gun."

They waited until the first blow had been struck against the door of their dear little home. Then Allan swung his arm. There was a sound like the hissing of a mighty serpent, and a rope slid down over the astonished man's head and shoulders. It was drawn up tightly and handed to Dora. As he realized what had happened and began to struggle, another snaky

rope was drawn up around his neck.

At this his efforts became desperate. Mrs. Winslow drew near. "If you struggle, I shall shoot!" Her voice was not like the gentle one that had given him welcome only the day before. "There is evidence against you. Keep still and let us bind you, or you never shall walk away."

Allan gave a timely jerk on the rope about his neck. A terrible oath was cut short, and the hateful face became purple and hideous.

"Now, quick! Tie his hands and feet, while I hold my finger on this trigger!" commanded the mother.

Allan's quick fingers did her bidding. It was well that the boy's idea of becoming a cattle king had given him a fancy to learn the use of the lariat from passing cowboys. He had not more than finished his work when Mr. Winslow and Homer returned. Not having passed the tramp on the road, they became anxious and had turned about. When on the following day they went to Mishawaka, the ungrateful guest, bound hand and foot, was in the wagon. Later on he was sentenced to five years' labor, and was set at work, with others of his kind, at building some new State roads. Strong guard was kept over them, and their presence was ample warning to others who might have been inclined to like mischief.

Ingratitude is one of the blackest of sins.—Christian Advocate.

Fritz.

Fritz is a large gray-and-white cat. Fritz and his mother, Gyp, belong to Mr. and Mrs. Thomas Heath. Both are cats of unusual size and beauty.

Fritz is an amateur acrobat of considerable ability, and will roll over, jump through a hoop, and turn somersaults at word of command.

Two years ago there was mourning in the house of Heath. Fritz had suddenly disappeared. At night Gyp came into the house, sniffed at the basket she and Fritz had occupied together since the latter's kittenhood, and walked disconsolately away.

The Heaths thought their pet had, perhaps, been carried across the canal and could not get back; so they wandered in Finnegan Avenue and the purlieus of the Fourth Ward, and searched diligently, but he could not be found.

Time heals broken hearts, and as the months passed by all but Gyp forgot the missing member of the household. She could not be induced to go near the accustomed bed, still kept for her by the fire, and refused to be comforted for the loss of her child.

A little more than two weeks ago she jumped into the basket for the first time since Fritz's disappearance, and, lying down, began to purr contentedly. A few days afterwards, Mr. Heath and his wife returned from an evening call. A cat, which they in the darkness supposed to be Gyp, was crying on the doorstep, and as they opened the door, it ran into the hall-way and out again as quickly.

Later in the evening Mrs. Heath heard crying at the door, and, being possessed of a tender heart toward suffering animals, proposed going down to bring in the poor thing, which had proved not to be Gyp, and give it something to eat. As she opened the door the cat darted into the hall-way and up the stairs to the Heath apartments. When it came into the lighted sitting-room, Mrs. Heath, after observing it carefully, exclaimed: "Why, Tom, it's Fritz!"

Hearing his name, Fritz bounded into Mrs. Heath's lap, from her to her husband's, turned somersaults, rolled over, and performed all the tricks he had been taught, as if to thoroughly identify himself or to express his joy at getting home.

There was little doubt, then, of its being Fritz, but to make assurance doubly sure, a small stick was thrown down the stairs into the dark hall-way.

"Go get it, Fritz," said Mr. Heath, and the cat darted down stairs, returning instantly with the stick triumphantly balanced in his mouth—a trick, by the way, common enough with retrievers, but that few cats have ever been taught to perform.

After a good supper, the re-claimed Fritz went straight to the basket behind the stove, and cuddled down contentedly. Gyp, seeming at once to recognize her prodigal son, fell on his neck and kissed him.

Fritz now stays very closely at home. His two years' absence seems to have given him an increased regard for the shadows of the family roof tree.—Young Evangelist.

The Force of Habit.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth was a full-sized tree. The tutor said to his young companion: "Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

Though a little harder to do, one hand was sufficiently strong to draw it from the earth.

"Now try the third."

The youth obeyed, but not so easily. He had to use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But, lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits and passions. When they are young, we can cast them out readily, but only divine power can uproot them when they are old."—Classmate.

Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.
W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov. 9, 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov. 1, 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansai Gaknin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoni, Korea, Sept. 14, 1905.
China Mission, Suchow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 1, 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 0, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 6, '05.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 1, 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 1903.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 2, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpinteria, Cal., Oct. 1, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, '05.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 7, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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The school last session was filled to its utmost capacity, and many students applied too late to be received.

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Christian Advocate

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Thursday, September 21, 1905.

SANCTIFIED WEALTH.

In all that constituted wealth—lands and servants, flocks and herds, and, we suppose, in gold and silver—Job was the richest man of his day. He was also rich in sons and daughters. Everything he had was given him of God, and all was consecrated to God. No finer example of a consecrated rich man is given us in all the Bible. He never turned a deaf ear to the call of distress, or failed to help the needy. With a lavish hand he bestowed his benefactions. The rock poured out to him rivers of oil, and he "washed his steps with butter." He delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet to the lame. He was a father to the poor, and the cause of him which he knew not, he searched out. So widely known was he, and so honored for his wise beneficence, that when he went out to the gate through the city, the young men saw him and hid themselves, and the aged arose and stood up. The princes laid their hands upon their mouths, and refrained from talking. The nobles held their peace. When the ear heard him, it blessed him. When the eye saw him, it gave witness to him. Withal, he was a perfect and upright man; one that feared God and eschewed evil.

But a day came when, through the malevolence of Satan, there was a reverse of fortune. The Sabeans carried away the oxen and the asses, and slew the servants. Fire fell upon the sheep and the shepherd, and burned them. The Chaldeans fell upon the camels, and carried them away, and slew their keepers. A wind

smote the house where his sons and daughters were feasting, and they were killed. This was a day of trial to the good man, but "he sinned not, nor charged God foolishly." He quietly, and with resignation, said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Job's example is worthy of imitation by all rich men. And if all had his spirit of consecration, there would be not only less inhumanity among men, and less suffering in the world, but when reverses come—as they do every day—there would be less repining, and less complaint against God. It is unsanctified wealth that leaves bitterness in the heart against God and man, when it makes to itself wings and flies away. Job died in great honor, and richer in the end than he was in the beginning. But the selfish rich man of whom Jesus spoke was characterized as a fool, and died in the lap of his selfish wealth. He neither blessed himself or his fellow-man, and died under the curse of a fool. "So is everyone that layeth up treasure for himself, and is not rich toward God."

SEEING JESUS AS HE IS.

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Christ Jesus, the Word of God, who was with God in the beginning, and from all eternity, was made flesh and dwelt among men. The flesh was assumed in order to make atonement. The purpose having been effected, Christ resumed his place at the right hand of God in his body—the body that was raised from the grave, and that was "taken up" from the midst of the disciples immediately after he had told them that they should be witnesses unto him in the uttermost part of the earth.

The body of our Lord did not enter heaven in its earthly state or fashion, for flesh and blood can not inherit the kingdom of God. St. Paul calls it a "glorious body" (Phil. iii, 21). It must, therefore, have undergone a change as it left the earth, for it is sure Jesus was possessed of "flesh and bones" after his resurrection (Luke xxiv, 39). The only conception we have of the glorified humanity of Jesus is formed in the mind by reading the account of his transfiguration, which was so overwhelming that Peter, James and John were overcome, being unable to look upon his face and form with their natural eyes.

It was the glorified humanity of our Lord that John had in mind when he said, "We shall be like

him, for we shall see him as he is." If the favored apostles who were with Jesus when he was transfigured were not able to look upon his glorified face, much less can the common race of man look upon him as he sits upon the throne of his glory. But John says, "We shall be like him." We naturally infer from this that every redeemed soul shall be fashioned in his mortal body after the likeness of the glorious body of our Lord. With natural eyes we would be wholly unable to look upon the face of our Lord. St. Paul tells us that the body is "sown in corruption, but raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." It is with spiritual eyes that we shall behold the King in his beauty and glory,

And every face and every form
Be heavenly and divine.

THE CONSECRATED SALOON.

The Subway Tavern, known as Bishop Potter's consecrated saloon—a saloon dedicated in the name of the Lord to the sale of pure liquors at reasonable prices—has come to grief. It was not making any money, and as the promoters were not willing to make any sacrifices to keep it going, they let it pass into other hands. All the moral restrictions have been taken away, and it is now only an ordinary New York liquor-shop. The failure of the concern, opened with prayer, and the first crowd greeted at the bar with the long meter Doxology, is a practical demonstration of the folly of trying to do the devil's work in the name of God. Departed saints had as well undertake to dedicate a corner in hell to the service of God, with the hope of delivering lost souls, as for living Christians to try and run a saloon on temperance principles with the hope of reforming tipplers and beer-guzzlers. Small prairie fires can be extinguished by firing against the flames. There is reason in that, but setting up good liquor to check the whisky habit can not work that way—all the fire is on one side. There is but one cure for the liquor habit: Let it alone. There is but one remedy for the saloon: Put it out of business.

A JUST COMPLAINT.

The St. Louis Advocate is responsible for the following paragraph:

It is complained that the official programme of the great Denver Convention makes the Methodist Church of Canada and the M. E. Church, South, little more than mere dependencies of the M. E. Church, and our Epworth Leagues mere departments of the Board of

Control of the Epworth League. Also, at every meeting a collection was taken for a new M. E. Church in Denver! Hardly nice—as it seems to us.

Alluding to this, the Baltimore Southern Methodist says: "Comment is unnecessary. Yet it seems to us that the remedy is in our own hands." Of course it is, but next time we will be just as ready to make up the rear of the procession as ever. If the St. Louis editor had kept up with the score, or more, reports of the great International—which probably he did—he would have noted the fact that the part taken by Southern Leaguers was almost wholly ignored. With about two exceptions, no Southern speaker received a word of compliment. And in at least one paper the highest compliment paid a speaker was paid to a negro, and the regret expressed that the negro was not more conspicuous on the programme. Thus the negro is kept to the front, and praised and flattered where it is thought possible to make the deepest impression, viz.: among our young people. It is about time for some of our young folks to wake up and ask, "Where are we at?"

THE NEW HYMNAL.

Through the kindness of Smith & Lamar we have received a copy of The Methodist Hymnal, designed to take the place of our old Hymn Book. The copy we have in hand is the note edition—similar to the familiar Hymn and Tune Book. Of the merits of the book we are not competent to speak. We are not a judge of poetry, and as to music, we know nothing. We can say, as we once heard Bishop Kavanaugh say: "It has been my misfortune, brethren, always to be a tuneless man. Music is all harmonious discord to me." The book is declared by competent judges to be excellent. We accept their verdict, and recommend it to the Churches where new books are needed.

We have also received a copy of The Young People's Hymnal No. 3. With Nos. 1 and 2 our people are familiar. No. 3 is as good as its companions, and one who knows music, tells us that it has some superior music.

Both books are on sale at our Publishing House, and by our tireless colporter, Rev. G. W. Bachman, Winona, Miss.

The postoffice at Alleghany, Pa., is confiscating all picture postcards that border on the indecent, whether they are mailed at his office or received there. The Second Assistant Postmaster-General has commended his action.

THE FEVER SITUATION.

For the twenty-four hours ending Tuesday, Sept. 19, at 6 p. m., the fever situation was reported as follows:

Number of deaths..... 4
Number of new cases..... 34
Places newly infected..... 5

Total to date:

Number of deaths..... 345
Number of cases..... 2,636

The fever has made no headway in the city during the past week; on the contrary, while the average of new cases is about equal to the week before, the number of deaths has been considerably less, as has also the number of places infected.

A comparison of the daily reports for the past week with the corresponding week of September, 1878, may be of interest. We take it from the Times-Democrat.

	—1878—		—1905—	
	New cases.	Deaths.	New cases.	Deaths.
Sept. 10..	230	80	27	7
Sept. 11..	253	90	38	0
Sept. 12..	212	57	43	3
Sept. 13..	228	58	43	4
Sept. 14..	309	59	49	6
Sept. 15..	149	59	43	2
Sept. 16..	108	73	42	2
Total....	1,439	476	285	24
Daily average....	212.7	68	40.7	2.4

The situation outside of New Orleans, including Mississippi, is not so bad now as it was last week, except, perhaps, one locality in Louisiana. Excitement has greatly subsided, and, if we read aright, the people hope soon to see the end of the epidemic.

The fight still goes on in the city against the mosquito, the great bulk of the people believing that the little pests are responsible for the propagation and spread of the fever.

PERSONAL.

Rev. E. S. Lewis, Kocziusko, has had a ten-days' attack of malarial fever, but he is now well, and looking after his Church.

Rev. Harry Whitehead has been appointed to the Algiers Church, taking the place of Brother Vaughan, who has gone to Montana.

We are glad to report that Rev. J. R. Wilson, whose serious sickness we noted, has greatly improved. We trust he will soon be able to resume his work.

Brother J. E. J. Ferguson, Oloh, Miss., writes us that his work is moving on nicely. This year will be the best year of the four he has spent on the work.

For reasons which seem to demand it, we republish an article written some months ago by Dr. S. S. Keener. The article appears on the front page of this issue.

Rev. A. H. Shannon, well known in Mississippi, and now president of Columbia College, says the Pacific Methodist Advocate, "has been on the field since June, and has won his way into the esteem and confidence of all the people. He is a college-bred man, and the college is in safe hands."

One of our valued subscribers, in renewing her subscription, says: "I am eighty-two years old, but want the ADVOCATE as long as I can read." May God bless her!

Tupelo, under the ministry of the wide awake and gifted pastor, Rev. T. W. Lewis, is moving forward. There has been an addition of sixty-seven members this year, and the work goes on.

Rev. T. J. Durrett, assisted by Rev. W. G. Mosier, held a meeting for Rev. J. R. Wilson during his sickness, which resulted in many conversions. Forty-eight members were added to our Church.

Rev. C. P. Moss is doing well at Shannon, Miss. In a recent meeting, assisted by Rev. T. W. Lewis, there were a good many conversions, six of whom united with our Church, and several went to other Churches.

Rev. J. E. Cunningham, of Aberdeen, went to Northwest Arkansas, the land of big red apples, for rest and recuperation. He has returned entirely well and strong. His wife and "the boys" will return later.

The St. Louis Christian Advocate says: "Dr. S. A. Steel has been elected principal of a training-school at Ada, Indian Territory." But Dr. Steel says, in a letter to the Richmond Advocate, that he has moved his school to that point.

Dr. Richard Wilkinson is taking a vacation in Ohio. He purposed doing so about the middle of July, but, on the breaking out of the fever, he preferred remaining with his people. Up to the time he left not one of his five hundred members had been attacked.

Rev. J. D. Newsom, the veteran superannuate, has been sick for more than three months—part of the time "quite prostrate." He has improved some, and is now, he thinks, on the way to recovery. He asks the prayers of the preachers and their congregations in his behalf. Brother Newsom has been a faithful preacher nearly fifty-five years. May it be light with him at the evening time!

Our Church at Hammond has recently lost a good man. Brother Thomas Waggoner entered into rest on the morning of the seventh of September. He was many years a resident of New Orleans and a member of Felicity Street Church. His health failing, he came to the pine region of Hammond in hope of restoration, but his hope was not realized. His sickness was long, and at times painful. For the two years past he could take no active part in the Church. He was consistent, and died in peace. His faithful wife and daughter ministered to him day and night, and have assurance of reunion in heaven.

Bishop Morrison is doing much hard work on the Pacific coast—preaching, holding Conferences, and overseeing the work generally. He is giving eminent satisfaction in the chair and in the pulpit. He is strong, and a tireless worker. His letter in the connectional organ two

weeks ago ought to be read and pondered by all lovers of the Church. He heartily believes in the stability and usefulness of our Church in the West. His letter reminds us of the heroic John F. Blythe, who went to California in the fifties, and who said, when there was talk of withdrawing from that field, "Let the Church, South, withdraw, and I will raise an independent standard."

New Orleans Preachers' Meeting.

The Preachers' Meeting was called to order by Rev. H. G. Davis, D. D. Bro. Dodson lead in prayer. Reports.

Rev. W. W. Holmes, of Carrollton: Very good interest in every department of Church work. Held a Church Conference on Sunday night.

Bro. Brown, of Burgundy: Had a good congregation in the morning; preached on missions.

Pastor of Louisiana Avenue, Rev. J. C. Sligh, received two into the Church.

Rev. E. P. Craddock: Pleased with his work; is planning to reorganize Home Mission Society.

Carondelet, Rev. J. E. Wray: Good week of pastoral visiting; unusually good congregations; received one into the Church.

Parker Memorial, Rev. K. W. Dodson, pastor: Growing congregation; arranging for a League revival; also a forward movement in Sunday-school.

Bro. Whitehead, of Algiers: Good day; everything encouraging.

Bro. Roberts had a fine day in his work.

The pastor from Slidell was also with us, and gave a very encouraging report.

The presiding elder preached for Bro. Hunter yesterday, both morning and evening.

Dr. Davis reported for the district, saying everything was moving on as well as could be expected.

K. W. Dodson, Sec.

If any pastor or member who reads this note knows of any Methodists who have come to the city, and will send their name and address to Rev. K. W. Dodson, 734 Nashville avenue, who is chairman of the Information Committee, we will appreciate it, and thereby probably save them to Methodism.

To North Mississippi Pastors.

We are herewith asking the pastors to have their Sunday-school statistics ready at their fourth Quarterly Conference. The presiding elders wish, in connection with the names and addresses of the superintendents, to have names of all churches, whether they have schools or not, and each school's record as to Children's Day observance and collection; also number of officers, teachers and pupils for the year ending Sept. 24. Please co-operate fully with presiding elders and the Sunday-school Board in making these figures accurate.

The following charges have not been heard from (are you in that number?), viz: 13 in the Greenville district, 12 in the Durant, 12 in the

Corinth, 10 in the Sardis, 10 in the Holly Springs, 9 in the Grenada, 9 in the Winona, 8 in the Columbus, 8 in the Aberdeen. More charges have reported from the Columbus and Aberdeen districts than any other; Columbus a fraction in the lead in amount of funds. Presiding elders will please enquire into the delay in sending in Children's Day collection to the treasurer of the Board, Dr. W. O. Harris, Sumner, Miss.

R. P. NEBLETT, Agent.

Eupora, Miss., Sept. 15, 1905.

Good News.

Rev. W. E. M. Brogan, of the North Mississippi Conference, has introduced the New Order of Worship into one town church and two country churches, and they are pleased with it. One of his Sunday-schools has adopted most of the New Order, and the result is gratifying.

Recently Bro. Brogan has had about forty additions on profession of faith. He was assisted by W. G. Harbin and J. T. Lewis, and one of the best meetings was held without any ministerial help.

Prospects for Grenada College were never so gratifying. The school will be full. The president has been diligent in canvassing, though hindered by quarantines, and has a fine garden of choice vegetables—turnips, tomatoes, beans, butter beans, lettuce, radishes, beets, okra, potatoes, etc. Those desiring rooms must apply at once.

J. R. BINGHAM.

Carrollton, Miss., Sept. 18, 1905.

Yellow Fever in Tallulah, La.

DEAR DR. BOSWELL: There is great distress in our town. We have had to bury the dead day and night. It is sad to go to the cemetery and perform a funeral service at night. My wife and I have escaped so far. There are about one hundred and sixty cases of yellow fever, or more. Twelve deaths up to date. Of the number was our sister, Rachel Herbert, who died on the ninth of September. She was a good woman and faithful member of our church, and will be greatly missed in the community. She leaves a husband, little son, and other relatives, to mourn her loss. We have doctors and nurses here of the very best from New Orleans and other places to help us in our trouble. We ask the prayers of the brethren.

Your brother, R. C. GRACE.
Sept. 18, 1905.

Seashore District.

Our preachers in the sea-coast counties are all at their respective posts of duty. Not one has flickered or deserted. Bro. George H. Gallo-way is chairman of the committee from the city at large in Gulfport, and is working to keep the people hopeful and cheerful. He has visited over fifty yellow fever patients, and is nursing wherever needed. He has issued no proclamations, but is quietly and faithfully doing his work. God bless him and all the others. Gulfport, Mississippi City, Hattiesboro and Pearlinton are the only infected towns.

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Meeting and Overcoming Difficulties.

About twenty years ago there came two young men into Scott county, Miss., and began to make cotton. It was evident, both from the physiognomy and speech, that if they were not from the Emerald Isle themselves, their parents were. The younger of the two, now about twenty years old, and single, came one Sabbath to hear this writer preach in a church near their farm. This, his first Protestant sermon, and his present surroundings, brought a new spirit over his dreams. Soon he was a Methodist, and called to preach the gospel, but there were difficulties in the way. He had no education, could not even read, and, besides, he had fallen in debt in his farming operations. The debt was due a big-hearted Methodist, who told him to go and preach, and if ever able, to pay, as he could spare the money, and if it were never paid, to go on in his work to save sinners. It was paid, every dollar, after a few years. As to the education, there was a Methodist pastor in a neighboring town who was a natural-born teacher, and in charge of the school, who offered him freely the benefits of his school. A merchant, a good Baptist, told our young man that he could board at his house, doing only the chores at odd times. The room was up-stairs, and the student applied himself, sometimes until midnight. One morning he found he had thrown his head back on the bed, and slept in his chair. When license was granted him to preach, he was employed by the presiding elder on a kind of moonshine mission work. To aid, he applied to a Baptist farmer for board, and a few acres of land to make cotton, and a part of the time for a mule to plow. He often walked his mission. His farming was successful; his preaching talent greatly developed also. He felt that he must study in the hours allotted for it. A little meddlesome boy at his boarding-place was a worry to him, and disturbed him; so he put his head under the chair, the lower round close to the neck, and the young and coming divine read his time out while the boy learned a life-time lesson. In after years even the mother laughed pleasantly at the transaction. While holding a protracted meeting, being assisted by a certain big-mouth local preacher, the "rousing" was wonderful, and the seekers, to get to the altar, had to get over a dog in the aisle; so our friend grasped him by the neck, and carried him out of the house. He could not get away or hollow, for he had a tight-fitting Irish collar on him. Now it was opened to him the opportunity to have a circuit so near a college that he could get a decent support, and take a course in literature. Although he did not graduate, yet he received a fair degree of culture. While in charge of a wealthy country station a fair maiden, for which Louisiana is so justly famed, teaching literature and music in the limits of his pastoral work, he linked his destiny with her, and thus removed a great disadvantage to his ministry. Being now

fully equipped for great usefulness, his eyes turned to the far West. With a transfer from the Bishop, and the prayers and best wishes of all his friends, he went to California, where tall trees wave their heads, and where men of great wealth and giant intellect live; our brother preaches with a rare acceptability and power. Long live this ardent spirit!

Salem Camp Meeting.

The Salem Camp Meeting will begin on the fourth of October, and continue through the following Sunday. We are expecting Rev. P. D. Hardin, of Newton, Miss., to be with us through the meeting, and a number of the preachers of the Seashore district. We will be glad to have any Methodist preacher to come and assist us in the services. We are looking forward for a great time, expecting many souls saved, and a real Holy-Ghost time.

D. E. VICKERS.

Americus, Miss.

Living by the Day.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till night-fall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do today's duty, fight to-day's temptations and do not weaken and distract yourself by looking forward to things you can not see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

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Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1837 State street.

Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2715 North Rampart street; Telephone Main 786.

McDonoghville, Rev. G. S. Roberts, McDonoghville, La.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5630 Prytanis street; Phone 229 (uptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. Jno. C. Sligh, pastor.

Felicity Street, corner of Felicity and Chestnut streets; Rev. E. P. Craddock, pastor; residence, 1720 Dryades street; Telephone Main 545.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; Phone 154 (uptown).

Algiers, Lavergne street, corner Delaronde; Rev. A. F. Vaughan, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. E. P. Craddock, pastor; residence, 1720 Dryades street; Telephone Main 545.

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My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your aid truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,

(Rev.) JAMES M. CLINE,

Benton, Ark.

Pine Grove, La.

DEAR DOCTOR: Our work here is moving on nicely. While we are not yet through holding the protracted meetings, we have been graciously blessed.

I might mention two meetings especially; one held by Bro. W. L. Hunter, of Slidell. His preaching was effective, practical, and thoughtful, aided by the power and energy of the Holy Spirit.

On Monday, during that meeting, a memorial service of Bro. Abe Nelson, was held, who went to his reward last year, but his influence lives on around Pine Grove, and seems to give coloring to every religious service. As a result, we had eleven accessions to the church, and a spiritual awakening of many of the members. They have gone to work on the parsonage, and we believe, by the end of the year, will have a lovely home for their preacher.

The other revival was held at Kilian's Chapel, and the adjoining neighborhood. Bros. F. N. Sweeney, of Ponchatoula, and J. H. Williams, of Greensboro, Ala., did the preaching, accompanied with power and emotion from above. The Word was duly administered, each receiving their portion.

Friday of that meeting was "Red-Letter Day." Bro. Williams preached to the children, but all hearts were moved. The attendance was so great there was scarcely room at night for the audience; so we procured a storehouse at Montpelier, which is just being finished, and moved the meeting over there. The Lord graciously blessed us, and, as a result, we had twenty-three accessions, and the church wonderfully blessed.

We have had forty-one accessions and baptized fifteen babies this year, for which we give God the glory.

May his blessings be upon you and the dear old ADVOCATE!

J. S. RUTLEDGE.

Sept. 13, 1905.

Experiments with Wasps.

I took a number of wasps away from the home-nest immediately after they had cut their way out of the cells, and had them live solitary in glass tumblers. Here they never saw one of their kind nor had any acquaintance with the larvae in the cells. From time to time I offered

them bits of animal food on the point of a needle, much as I had seen the mother wasp do upon the nest. At first they backed precipitately away. After a day or two, however, they lost their fear, and, instead of retreating, began to nibble the morsel, and finally to masticate it in the regular fashion. And now, behold, all our notions of human attributes go glimmering, for lo! the mastication completed, the wasp thrusts the ball of food against the side of the glass, just as though there were grubs present to receive it. She reminds us of a little machine wound up to do a certain trick, and performing it irrespective of its fitness to the occasion. This performance may be repeated a number of times, and then the wasp is content to abandon its efforts, and go away with an air of duty well done, truly amusing to behold.

All of these insects are exceedingly dainty in their habits. And in order that they may gratify their instinct for neatness to the utmost, nature has provided them with a set of marvelously delicate combs and brushes. If we look closely at the wasp's legs, we will find that each bears on its outermost long joint two small, movable spines, known as the apical spurs, and if we examine these with a magnifying glass, each is seen to be provided with a row of fine teeth, so that the apparatus answers for a coarse and fine-toothed comb.

The tidying-up process consists of various perfectly definite steps, usually taking place in a particular sequence. First, it passes both front legs over the face from above downward, and after repeating this movement several times, draws them through the jaws. This is to remove any foreign substances which may have collected on them. The legs are then passed backward from the forehead—much as we should smooth back our hair. The wings are then stroked again and again from the base to the tip, although the most careful observer would fail to detect anything upon them. The abdomen is next carefully stroked from base to tip until every fine hair points in the right direction, and a gloss as fine as satin is attained. Last of all, each of the six legs, in turn, is laboriously drawn between two of its fellows, so the wasp is once more ready to face its world.—Wilhemine M. Enterman, in The Pilgrim.

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In course of erection, College Hall, \$150,000; Chemical Laboratory, \$100,000. Other buildings planned for the near future. Session opens September 20, 1905. Seven departments: Academic, Engineering, Pharmacy, Law, Medicine, Dentistry, Theology.

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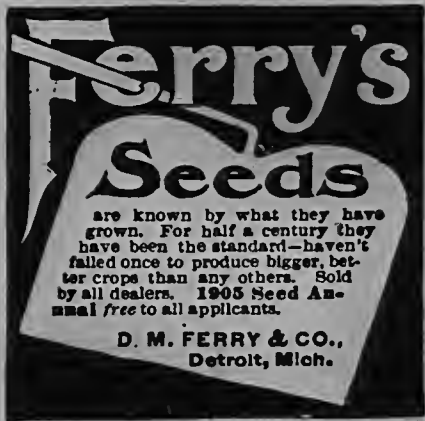
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EPWORTH LEAGUE.

Address all communications intended for this department to HENRY G. HAWKINS, Editor, Fort Gibson, Miss.

The great questions of life and progress in the world are not the management of State affairs, the election of Presidents, the making of laws, the waging of wars, and signing of treaties, but the training of children. In watching the rise and progress of nations, we are accustomed to inquire at the doors of courts, legislatures, factories, in the fields of agriculture, and in the marts of trade, but a surer way to judge of the greatness or weakness of a nation is by going to the cradle and nursery. According to the way the work is being done there, a nation rises or falls.

There are three papers of our church that a wise Methodist parent is likely to have in his home. They are the Sunday-school Visitor, the Epworth Era, and the Conference Advocate. The Era subscription list has been increased recently to twenty thousand.

The New Orleans Times-Democrat, in discussing the question of christening the battleship "Mississippi," suggests that champagne will have to be used because the water of the Pearl river is muddy, because the mineral springs are private properties, and because the Mississippi is a libation fresh from the fountains of Heaven rather than one of an inferior kind, even though the hint is here given, however, that it is really delightfully surprising to one who has lived mostly in the East.

For many years, the Mississippi has been a libation fresh from the fountains of Heaven rather than one of an inferior kind, even though the hint is here given, however, that it is really delightfully surprising to one who has lived mostly in the East.

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parts of his State. Ten days ago we visited one in Claiborne county called Karnac, not far from the Mississippi river, just as ancient Karnac was situated near the river Nile. The "Lakes of Mississippi" would form a fit subject for an interesting treatise if some person, young or old, will make the exploration and devote the study.

Cultivate familiarity with books in your youth, and they will defend and assist you in old age.—Epworth Era.

The lad who has learned to read has a passport into all the walks of knowledge. Try and strive are the sponsors he must attach to him.—Epworth Era.

Epworth League.

Acting upon a suggestion of the Epworth League Board of our church, I hereby appoint the following officers, who shall serve until their successors are elected or appointed. Brother Jaco and I were elected to the positions we hold by the Conference League Board.

Officers of the Epworth League of the North Mississippi Conference:

President, T. W. Lewis; first vice-president, J. T. Lewis; second vice-president, L. W. Cain; third vice-president, W. L. Clifton; fourth vice-president, J. H. Holder; secretary and treasurer, B. P. Jaco; Junior Superintendent, Mrs. Bettie Laney; Epworth Era agent, G. W. Bachman.

District secretaries: Sardis, J. A. Hall; Grenada, E. H. Rook; Winona, Rowan Thayer; Durant, E. S. Lewis; Columbus, I. D. Borders; Aberdeen, O. L. Savage; Corinth, Mark Bynnm; Holly Springs, R. H. B. Gladney; Greenville, D. L. Cogdell.

It is gratifying to report that nine new League chapters have been organized this year, to-wit: Greenwood, 2; Winona, 2; Wood Street, 1; Webb, 1; Black Hawk, 1; Grenada, 1, and Shogalak, 1. If there are any others, I shall be pleased to know it.

T. W. LEWIS.

Brazil Mission Conference.

The twentieth session of the Brazil Mission Conference was held in the city of Sao Paulo, July 27 to Aug. 1, Bishop E. E. Hoss presiding. Twenty years ago this Conference was organized in the city of Rio de Janeiro with three members—foreign missionaries; today it numbers sixteen missionaries, thirty-one native pastors, and eighteen missionaries of the Woman's Board of Foreign Missions. Truly, God has greatly blessed the day of small beginnings, and after a score of years we look back with gratitude

and exclaim, "What hath God wrought!"

This was Bishop Hoss' first foreign mission Conference, but he handled the delicate and difficult questions, and solved the perplexing problems, with a master-hand, as well as presided admirably, which is not easy through an interpreter. The growing importance of the work demands an episcopal visit every year, instead of every two years, as formerly, and we are hoping that Bishop Hoss will return to us next year.

The following statistics will give an idea of the progress made during the past year: Number of members, 4,890, being a net increase over the previous year of 301; Sunday-schools, 81—net increase, 3; pupils in Sunday-schools, 2,936—net increase, 84; Epworth Leagues, 42—increase, 11; League members, 1,535—increase of 229; amount raised for missions, \$1,535, being an increase of \$592.16 (this over and above what was raised for pastoral support, education, and all other claims).

Two handsome churches have been built during the year at strategic points—one in Petropolis, State of Rio, the official residence of the diplomatic corps of all nations having representatives in Brazil, and the other in Belle Horizonte, the capital of the important State of Minas. The congregation in this latter place raised about \$2,666, representing a larger per-capita contribution than that of any church in the Louisiana Conference. Besides these two new churches, there were several chapels or mission-halls built during the year.

Our Granbery College has been chartered by the National Government, by which we can now confer degrees in the Literary, Dental, and Pharmaceutical Departments. The new building is already too small to accommodate the students, and before long another will have to be erected. The mission schools of the Woman's Board have just completed the record-year in their histories. "Mineiro," in Juiz de Fora, having secured a valuable piece of property in the center of that city, is now in its own home; "Collegio Americano Fluminense," in Rio de Janeiro, has just taken a three-year lease on a large and commodious building, in which they will be able to do better work. They sadly need a permanent home.

Our Publishing House in Rio has succeeded in publishing all the periodical literature for the mission, including tracts and small books, as well as considerably reducing the indebtedness.

Progress was reported along all lines, for which we praise God and

take courage. Many are the signs indicating that we are on the eve of a gracious and far-reaching revival in Brazil. God help us to "sanctify ourselves against the Lord's to-morrow" (Joshua iii, 5).

I was reappointed agent of our Publishing House and secretary of Epworth Leagues, with the English congregation in Rio and one in Portuguese added. I preach in English only every other Sunday at noon, and on the alternate Sunday spend the entire day with my Brazilian congregation, which is in a suburb of Rio (Jardine Botânico), and among the operatives of several large cotton mills. Am also with them every Sunday night, and during the week. We meet in a very small, inadequate, and uncomfortable rented hall, and I am praying that the Lord will open the way and provide the means for the building of a chapel on the splendid lot in the main street which these poor people have bought and entirely paid for without any outside aid. At nearly every service since Conference some one has accepted Christ, and has been placed among the probationers. If we had our chapel, the work would receive a great impulse; besides, we would be able to do something in the evangelization line which is greatly needed at this place.

The State of Sao Paulo, in which the Conference was held, has been appropriately called the Virginia or "Home of Presidents," of the Republic, as she has given of her sons three of the five Presidents that we have had since the overthrow of the monarchy. Her people are generally considered the most capable and cultured of the Brazilians. I had been to the city of Sao Paulo several times, but had never had an opportunity to visit historic "Ypiranga" until during Annual Conference. This is a spot on the margin of an insignificant stream called Ypiranga near the city of Sao Paulo, immortalized by the Prince Regent Pedro I., Sept. 7, 1822. It was here he cried, "Independencia ou Morte" (Independence or Death), which became the watchword of the Revolution that broke the shackles that bound Brazil to the throne of Portugal. A handsome building of Renaissance architecture forms a fitting monument on this historic spot, and is used as a National Museum, on the walls of which hangs a noble painting about 25x20 feet, reproducing a significant scene. Ypiranga represents to 20,000,000 Brazilians the beginnings of a national life, freedom from tyranny, and the prophecy of that fuller independence which was proclaimed with the Republic on Nov. 15, 1889. May these millions soon learn that they are free indeed!

GEO. D. PARKER

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

(Continued from Fourteenth Page.)

CORINTH DIST.—FOURTH ROUND.

Shelton and Baldwin, at Lebanon	Sept. 16, 17
Corinth station	24, 25
New Albany	30, Oct. 1
Circuit, at Bethel	7, 8
Station	8, 9
Way and New Hope, at New Hope	14, 15
Way and New Hope, at Brownfield	21, 22
Way and New Hope, at Oak Grove	27
Way and New Hope, at Oak Hill	28, 29
Way and New Hope, at Gaines Chapel	Nov. 3
Way and New Hope, at Kienzi	4, 5
Way and New Hope, at station	5, 6
Way and New Hope, at Carolina	11, 12
Way and New Hope, at Shady Grove	18, 19
Way and New Hope, at New Hope	24
Way and New Hope, at Mt. Pleasant	25, 26
Way and New Hope, at Belden	Dec. 1
Way and New Hope, at Ingomar	2, 3

W. C. HARRIS, P. E.

GREENADA DIST.—FOURTH ROUND.

Greenada station	Sept. 24, 25
Greenada station	30, Oct. 1
Greenada station, Main Street	8, 9
Greenada station	14, 15
Greenada station	21, 22
Greenada station	27
Greenada station	28, 29
Greenada station	Nov. 4, 5
Greenada station, Wood Street	11, 12
Greenada station	18, 19
Greenada station	24
Greenada station	25, 26
Greenada station	Dec. 2, 3

S. M. THAMES, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station	Sept. 9, 10
Winona station	16, 17
Winona station	23, 24
Winona station	Oct. 1, 2
Winona station	7, 8
Winona station	14, 15
Winona station	21, 22
Winona station	28, 29
Winona station	Nov. 4, 5
Winona station	11, 12
Winona station	18, 19
Winona station	24
Winona station	25, 26
Winona station	Dec. 2, 3

THOS. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

(In Part.)

Brookhaven station	Oct. 1, 2
Brookhaven station	8, 9
Brookhaven station	14, 15
Brookhaven station	15, 16
Brookhaven station	21, 22
Brookhaven station	22, 23
Brookhaven station	28, 29

T. W. ADAMS, P. E.

JACKSON DIST.—FOURTH ROUND.

(In Part.)

Jackson station	Oct. 1, 2
Jackson station	8, 9
Jackson station	14, 15
Jackson station	15, 16
Jackson station	21, 22
Jackson station	22, 23
Jackson station	28, 29

The preachers-in-charge are requested to see answers to Questions 14, 16 and 22 are prepared, if, for any reason, these questions were not answered during the third round. Let the answers be in writing.

Special attention is called to Question 29, and preachers are earnestly asked to see that written reports are presented, covering all the points in this important question.

A. F. WATKINS, P. E.

FOREST DIST.—FOURTH ROUND.

Forest station	Sept. 8
Forest station	9, 10
Forest station	10, 11
Forest station	16, 17
Forest station	23, 24
Forest station	30, Oct. 1
Forest station	7, 8
Forest station	12
Forest station	13
Forest station	14, 15
Forest station	16
Forest station	17
Forest station	21, 22
Forest station	28, 29
Forest station	31
Forest station	Nov. 3
Forest station	4, 5
Forest station	11, 12
Forest station	12, 13
Forest station	18, 19
Forest station	25, 26
Forest station	26, 27
Forest station	Dec. 2, 3
Forest station	3, 4
Forest station	9, 10

J. M. MORSE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

DeSoto, at Sloane	June 17, 18
Bon Ami station	18, 19
Grand Cane	24, 25
Texas Avenue, Shreveport	25, 26
Provencal, at Bayou Blue	30
Pleasant Hill, at Sodus	July 1, 2
Mansfield station	12
Ft. Jesup, at Negreet	15, 16
Leesville station	16, 17
Mooringport and G., at Caddo	22, 23
First Church, Shreveport	23, 24
South Bossier, at Bossier Point	25
Hornbeck, at Neams	29, 30
Carson station	30, 31
Zwolle, at Noble	Aug. 5, 6
Many, at Many	6, 7
DeRidder station	7, 8
La Chute and Lake End, at L. E.	12, 13
Spanish mission	14
North Bossier, at Walker's	19, 20
Benton, at Benton	21
Wesley, at Davis' Springs	26, 27
Pelican, at Bethel	26, 27
Conshatta, at Coshatta	28
Keatchie, at	Sept. 2, 3
Gilliam, at	9, 10

J. R. MOORE, P. E.

MONROE DIST.—THIRD ROUND.

Harrisonburg	July 9
Calhoun, at Erds	15, 16
Lake Providence	23
Waterproof	30
West Monroe	Aug. 6
Brooklyn, at B.	12, 13
Winnabow	20
Floyd, at Oak Grove	26, 27
Monroe	Sept. 3
Bastrop	10
Mer Rouge	17
Rayville	24

J. M. HENRY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, Third Street	June 11, 12
Opelousas, at Bellview	18, 19
Chicot, at Washington	20
Whites Chapel	25, 26
Simsport, at Marksville	July 1, 2
Lecompte, at Elm Bayou	3, 4
Pineville, at H. P.	15, 16
Colfax, at	22, 23
West Alexandria	29, 30
Bunkie	Aug. 5, 6
Boyce, at Camp Ground	19, 20
Pollock, at Liberty Chapel	26, 27
Columbia, at Columbia	Sept. 8, 9
Jonesville, at Jonesville	10, 11
Jena, at Trout	16, 17
Glenmora, at Dry Creek	23, 24
Natchitoches	Oct. 1, 2

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Clinton	July 3, 4
Zachary, at Slaughter	9, 10
Baker, at Blackwater	15, 16
Wilson, at Pisgah	22, 23
Jackson, at	28, 29
Ethel, at New Hope	29, 30
St. Francisville, at St. Francisville	30, 31
Pine Grove, at Independence	Aug. 5, 6
Amite City	6, 7
Live Oak, at Red Oak	12, 13
Kentwood, at Mt. Hermon	18
Franklin, at Pleasant Valley	19, 20
Ponchatoula, at Hammond	26, 27
Port Vincent, at Maurepas	Sept. 2, 3
East Feliciana, at Oak Grove	9, 10
St. Helena, at Wesley	16, 17
Baton Rouge, Second Church	24, 25
Baton Rouge, First Church	7:30 p. m. 24, 25

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades	a. m. Aug. 6
Felicity	d. m. 6
Carrollton	a. m. 12
Burgundy	d. m. 13
Parker Memorial	a. m. 20
Louisiana Avenue	d. m. 20
Algiers	a. m. 27
McDonoghville	d. m. 27
Carondelet	a. m. Sept. 3
Rayne Memorial	d. m. 8
Covington	a. m. 10
Madisonville	d. m. 10
Slidell	a. m. 17
Pearl River	d. m. 17
White Castle	d. m. 24
Plaquemine	Oct. 1
Melville	8

H. G. DAVIS, P. E.

CROWLEY DIST.—THIRD ROUND.

Lafayette	July 1, 2
Rayne	8, 9
St. Martinsville	12
Patterson	15, 16
Prudhomme, at Plaquemine Brulee	22, 23
Crowley	29, 30
Morgan City	Aug. 5, 6
Jennings	9
Gueydan	12, 13
Indian Bayou	19, 20
New Iberia	26, 27
Franklin	Sept. 2, 3
Lake Charles	9, 10
Grand Chenier, at Cameron	11
Jeanerette	16, 17
Lake Arthur	23, 24
French Mission, at Cyrenmourt	27
Abbeville, at Prairie Gregg	30, Oct. 1
Sulphur, at Westlake	7, 8


Pastors are expected to have written reports in answer to Questions 13 and 17, and to see that proper reports are ready in answer to Questions 20 and 22.

W. W. DRAKE, P. E.

Special Notice.

The Meridian Colleges will open Oct. 4, instead of Sept. 20.

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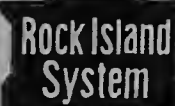
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus, Second Church.....	Sept. 10
West Point.....	17, 18
Winstonville circuit.....	23, 24
Columbus, First Church.....	Oct. 1
Starkville circuit.....	7, 8
Starkville.....	8, 9
Hebron.....	14, 15
Shuqualak circuit.....	21, 22
Crawford circuit.....	28, 29
Columbus circuit.....	Nov. 4, 5
Macoon.....	11, 12
Cedar Bluff circuit.....	18, 19
Mathiston mission.....	19, 20
Brooksville.....	25, 26
Mayhew.....	Dec. 2, 8

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit.....	Sept. 2, 3
Holly Springs station.....	3, 4
Red Banks.....	9, 10
Olive Branch.....	13
Ryhalia.....	16, 17
Shawnee.....	23, 24
Fotts Camp.....	30, Oct. 1
Myrtle.....	7, 8
Bethel.....	14, 15
Waterford.....	21, 22
Ashland.....	28, 29
Randolph.....	Nov. 4, 5
Mt. Pleasant.....	11, 12
Abbeville.....	18, 19
Pontotoc.....	25, 26

EUGENE JOHNSON, P. E.

DURANT DIST.—FOURTH ROUND.

Durant.....	Sept. 9, 10
Pickens, at Pickens.....	16, 17
Sallis, at Hurricane.....	23, 24
Ebenezer, at Liberty.....	30, Oct. 1
Lexington.....	1, 2
Tchula, at Tchula.....	7, 8
McCool, at Liberty Chapel.....	14, 15
Chester, at Antioch.....	21, 22
Ackerman, at Mt. Ary.....	28, 29
West, at Midway.....	Nov. 4, 5
Kosciusko, at Bethel.....	11, 12
Kosciusko station.....	18
Poplar Creek, at Wesley Chapel.....	11, 12
Rural Hill.....	19, 20
Louisville, at Louisville.....	25, 26
Sturges.....	Dec. 2, 3
Inverness.....	3, 4
Belzoni.....	

W. S. LAGRONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis.....	Sept. 9, 10
Como.....	12
Coldwater, at Love.....	16, 17
Pleasant Hill, at Baker Chapel.....	23, 24
Hernando and Hines, at Hines.....	30, Oct. 1
Senatobia.....	7, 8
Longtown, at Truslow.....	13
Arkabutla, at Hunter Chapel.....	14, 15
Cockrum, at Greenleaf.....	21, 22
Wall Hill, at Chulahoma.....	28, 29
Courtland, at Courtland.....	Nov. 4, 5
Eureka, at Forest Hill.....	11, 12
Batesville.....	18, 19
Tyro, at Mt. Vernon.....	25, 26

Let all claims be met in full, both salaries and collections. It is to be deeply regretted that in almost every charge stewards complain that members of the church—some members—do not pay anything either for the support of the ministry or to the collections. Others pay a mere fraction of what is reasonably expected, of what both duty and honor demand. If all would pay their reasonable parts, every claim would be paid in full. Deficits do not come from lack of ability.

Will trustees kindly present to the Quarterly Conference full reports of items covered under their care?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen.....	Sept. 3, 4
Amory and Nettleton, at Amory.....	10, 11
Prairie, at Paine's Chapel.....	16, 17
Buena Vista, at Pleasant Ridge.....	23, 24
Shannon, at Troy.....	30, Oct. 1
Okolona station.....	8, 9
Verona, at Verona.....	14, 15
Okolona circuit.....	22, 23
Elzey, at Antioch.....	26
Houlka, at Wesley Chapel.....	28, 29
Aberdeen circuit, at New Hope.....	Nov. 4, 5
Nettleton circuit, at Carolina.....	11, 12
Fulton, at Hordon's Chapel.....	17
Smithville, at New Bethel.....	18, 19
Montpelier, at Sparta.....	25, 26
Houston and Asbury, at Houston.....	26, 27
Tupelo.....	Dec. 2, 3

Let trustees have reports ready at Conference.

J. H. MITCHELL, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station.....	June 4, 5
Iuka circuit, at Indian Creek.....	10, 11
Iuka station.....	17, 18
Booneville station.....	24, 25
Guntown and Baldwin, at Guntown.....	July 1
Corinth circuit, at Marvin Chapel.....	8, 9
Ripley and New Hope, at Dumas.....	15, 16
New Albany, at Glenfield.....	22, 23
Kossuth circuit, at Gambles School-house.....	25
New Albany circuit, at Wells Chapel.....	29, 30
Booneville circuit, at Double Springs.....	Aug. 5, 6
Jonesboro circuit, at State Line.....	12, 13
Burnt Mills circuit, at Salem.....	16
Blue Springs circuit, at Liberty.....	19, 20
Mooreville and Salsilla, at Wheelers.....	26, 27
Marietta circuit, at Ozark.....	31
Belmont circuit, at Mt. Olive.....	Sept. 2, 3
Mantachie circuit, at Shiloh.....	9, 10

Let answers be ready for Questions 17 and 22.

W. C. HARRIS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND. (In Part.)

Pascagoula.....	Sun. and Mon. Sept. 10, 11
Escatawpa, at Escatawpa.....	Tues. 12
Moss Point.....	Wed. 13
O. S. and Mission, at Ocean Springs.....	Sat. and Sun. 14, 17
Gulfport: 25th Avenue.....	Sun. a. m. and 24, 25
Mon. a. m. at Bay St. Louis.....	Sun. p. m. and 24, 25
Gulfport: 28th Street.....	Tues. p. m. 26
Bay St. L. and M., at Bay St. Louis.....	Tues. p. m. 27
P. and Logtown, at Pearl River.....	Wed. 28
Carriere, at Carriere.....	Sat. and Sun. 30, Oct. 1
Lumberton.....	Mon. p. m. 2
Columbia.....	Tues. p. m. 3
Poplarville and P., at Purvis.....	Wed. 4
Brooklyn, at McLaurin.....	Fri. 5
McHenry and W., at Wiggins.....	Sat. and Sun. 7, 8
Coalville, at Palmer Creek C. G. Mon.....	Sun. 9, 10
Sumrall, at Carson.....	Sat. and Sun. 21, 22

Questions 17, 20 and 22, not fully answered on the third round, will be called again; and Church Registers and Records not shown will be called for. It is hoped that all collections will be reported in full, and also many conversions and accessions. Please read Num. vi, 24-26, and II Cor. xiii, 14.

T. L. MILLER, P. E.

FOREST DIST.—FOURTH ROUND.

Morton and Pelahatchie, at M.....	Sept. 9
Scott, at Lodober.....	10, 11
Trenton, at New Prospect.....	16, 17
Harperville, at Good Hope.....	23, 24
Raleigh, at Pleasant Hill.....	30, Oct. 1
Forest, at Forest.....	7, 8
Decatur, at Good Hope.....	14, 15
Shiloh, at Shiloh, and Camp Meeting.....	21, 22
Carthage, at Bethel.....	28, 29
Edinburg, at Liberty.....	Nov. 4, 5
North Neshoba, at Mt. Pisgah.....	11, 12
Philadelphia, at Mars Hill.....	18, 19
Indian Mission, at Tallchulok.....	25, 26
Walnut Grove, at Austin.....	Dec. 2, 3
Newton and Hickory, at H.....	4, 5
Montrose.....	Nov. 11, 12
Rose Hill.....	18, 19
Laurel, M. Street.....	25, 26
Laurel, Kingston and Fifth Avenue.....	Dec. 2, 3
Taylorville, at Oakley.....	4, 5
Eastabuchie, at Seminary.....	11, 12
Ellisville, at Mt. Zion.....	18, 19
Ellisville station.....	25, 26
Eucutta, at Goodwater.....	Dec. 2, 3
Vossburg and Heidelberg.....	4, 5
Lake, at Lawrence.....	11, 12

J. M. MOORE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson.....	July 1, 1
Anguilla, at Bethel.....	2, 3
Satartia, at Phoenix.....	9, 10
Mayersville, at Shiloh.....	Aug. 1, 6
Oak Ridge, at Bradley's.....	13, 14
Hermanville, at Sarepta.....	20, 21
Utica, at Cayuga.....	27, 28
Rocky Springs, at Oak Ridge.....	Wed. 29
Vicksburg, Washington Street.....	p. m. Sept. 3, 4
Vicksburg, Crawford Street.....	a. m. 9, 10
Edwards, at Bovina.....	16, 17
Bolton, at Raymond.....	23, 24
Vicksburg circuit, at W. C.....	30, Oct. 1
Rolling Fork, at Sharbro's.....	

W. H. HUNTLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Natchez, Pearl Street.....	July 2, 3
Natchez, Jefferson Street.....	9, 10
Hamburg, at Roxie.....	16, 17
Fayette, at Martin.....	23, 24
Gloster.....	30, Oct. 1
Meadville, at Oak Grove.....	Aug. 6, 7
Washington, at Pine Grove.....	13, 14
Centerville, at Bethel.....	Wed. 20, 21
Harrison, at ---.....	27, 28
Homochitto, at Galloway.....	29
Wilkinson, at Macedonia.....	Sept. 2, 3
Barlow, at Brandywine.....	9, 10
Percy Creek.....	Sat., 11 a. m. 16, 17
Woodville.....	23, 24
Liberty, at ---.....	30, Oct. 1

Pastors will give special attention to Questions 17, 20 and 22.

R. F. JOHNS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro, at Waynesboro.....	June 5, 6
Shubuta and Quitman, at Quitman.....	Wed. 12
Meridian, Central.....	11 a. m. July 3
Meridian, East End.....	8 p. m. 9
Pachuta, at Pachuta.....	16, 17
Enterprise, at Enterprise.....	Sun. p. m. 23, 24
and Mon. at ---.....	30, Oct. 1
Meridian, South Side.....	11 a. m. 2
Meridian, Fifth Street.....	8 p. m. 9
Middleton, at Mt. Carmel.....	Mon. and Tues. 17, 18
Leaksville, at Avra.....	Thurs. 22, 23
Buckatunna, at Big Rock.....	29
Chunkey, at Suqualena.....	Tues. 30
Wayne mission.....	Thurs. 31
Matherville, at Salem.....	Fri. Aug. 6, 7
North Kemper, at Spring Hill.....	13, 14
Vimville, at Andrews Chapel.....	20
Meridian, Seventh Avenue.....	8 p. m. 26, 27
Lauderdale, at Toomsaba.....	Wed. 30
Daleville, at Linwood.....	6, 7
DeKalb, at Marvin.....	Thurs. 13
Binnsville, at Wahalak.....	Fri. Sept. 8, 9
Porterville, at Union.....	15, 16

W. M. SULLIVAN, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The subject of this sketch, Dr. JAMES M. JOHNSON, was born in Black Hawk, Miss., March 6, 1860, and died in Lexington, Miss., Aug. 13, 1905. He belonged to a family prominent in social and church circles for years, being the son of Col. J. M. and Mrs. S. L. Johnson, of Acona, Miss. On Sept. 11, 1881, he was married to Miss Kate Buck, who, with five children, mourn the loss of a devoted and thoughtful husband and father. For eight years Dr. Johnson was a sufferer, and sought for health, through these years, in the West, making his home for some time in old Mexico. Finding such seeking of no avail, with his family he returned to his native country to spend his remaining days among loved ones and friends. During these last few weeks only was he known to this writer. Contrary to the usual rule, ill-health had not affected his sunny disposition, nor developed an irritable or impatient spirit. With smile and cheerful word he welcomed his friends. Without complaint he conversed about his approaching dissolution. His going has made us sad. The Lord knows what is right, and will do it, and we yield to his will. We commend the bereaved ones to him as the source of all comfort and help.

R. A. TUCKER.

Whereas, It was our Father's will to remove from our midst our beloved friend and co-laborer, Mrs. W. E. DAVIDSON, we, as a missionary society, of which she was a faithful member, would, with loving hearts, submit the following:

Resolved, That we miss the encouragement and generous donations for the cause she loved so well, as she never refused financial help, and her prayers were for the prosperity of the work.

2. That we take courage from her example, and do with patience the will of our Father, who removed from our midst our loved one, and as she was a great sufferer physically, we will rejoice that her sufferings are over, and will be more earnest and faithful in the work till we are reunited in that beautiful abode where the unclean can not dwell.

Mansfield Auxiliaries: Mrs. M. Ricks, president; Mrs. Pusenger, corresponding secretary; Miss Eliza Logan, recording secretary.

Died at his home, about nine miles from Woodville, Miss., D. A. ANDERSON, aged thirty-five years. His illness was short, and his death a distinct shock to his family and his friends. His sudden going away into the realms of eternity deprives a family of its head, our country of a useful citizen, and many persons of a dear friend. It can be said of but few men that they can leave behind a legacy of such nature, for Dave was an exemplary character, a true Christian in every meaning of the word, an affectionate husband and father, a staunch friend, a man beloved by all, hated by none. No large granite statuary will mark the spot wherein he lies, but a nobler nor more generous spirit never breathed the breath of life. Our friend is gone, and nothing but a memory and a bereaved

family is left behind. May God look down on them in compassion, and instill into their wounded hearts a balm of contentment and peace! Peace to his ashes.

C. H. N.

On Aug. 16 the home of Bro. S. C. Goad was visited by the dark messenger of death, and claimed for his victim one of the little twins. He lacked eight days of being two years old. The home was already made sad because of Bro. Goad's serious sickness, who, at the time, was confined in a hospital in Memphis. Little LEO was his father's pet, and, consequently, it will be a great shock to the afflicted father, who the doctor deemed too weak to receive the sad news. May the Holy Spirit strengthen and comfort in this trying time, and to the dear mother and wife: May you find comfort in the promise, "My grace shall be sufficient for thee!" The Lord only knows what your afflictions have been, but they will "work out for you a far more and exceeding weight of eternal glory." Our darling ones are at rest with God, and with beckoning hands they bid us live faithful, and when the battle is over we will see them again.

W. R. GOUDELOCK.

MARTIN FIKES, son of Rev. G. P. and Mrs. Mary Fikes, died at Daleville, Miss., July 30, 1905, aged six years and ten months. The home is sad because of the taking of this loved one, but heaven is nearer and the eternal home brighter. He was a promising boy, an obedient son, faithful in attendance at Sunday-school and church, bright in the class at school. "Death loves a shining mark," and his arrow, in piercing this child, smote heavily; but we look to the future reunion in heaven, remembering Him who said, "Suffer little children to come unto me." We pray God to bless the broken home, and point the way to the celestial city.

G. P. McKEOWN, P. C.

What Preaching Really Is.

The church must demand that her ministers be prophetically impressive. That means that they must preach. What has happened to preaching that the modern idea of it so needs revision? An expert the other day, in speaking to a company of Sunday-school teachers concerning the way of telling Bible stories so that they might be impressive, remarked as a concluding caution, "Whatever you do, don't preach." And Professor James, in his "Suggestive Talks to Preachers," gives much that is positive, but adds this that is negative, "Don't preach." What, pray, is this preaching? Is it, as many believe, the way ministers say in words what their parishioners are always saying in business throughout all the week, "Polly wants a cracker"? If that is all, the sooner we are out of it, the better.

But preaching is so much more than this. Preaching is lighting one's self before one's brethren, that in the gleam and glow of it they may discern the face of the living God. If they see the smoke rather than the flame, God pity the preacher. Somehow we must grip the souls of men, and the only way that this is ever done is by the revelation of soul to soul. To realize this ideal which has been sketched of the ministry, the church herself must reconceive the dignity of the ministry. In our endeavor in these last years to put ourselves upon the level of our brethren, and deny priestly functions, we have really ob-

scured the principle of difference which separates a minister from those to whom he ministers. That difference must again be recovered.—Rev. Nehemiah Boynton, D. D.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address:

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Meridian College Conservatory Won.

The annual piano contest between the female colleges of Mississippi was held at Gulfport Chautauqua, July 6. Five colleges were represented by five trained musicians, but Meridian College Conservatory easily won the prize, by a unanimous vote of the judges, who were noted musicians themselves. Meridian College has the largest conservatory in the South, with a great master musician, graduate of the Royal Conservatory of Leipzig, as director. There is no need for our Southern girls to go North for a musical education with such talent in the South. For catalogue and terms write to

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Marriages.

Jan. 29, 1905, at the parsonage, Arka-
butla, Miss., by Rev. R. S. Lawson, Mr.
Van Brunan and Miss Gray Smith, all
of Arkabutla, Miss.

Aug. 9, 1905, at Brooks Chapel M. E.
Church, South, by Rev. R. S. Lawson,
Mr. Marshall C. Carwile, of Waco,
Texas, and Miss Beatrice Smith, of Tate
county, Miss.

Sept. 3, 1905, at the residence of the
bride's mother, Panola county, Miss.,
by Rev. R. S. Lawson, Mr. Walter S.
Stevens, of Tate county, Miss., and Miss
Sarah Lambert.

Sept. 6, 1905, at the residence of the
bride's father, Mr. Thomas Henderson,
by Rev. R. S. Lawson, Mr. L. E. Pack
and Miss Daisy Henderson, all of Tate
county, Miss.

Sept. 4, 1905, at the residence of the
bride's father, Mr. J. B. Cunningham,
Lexington, Miss., by Rev. R. A. Tucker,
Mr. C. M. Parvis, of Rayville, La., to
Miss Inez Cunningham.

Sept. 6, 1905, at the First Methodist
Church, Shreveport, La., by Rev. Rob-
ert J. Harp, Mr. Rudolf Latzko to Miss
Lennit Moore, second daughter of H. P.
Moore, Esq., of Bossier parish, La.

Sept. 13, 1905, at the Methodist par-
sonage, Pine Grove, La., by Rev. J. S.
Rutledge, Mr. G. A. King and Miss
Denie Carroll, all of St. Helena parish,
La.

Sept. 14, 1905, at the M. E. Church,
South, Newton, Miss., by Rev. Paul D.
Hardin, Mr. William A. Strong and
Miss Bessie Whatley.

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and Music Teachers, prepared at the
Meridian Colleges. Come and pre-
pare. J. W. BEESON,
Meridian, Miss.

From the Work.

DEAR DR. BOSWELL: I thought I
would give an account of my protract-
ed meetings.

We began at Scooba the first Sun-
day in July, and continued seven
days, with splendid results. Bro. B.
W. Lewis, of DeKalb, did me faith-
ful work. He preached fourteen
good, sound sermons. We had one
accession to the church. This is a
Presbyterian town, and but few to
join the Methodists.

Next, we began on the fourth Sun-
day at Blair's Chapel. The church
was greatly revived and built up,
and, as a result, one was added to
the church.

The next meeting was held at
Wahalak, beginning on the fifth
Sunday in July. J. T. Griffin, of
Seventh Avenue, Meridian, assisted
me. We had a fine meeting. There
were three bright conversions and
three accessions to the church, and a
great revival of religion in the town.
God gave us power to preach the
Word, and was in every service, and
the work is still going on. Rev. J.
A. Poe, of Shuqualak, North Missis-
sippi Conference, visited the meeting,
and preached once for us.

On Sept. 2 we began our meeting
at Binneville. Rev. W. M. Sullivan
assisted me. He was baptized with
the Holy Ghost, and I never listened
to more powerful preaching. I shall

never forget his sermon on hell. If
any man could sit and listen to it,
and not feel anything, he must be
absolutely void of feeling. The re-
sults were real flattering. I saw
twenty or thirty strong young men
kneel at the altar at one service. God
must have been in it. We feel that
the church is a great deal stronger.
A class of six professed faith in our
Lord, and connected themselves with
the church. May God ever bless
Bro. Sullivan, and crown his efforts
with success! He was so faithful.

We have just held our third Quar-
terly Conference, and our report
shows an increase of eleven accessions
to the church. Our reports were all
good. Yours in the work,
H. B. PERBITT

LEFT-HANDEDNESS NOT BAD.

It is safe to assume that origin-
ally there was uniformity in the
constitution of the human body,
and that in the course of its de-
velopment a difference in both
halves of it is often provoked by
circumstances of growth. So, in
fact, lefthandedness appears es-
pecially in children, which means
that among them an earlier de-
velopment of the right hem-
isphere of the brain takes place,
for it is well known that either
half of the body is under the in-
fluence of the opposite half of the
brain in consequence of the cross-
ing of the nerves in the brain.

Usually, however, in the course
of further growth the equilibrium
of both hands seems to be re-
stored, and then, while the individ-
ual grows more accustomed to
the new condition, changes to pro-
nounced righthandedness and
therefore to real preponderance
of the right arm.

Many left-handed persons make
just and keen complaint against
the consequences of the fact
that they are such, for they suffer
much undeserved disparagement
for the supposedly abnormal gift
of their youth. Only recently do
alert investigators seem to have
found that it is absurd and unwise
to belittle that peculiarity, and
that in many kinds of activity the
ability of the left hand is profit-
able to its possessor.

Evidently a workman would
tire less quickly if he would use
both hands alternately. In conso-
nance with this opinion certain
trade schools now require pupils
to use the saw, plane and hammer
with the left hand also, and stead-
ily seek to impress the young men
and women with the large impor-
tance of equal skill for both
hands.

In Japan, for instance, children
begin at an early year to learn to
write and draw with both hands,
and to this fact various critics as-
cribe the superiority of Japanese
art in certain directions.

In European schools, too, this
practice has begun; the pupils are
taught to draw circles and other
forms on the blackboard first with
one hand and then with the other,
while leaving the arm unsupport-

ed to develop the muscles of the
left arm also. Practice in writ-
ing with both hands should also
be customary, a slight injury to
the right hand, as is well known,
often rendering the writer inca-
pable of work. The same may be
said of sewing and other domes-
tic work.

The most frequent appearance
of left-handedness in the female
sex is peculiar. Generally women
can use the left hand almost as
skillfully as they can use the
right.

Prizes for Servants.

In celebration of the emperor of
Austria's birthday a short time
ago 20 purses, each contain-
ing the equivalent of \$75,
were offered for competition
among domestic servants who
could prove long and satisfactory
service in respectable situations.
The qualifications of the winners
showed some truly remarkable
periods of service. One of the win-
ners—a valet—had been in the
service of one man for 46 years. A
maid servant of nearly 80 years of
age had served about 39 years in
an orphanage, where she was still
in active employment when she re-
ceived the award. Another wom-
an, aged 74 years, had entered the
service of a family as scullery maid
and was still with the same fam-
ily, after 43 years' service. All of
the winners had been in their sit-
uations more than 30 years.

Unquote on Texas Justice.

One of Ambassador Choate's
legal stories told at a gathering of
lawyers on his last visit to this
country related to a Texas judge
before whom a prisoner was
brought charged with horse steal-
ing. The judge promptly sen-
tenced the prisoner to be hanged,
but his lawyer interrupted.

"You can't hang this prisoner
according to law, your honor," he
said.

"Guess you're right," said the
judge. "Well, I'll discharge him
and it's up to the boys to hang him
according to the regular custom."
—N. Y. Times.

Sounds Like It.

"Pa, what is 'a court dress?"
"I dunno—a breach-of-promise
suit, likely."—Cleveland Leader.

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man: For
7 years I have had eczema. I have tried many doctors
and numerous remedies, which only temporarily re-
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GUARANTEED
IF QUICK & PERMANENT CURE IS NOT MADE
YOUR MONEY WILL BE RETURNED TO YOU
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Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, OCTOBER 12, 1905.

TERMS: { One Year, \$3.
Preachers, \$1.

WHOLE NO. 2564.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 41.

GLANCES AT THE WORLD.

The revelations made by the investigation of the life insurance business, now going on in New York, are astonishing, not only to the common people in the country, but to others in high places, both in business and administration circles. Among other things, it has come to light that various companies in the two or three presidential campaigns, last past, have paid for campaign purposes fully \$150,000. In the case of the New York Life, which paid \$50,000 to the Republican fund, there is no record that the money was paid for that purpose. It was made known only when the witness on the stand was compelled to state for what purpose the amount was paid out. The payment was defended by the witness on the ground that the success of the Democratic party would be detrimental to the interests of the country. This money came from the trust funds in the hands of the company—money for the benefit of the policy-holders. The company has no right to pay it out for such purposes, and suits will be instituted to compel its return to the company. Mr. Roosevelt has expressed his desire for the Republican National Committee to return all money contributed by all corporations to his campaign. If the money is returned through compulsion, whether by the committee or by the officers of companies who ordered the contribution, it will put an end to corporation contributions for political purposes.

The Comptroller of Currency, in his report for the year, states that a new national bank is now organized on an average for every business day in the year. This is because of the rapid material advancement of the country—a fact evidenced by the figures as given out by the comptroller, a short summary of which is set forth by the Inter-Ocean, of Chicago. It says: "A striking sign of the prosperity of the American people during the past year is given by the figures showing the position of the national banks on Aug. 25, as compared with that on Sept. 6, 1904. They show that the banks

prospered, for their total resources grew from not quite seven billion dollars to nearly seven and one half billions, or nearly 7 per cent. But they also show that the people prospered more rapidly than the banks, for individual deposits increased from not quite three and one half billions to nearly four billions, or more than 10 per cent." The Middle West shows the most rapid gains in this growth—more than 30 per cent. of the whole; and Illinois leads, with a greater per cent. of growth outside than inside of Chicago.

In some circles it seems that the hope of universal and permanent peace in the world is based on commerce, rather than on the success of the gospel. The Brooklyn Eagle says: "The commercial union of the world, now in process of development, and proceeding in ever-increasing ratio of certainty and speed through the extension of transportation lines and the operating of regions that from the birth of the race till now have lain fallow, is making more and more abhorrent the idea of destructive and too commonly fruitless contests, which interrupt industry, reverse prosperity, destroy enterprise, increase disease and crime, and burden the masses with the obligations of sacrifice. Better yet is the growing tolerance which is felt by people of one race and faith for those whom bigotry and tradition have consigned as opponents." Very well; but there would be no such thing as "commercial union" and "growing tolerance," were it not for the underlying and all-pervasive principles of divine revelation.

The Times-Democrat, in its daily issues, has a small department called "Public Opinion," from which we frequently get valuable ideas. The department is invariably made up of expressions from other papers. The Times-Democrat itself often contains expressions in its editorial columns that might pass as public opinion. For example, in its issue of Oct. 4, discussing the demand for the prosecution of those insurance officers who diverted trust funds into political channels, and expressing

doubt as to their punishment, says: "It is almost impossible to hold a man of position and of wealth to an accountability for his acts in this country, for he usually has the sympathy of the court and of the jury. The worship of aristocracy is so near universal that it is almost impossible to get twelve 'good men and true' to render a verdict against a man of position that would be promptly returned against one without position or wealth." If that statement expresses public opinion, it is easy to see what will be the doom of our country.

The Illinois Central Railroad, it is reported, has in operation on its line "a destroyer of weeds." The destroying agent is gas generated from gasoline. The tank containing the gasoline is placed on an ordinary flat car. From this tank there are radiating tubes, as on a street sprinkler. When the gas is ignited, the flames extend six or eight feet on either side, and burns instantly all the weeds and other vegetation. This is an unreasonable tale, if the burning of green and growing weeds is meant, with a train going at the rate of ten or twelve miles an hour. And this same train, with blue flames shooting out far enough to reach dry weeds and stubble, would occasion the destruction of more property than the Illinois Central would care to pay for. In dry weather, not only would all the weeds "within three hundred yards of the track" be burned, but everything else in reach. We think the reporter must revise his statement.

News and Notes.

An English correspondent of the Standard (Chicago) is greatly in love with his king, and extravagant in his praise: "Perhaps there never reigned so useful and so influential a monarch as our Edward VII. He is universally esteemed and trusted."

A missionary from Japan, who attended the Baptist Congress in London, is credited with saying that "Christian principles are taking hold upon the Japanese. Government offices and public schools close on Sunday." He reported also that "native Presbyterians have discontinued infant baptism." We see no report to that effect in our Presbyterian exchanges.

Protestant Churches of Boston have united for a grand campaign during the coming Winter. A committee of representative men have charge of the arrangements. The meetings will begin the last Sunday in December, to be led by Dr. Wilbur Chapman.

The public school is highly esteemed in the Philippine Islands. It is declared to be the most popular thing the Americans brought with them, and is accomplishing much good. Could industrial schools be introduced, the gain would be much greater.

The Northern Presbyterians have sixty-five missionaries in Japan, including the wives of missionaries. They have also ninety-five Japanese workers employed; thirty-eight organized churches, with 6,735 communicants; twelve schools, with 1,215 pupils, and 4,500 scholars in Sunday-school. They began work there in 1859.

During the twenty years past the German Protestant missionaries in the foreign field have increased from 520 male missionaries to 1,010, with 117 unmarried women missionaries. In the same time contributions for their support have increased from \$625,000 to \$1,400,000. They have 500,000 members in communion, as against 200,000 twenty years ago.

The new Parker Memorial Church, work on which was suspended immediately after the laying of the cornerstone several months ago, it is announced, will soon be completed. The new building is admirably located, the design is modern and complete, and the congregation will have the pleasure of occupying one of the most attractive of our Methodist houses of worship.

Gov. Hoch, of Kansas, says: "I believe there are more than a quarter of a million young people (in Kansas) who have never seen a saloon. Prohibition is the only logical attitude of law toward the liquor traffic, and the whole country will some day recognize the fact." And yet whisky-lovers, beer-guzzlers, and politicians, tell us that prohibition does not prohibit, even in Kansas.

The old Burgundy Street Church building, this city, has been sold, and will be immediately demolished, and on the site will be erected an imposing and modern Church. The old Burgundy was a fine type of nineteenth-century Methodist Church architecture, but it was weather worn, and had to be repaired at heavy expense, else be replaced by a new building. The brethren chose the latter.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Natchez District, Mississippi Conference.

To the Pastors and Members of the M. E. Church, South, in the Natchez District, Mississippi Conference—

DEAR BRETHREN: As you well know, we are in the throes of a yellow-fever epidemic. The fever is in five of the towns in our district, viz.: Natchez, Harrison, Hamburg, Roxie, and Rosetta. It is also reported as being in one or two country places. Everything is in a state of nervous excitement and anxious suspense. The entire district is under the most rigid quarantine regulations. Perhaps Admiral Cervera was not more effectively "bottled up" in Santiago Bay by Admiral Schley than the presiding elder of the Natchez district is locked up in Gloster by quarantine restrictions. He can't go in any direction without coming upon fierce-looking arquebuses trained for action. Some of the pastors are equally circumscribed.

Bros. Crisler and Miller, in Natchez, are standing to their posts with becoming fortitude and royal courage. Neither of them has had the fever; yet they are visiting the sick in the home and hospital, burying the dead, and comforting the bereaved. They hold church service as often as the precarious conditions will permit.

Bro. Rutledge is caged up in Hamburg. He stands at his post with heroic courage.

The wives of these men are as true as their husbands. Sisters Crisler and Miller positively refused to leave their husbands, and with consecrated devotion they share the toils, endure the privations, and brave the dangers of the epidemic with that heroism that has always characterized a truly consecrated woman. The same is true of the heroine of the parsonage at Hamburg, whose personal safety, together with that of her husband and children, is threatened. Other pastors are not allowed to leave the limits of their charges, although the fever has not appeared. This condition of things necessarily affects the interest of the church to a greater or less extent. The work in Natchez and Hamburg is especially hindered.

In view of this condition of

things in our midst, I call upon all the pastors and members to renew their consecration vows, and pray the Great Head of the church to stay this awful scourge, and deliver his people from its burning grasp. Let those of our people who are free from its obtrusion seek to reach up to the full measure of their financial obligation.

While I do not anticipate any falling off in the finances at Natchez or Hamburg on account of the fever being there, yet it behooves us, as loyal and true followers of Christ, to be "diligent in business, fervent in spirit," with reference to our obligations, so that we may rejoice in the fact that nothing is lacking to make a complete report at our approaching Annual Conference. To this end I would urge upon every pastoral charge to send up a surplus to cover any shortage that might occur at any one of the infected points. Yellow fever and a short cotton crop may be urged as a justifiable excuse for not doing this; but standing over against this are two facts that will offset this excuse, viz.: 1. There are more places exempt from fever than are afflicted with it. These exempt places can assist the afflicted one. 2. Although the cotton crop is short, yet the price is so excellent that it will in a large measure atone for the short yields. These facts should be an inspiration to us in our effort to meet these contingencies. When Moses hesitated at the Red Sea, the Lord said, "Speak unto the children of Israel, that they go forward." This is our Lord's command to his children to-day. Go forward; yes, right in the face of the seemingly impossible. The measure of our aggressive obedience to this command will be the measure of our success and reward.

Just before Admiral Togo bore down upon the Russian fleet in the Korean Straits, and swept it from the seas, he hoisted from his flag-ship this signal, "The destiny of our Empire depends upon this action; you are all expected to do your utmost." History has recorded in unfading lines the result of this brilliant naval engagement. Is it too much for me to say the future of our district depends upon the action of our people in responding to the call of God through the church at this time? Ours is no ordinary concern. Let every member do "his utmost," and history will record for us an achievement as far-reaching in its scope, and as brilliant in its execution, as any that has been accomplished upon the field of carnal strife.

Then let no member falter in his steps, or faint by the way. It is true the fever may increase and become widespread in its ravages, but the church will abide, and with it our duty and obligation will remain. Let us discharge the duty and meet the obligation like strong, courageous men, and God will be glorified, and the church sustained.

May God keep each of you from the hand of the destroyer, and preserve you blameless! is the prayer of

Your brother and co-laborer in Christ,
B. F. JONES.

Letter from "Gilderoy."

We have had no yellow fever, and but little sickness of any kind, among the white people in this part of Mississippi this year. There has been a great deal of sickness and many deaths among the negroes. There are many ways in which to account for this difference in the healthfulness of the two races living here together under the same general conditions. I imagine that the main reason is that the white people protect themselves against the mosquito, and the negroes do not. Anyway, I maintain the attitude of a student towards this phase of the subject. I do not want any mosquito that has bitten any sick person to be poking his bill into my anatomy.

The preachers have been greatly hindered in their work by the numerous and various quarantine regulations. Each county, town and village, has been a law unto itself. There has been no uniformity in the acquirements. A paper good at one place was utterly worthless at every other place. The time is now near at hand when we will be done with all of these ordinances for this year. It is to be hoped that we will have a national regulation before the next scourge comes.

The rain and mud in the Spring, and nearly all Summer, rendered it impracticable to hold protracted meetings then, and the rigid quarantine prevented later, and so, now, nearly all the preachers are trying to hold their meetings. For this reason it is difficult to get help in a meeting. Each preacher is busy in his own charge. The courts and all other public gatherings have been called off on account of the fever and the quarantines.

The Baptist Association, deferred from September, meets in this town to-day. Rev. Mr. Mize, the moderator, tells me there are only five ministers in the association, and that there is not an average of one Baptist preacher to a county in all this Delta country. We have thirty-four preachers and pastors in the bottom proper, and parts of a few other charges that extend into the bottom. There have been few calls going up from this country, or else the answers have been few and far between. The fact is, this bottom country has always been dependent on a sent

ministry for the gospel. We have pre-empted the ground, and we ought to hold the country. There is room enough and work enough for all who come to labor for the salvation of souls.

There is much water here—rivers, lakes, creeks and bayous—and our Baptist brethren ought to avail themselves of it. They are perfectly welcome to all of the water courses if they will just allow us the land forces. There are many good Baptist people scattered over this country who need a shepherd and good gospel food. They ought to be herded in the Baptist fold. They would feel more comfortable, and could serve God better there than anywhere else.

The few Presbyterians in this section come to our Methodist lick-log for gospel salt. They have no lick-log of their own anywhere near. However, so far as the gist and marrow of the gospel is concerned, it is one and the same in all the churches.

Our farmers are greatly annoyed by drinking and drunkenness among the negroes. Our depots and express offices are, practically, saloons. Some of the agents, however unwilling they may be, are saloon-keepers. Whisky comes by express in c. o. d. packages by the tens, scores, and hundreds, until it is difficult to find room for them. These are taken out by the negroes and divided out among them, and pretty soon the mischief is to pay. I wish I could say that the negroes were the only sinners in this thing. Many of the white people order these packages. The order has a repeating clause in it, and so the packages keep on coming until the order is countermanded. In this way our prohibition and local-option law is made null and void. The devil is an artful as well as an arch-enemy. He finds some way around everything. He manages, by hook or crook, to keep his business going, law or no law, cold or hot, wet or dry, Summer and Winter. He is the prince of the power of the air, who rules in the hearts of the children of disobedience. Yours,
GILDEROY.

Oct. 3, 1905.

West Charge.

DEAR DOCTOR: I am glad to say that we are moving along very nicely on the West charge. Have had good meetings this Summer, and have received up to this date forty-one members, and most of these on profession of faith. We expect to have everything in hand by Conference. Hope to meet you there. Success to the ADVOCATE, and the Lord bless you. I still love you.

Your brother, J. J. GARNER.

Slate Springs Charge.

DEAR DR. BOSWELL: We had Rev. R. P. Neblett, our Sunday-school agent, with us last Sunday morning at Spring Hill Church, and at night at Slate Springs. Our people were edified by his lectures on the great and much important Sunday-school work.

R. T. NOLAN.



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WRITE FOR CATALOGUE 72

The Globe-Wernicke Co.
CINCINNATI

Philadelphia, Miss.

DEAR DR. BOSWELL: We do not burden the ADVOCATE very often with our communications, though we like to send in a report from our charge occasionally. We are not taking things by storm, but steering straight ahead, and trying to "keep in the middle of the road," be true to God and every trust that he commits to us. The Lord has been with and blessed us this year. We have had some difficulties, obstacles, criticisms and oppositions, but we expect this, as the gospel will always have its foes. We can see improvements along many lines.

Our revival services resulted in much and lasting good. We were made to rejoice in seeing sinners saved, backsliders reclaimed, believers sanctified, and a better spirit, generally, prevailing throughout the church.

We were assisted in our meetings this year by Bros. W. W. Morse, J. D. Crymes, and R. A. and E. T. Breland. These men are true gospel preachers—true to God, the church, and to their calling. Any community or church will be blessed and strengthened by their ministry. Backslidden church members and "comeouters" find it quite uncomfortable to sit under their preaching. From this class comes the greatest opposition, and they either have to yield to the truth, or drop out. May the Lord bless these brethren, and continue to use them in his service!

Our membership has increased twenty-eight in number. We have had the parsonage painted inside and out, and are now painting the new fence (with our own hands), all of which greatly enhances the value, and adds to its appearance greatly in every way, and gives us one of, if not the very prettiest and nicest parsonage in the district.

We are greatly indebted to Bro. H. L. Austin, a promising young lawyer of Philadelphia, for taking the lead in this matter, and raising the funds with which to accomplish this.

We expect to carry a good financial report to Conference.

We now have two daily trains running by Philadelphia, and the little

town is on a boom, generally, in the way of push and enterprise. Oh, that we may think more of God and his goodness, and build upon the sure foundation, Christ Jesus:

The Lord bless the ADVOCATE, the editor, and all its readers.

Fraternally, T. B. COTTRELL.

Sept. 28, 1905.

Gueydan Circuit.

MR. EDITOR: We have been at our post of duty this long, hot Summer. Congregations have been good at all points. The Sunday-school work has been encouraging. The membership has been strengthened by accessions from time to time.

At Gueydan the ladies, by their united efforts, have placed \$200 in repairs on the church, including a beautiful octagon, which adds to the beauty and comfort of the building.

At Estherwood we have been steadily forging ahead, and now have a fine Sunday-school in working order, with Bro. Ellis Hoffpauir as the superintendent.

The rice industry is improving, and I have a better outlook for the Conference collections than last year.

Our new "beloved," Rev. W. W. Drake, is pleasing the people with his visits. We have had a number of accessions this year under his ministrations.

Personally, I am very sorry that Conference has been postponed, as if any of us have to move, it will probably be in bad weather.

Altogether, I feel that the M. E. Church, South, is in good condition in this section. In church property we have exactly doubled in value in the last two years. In membership we have gained more than we have lost by removals, etc.

I wish to acknowledge valuable services rendered lately by Rev. J. F. Waltman, of Indian Bayou, and Rev. W. L. Doss, Jr. Bro. Doss has now returned to Vanderbilt University for the final year in the Theological Department.

Miss Roberta Baker, one of our Gueydan members, is now at the Scarritt Bible and Training school to prepare for the work of a deaconess.

Our W. F. M. Society is doing quite well.

Faithfully yours in Christ,

H. S. JOHNS, P. C.

Indian Bayou, La.

DEAR DOCTOR: Our meeting closed here on the twentieth. Bro. A. W. Turner was with us from the eleventh to the eighteenth. His sermons were forceful and edifying. Surely he is a servant of God endowed with wisdom and power from on high. I believe the church was awakened, as his preaching was more directly to the church, and it was much needed at this place. At the last service it seemed that the people felt deeply the presence of the Lord. Deep conviction rested on the people. Many came for prayer:

Our beloved presiding elder, Rev. W. W. Drake, came to us the last few days of the meeting, and preached two thrilling sermons.

The dear people of this place were

very kind to us in bringing in eatables and helping us in a general way. May the dear Lord bless them! is my prayer.

Our meeting began the sixth of September at Bethel. Bro. W. D. Kleinschmidt conducted the services. He preached the gospel in its fullness, and reproved people for their sins. God was with us in power, and blessed his work. Several souls were born into the kingdom. We had six accessions to the church. The people of Bethel love Bro. Kleinschmidt. I think there would have been great good accomplished at that place if the meeting could have gone on longer than it did, but, on account of other meetings, we were compelled to close out.

May the dear Lord bless the editor and readers of the ADVOCATE! is my prayer.

Yours in Christ,

J. F. WALTMAN.

Sept. 28, 1905.

Ruston, La.

DEAR BROTHER BOSWELL: My condition was worse during the Summer than last year, but am much improved now. I have not attempted to preach this year. I fear my health will not be sufficient to take work by Conference. Wife has not been able to attend church in five months, but is some better.

Brother J. B. Cassity, who lived here, had a stroke of apoplexy yesterday evening, and died last night.

Through the ADVOCATE and Sister Pardue, I learn that you are still zealous for the well-being of our little church in Hammond. This rejoices me much, for it lies close to my heart. The Hammond Church and Ponchartroula charge sapped my vitality. I did it for the Lord, and if I am not again restored sufficiently to preach, it is a consolation to know that the seed I sowed are being watered, and the harvest will come after a while. The Lord bless you and yours.

Fraternally, W. J. PORTER.

Sept. 23, 1905.

College Notes.

Vanderbilt University opened its Fall session with the largest number of students in its history of twenty-seven years. This is very gratifying.

Centenary College, Jackson, La., opened with a good attendance, not so large as last year, owing to the prevalence of yellow fever, and quarantine regulations in various portions of the State. From Mansfield we have seen no report.

Our schools in Mississippi will not open until the latter part of this month, in obedience to a general order of the health authorities. The order affected Millsaps, Grenada, Whitworth and Port Gibson Colleges, and all other boarding-schools in the State.

The prospect before our schools of sharing the almost unprecedented prosperity of the South before the appearance of yellow fever, was very bright. The set back, we trust, will be only temporary. The young men and women were never more determined to secure an education.

The Song of the Cradle.

Bye, bye! Hope rises high—
There's a sweet little cradle
hanging up in the sky;
A dear little life that is
coming to bless;
Two soft chubby hands
that will pat and caress;
A pure little soul wing-
ing down from above;
A darling to care for, a
baby to love.

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BAD HEADACHES generally arise from bad stomachs. Foul breath, bitter taste, coated tongue, sour eructations or belching of gas, are common symptoms though not all present in every case. To cure, take small doses, only one or two each day, of old Dr. Pierce's Pleasant Pellets, the Original Little Liver Pills, first put up by him over 40 years ago. One or two a laxative, three or four cathartic.

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From the Indian Country.

MR. EDITOR: Since that personal in the *Advocate* stating that I am at Ada, in the Indian Territory, I am receiving letters asking all kinds of questions about this country. I usually turn these letters over to men who are interested in real estate. That is not in my line. At present writing, "no foot of land do I possess, no cottage in this wilderness," though these clever people have agreed, if I would locate my school here, that they would build Mrs. Steel a home, and it is probable that I will board with her. We have been separated so much the last few years that I just concluded I would court her over again. Bro. Rippey, the pastor here at Ada, has been off on a vacation, leaving me in charge of his flock, and of his horse and buggy; so we have been taking long rides together over the rough roads of this surpassingly beautiful country, lingering along the lanes bordered with golden-rod and flaming sunflowers until far into "the gloaming," and getting home by star light. Isn't it romantic—a real honeymoon? Amen! Why not? Should love grow cold and sentiment exhale like the fragrance of a rose that is cut from its stem? We have agreed that in our case we will be lovers to the end. Now, laugh, if you want to.

It was very painful to leave Mississippi. I made immense sacrifices to remain there, but it was a hopeless struggle. We helped about a hundred boys while at Lumberton, some of whom will become men because they were with us. I was glad to hear that the property we used has been tendered to the church for school purposes, and I wish the way might open for the proper authorities to accept it. It is a beautiful body of land, and only the lack of a few thousand dollars, which there ought to be no difficulty in obtaining for a church school, prevented my success. I had five hundred applications for admission into the school when I had to discontinue. And I am still receiving applications. That shows there is need for the school.

But as I had to move, I am delighted with Ada. It is about ninety miles north of Denison, Texas, in the heart of the Chickasaw nation. We are over 1,100 feet above the sea, and in one of the loveliest countries in the West. The landscapes are picturesque; the scenery enchanting to the lover of nature; the soil is as rich as the Delta. Such cotton and corn and potatoes and fruit! This year it is a veritable land of Goshen. This section of country is well-timbered and well-watered, and very healthy. Five years ago Ada was a cotton field; now it has about 4,000 intelligent, wide-awake, hustling inhabitants; three banks, oil mill, compress, mills, and factories, and is one of the cleanest, most progressive towns west of the Mississippi river. It is beautifully laid out, with wide streets, and is noted for its lovely little homes, its refined and intelligent society, and its high moral tone and public spirit.

The Indian Territory is the meeting place of peoples from all parts of the country, but the people of Ada and the surrounding country are almost wholly Southerners. The first day I arrived here the town was ablaze with Confederate colors—the decorations of a recent reunion of the old vets. That suits me. But all comers are welcome except negroes. It is strictly "a white man's town," though there are a few negroes here. Mrs. Steel was exceptionally fortunate in getting a good negro woman to cook, wash, and iron. She has a genius for managing servants. It is singular that at Lumberton, with darkies thick as blackbirds, we could hardly get any help at all, while out here, where we did not expect it, she has excellent domestic help. This is, however, very rare. Everybody works out here.

It is the greatest country in the world for a poor man to get a start. The Indians can not sell their land yet, but will be able to do so before long. The white man who comes here to farm usually leases the land from the Indian, and gets an option to buy it as soon as he can make a title. Under this plan a good many white people have settled in this country, and, of course, when the Territory is admitted as a State, and the Indian becomes a citizen, and can make a title to his land, these settlers will be in a position to profit by the situation. Now is the time to get in. We are earnestly hoping Congress will admit us as a State at its next session. Some want Oklahoma and the Indian Territory to be admitted as two separate States. At first I inclined to that view, but I have become convinced that they should be admitted as one State. If this is done, it will be one of the richest and strongest States in the Union.

Southern Methodism is ahead of every other church in Ada. The pastor, Rev. T. L. Rippey, is one of the most efficient young preachers I know. An instructive preacher, to more than ordinary pulpit ability, he adds an all around usefulness that makes him very popular and successful. The truth is, the Methodists are about to capture Ada. Soon after I

decided to locate my school here, Rev. J. B. McDonald, presiding elder of the Vinita district, and one of the most level-headed business men in the Conference, I am told, concluded that Ada would be a good place to have a home. Next, Rev. P. R. Eaglebarger, (editor of the *Western Christian Advocate*, published at Ardmore, decided that Ada was the place, moved his family and the whole *Advocate* outfit here, and entered his children in our school. Next, Rev. Mr. Cassidy, an "evangelist," concluded that Ada is the place, and moved here. Then Bro. Clay bought him some lots. The agent tells me that Clay's wife said to him: "If that is Sam Steel, who was editor of the *Epworth Era*, that is going to have a school in Ada, you go right away and get us a home there." Amen! It is the identical "Sam" who occupied that rickety tripod on the banks of the Cumberland. Let them come on. And still they are coming. I am in correspondence now with another useful minister, with reference to making Ada his home. He wants to come West, and wishes to locate where there is a good school. Of course, all of this means that Ada is going to be a delightful place for Methodist people to live. We must hurry and build the \$15,000 new church Bro. Rippey has on his mind and heart to erect next year.

My school has opened well, considering the lateness of our start. The attendance on the commercial department is already in excess of its quarters. The academic department uses temporarily the Methodist Church. We have had a beautiful tract of seventy acres of land in the edge of town donated to the school. As soon as the title can be perfected in Washington, we will erect suitable buildings, and expect before long to have our whole system of educational work in full and successful operation. I trust the Lord led us to this place, and is opening the way for us to do a great work in this Western country. We are very happy, because the people have given us such an enthusiastic welcome, because the future holds so much of promise, and because the smile of God seems to be upon our efforts. During Bro. Rippey's absence I have been preaching to crowded congregations. The church is alive and aggressive. No need of "a committee to welcome strangers." The spirit of hospitality prompts everyone to extend a greeting to the new-comer. One of our teachers, Miss Lulu Ford, who has been teaching in our Tampa school, was at church last Sunday morning. No one knew her. But I observed from the pulpit, after the service ended, how they swarmed around her and greeted her, simply because she was a stranger. That is a beautiful token of the spiritual life of Bro. Rippey's charge. How different from some places I know.

Though personally removed from the area affected by the yellow fever, we have felt a deep sympathy for our friends who are in that section. I trust the worst is past, and that the

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Does away with CONSTIPATION and BILIOUSNESS; Stops HEADACHES and INDIGESTION; Expels Rheumatic and Gouty poisons; Relieves Morning Sickness; in so satisfying a way as to make it

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net result of the scientific study of the disease, and test of theories concerning it, will be to render it practical to prevent any future recurrence of it.
S. A. STEEL.

From the Colporteur's Desk.

The new Methodist Hymnal is in demand, and is going off rapidly. Those large orders from Lumberton, Rolling Fork, Edwards, Itta Bena, etc., indicate that the pastors and people of those churches are going to have congregational singing. That is right. Prepare for all the people to sing; "not one in ten only." Let our churches be amply supplied. If not able or disposed to get a full equipment at one time, do so by installments. Procure what you can at the earliest convenience, and add thereto from time to time until thoroughly furnished.

We are gratified at the orders received from preachers and others for home and individual use. This is as it should be. Every preacher should get a copy to read and study himself (even though he can not sing), and then he can commend it to his people.

Let orders continue to come, so that we may be enabled to make a good report at the Conference of the introduction of our worthy standard church song book into the homes and churches of the Methodists of Mississippi. On account of the great expense of bringing out this book incurred by our Publishing House, the agents require cash with all orders, or on receipt of bill, which rule we are sure our patrons appreciate, and will observe.

We are very grateful to all those brethren who have heeded our kind request recently made concerning the "equivalent," and hope that others will do so soon.

A good meeting is in progress in Winona this week. Pastor Bowen and Presiding Elder Dorsey are doing the preaching, and those who know these brethren, know that it is being well done. Much good is expected to result.

In closing the protracted-meeting season, each pastor should report results through the *Advocate*, and send orders to the colporteur for Disciplines, Methodist Armor, Bible Tools, and such like books for the new church members. A word to the wise is sufficient. Now send along the orders.

G. W. BACHMAN.

Winona, Miss., Oct. 6, 1905.

Clark's Commentaries.

A worthy young man in my charge preparing for the ministry desires to purchase at a bargain a second hand set of Clark's Commentaries, and one, or more, volumes of Wesley's Sermons. Any superannuated brother or other person having such books for sale will please address his pastor,
W. W. GRAVES, P. C.,
Rose Hill, Miss.

Samples Mailed Free.

Fifty Thousand Trial Packages of Dr. Blosser's Catarrh Cure to be Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma, and Chronic Cough. He has decided to send another fifty thousand trial packages of his remedy free to sufferers who will write him.



This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, smoked in a pipe or made into a medicinal cigarette, containing no tobacco. The medicinal vapor, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure. If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 469 Walton St., Atlanta, Ga.

The Mission Study Class and Leadership in Young People's Missionary Work.

By JNO. W. SHACKFORD.

This is an age of great missionary achievements and of greater missionary opportunities, and missionary leadership is consequently, at a premium. The greatest missionary need is that every church in the home-land should be dominated by the missionary motive. This alone will meet the need abroad. But there must first be missionary leadership at home everywhere—in the pulpit, in the Sunday-school, in the Epworth League.

The League, if it stands for anything, stands for the development of leadership. It ought, therefore, and does, when properly constituted, stand for the development of a leadership dominated by the spirit of world evangelism.

The League is especially well adapted, in its form of organization and in the character of its membership, for the development of such leadership. It includes within its ranks some of the most capable young people in the church. Many of these are already teachers in the Sunday-school. Out of these ranks will soon be called superintendents, and many more teachers for the Sunday-schools, and officials for the church, who will determine its missionary policy. From it should go forth missionary pastors and missionaries for the field. The League has a great and God-given opportunity to help in determining the attitude of the church through the development of those who are to stand in the forefront of the Christian activities of the future.

The question of missionary leadership in the League itself con-

fronts us at the very outset. How are we to develop in each chapter a few earnest, intelligent leaders? We must have vital leadership in the fourth Department, or it will fail.

The Mission Study Class aims directly at meeting this need. The success of the Study Class work in the young people's societies of Southern Methodism, and of other great denominations, fully justifies the claim made for this method of work that it is the most practicable way of answering the question, "How to develop missionary leadership among young people?"

The Mission Study Class movement has in the last several years developed very rapidly in the colleges and in the young people's societies. Last year there were 1,049 Study Classes organized, with 12,629 students enrolled in the schools and colleges of America. And while a few years ago nothing was heard of the Mission Study Class in the churches, now a great Study Class movement is developing both in England and in America. Last year there were, as nearly as can be estimated, about 50,000 young people enrolled in mission study in this country.

The movement is really only just getting a foothold in our Leagues since the establishment of the Department of Missionary Work. Last year there were 178 classes organized in the Leagues of our church, with an aggregate membership of 2,151 members. These were distributed in thirty-three Annual Conferences. This is the beginning of systematic mission study among our young people for the development of missionary leadership in our church. May it not end until there are a sufficient number of equipped men and women to lead our churches in an advance movement for world evangelism that is commensurate with the world-wide opportunity of our time!

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send to-day to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine), which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the NEW ORLEANS CHRISTIAN ADVOCATE first try a bottle, so as to become thoroughly convinced of the wonderful benefits to be received.

Pearl Street Church, Natchez.

DEAR DR. BOSWELL: As you know, our city is now passing through a yellow fever scourge, and everything in a business way is pretty well at a standstill. Many of our people have gone away, and others considerably demoralized; so we can not expect to do much

in a business way. We have had up to date over one hundred cases, with seven deaths and many sick now, and the end is not yet.

Bro. C. W. Crisler and myself are at our post of duty, ready to stand or fall according to our Heavenly Father's will.

We have no truer or braver man than C. W. Crisler. He is "as wise as a serpent and as harmless as a dove." I have never had a truer friend than he. I will not forget. He is in great favor with his people.

Then we have in our midst our dear brother, R. D. Norsworthy. He is as true as steel; superannuated, you know, but ever ready to lend a helping hand. The Presbyterian pastor being away on a vacation, he preached for them one Sunday. The Baptists have no pastor; so he preached for them one Sunday. And one Sunday for Bro. Crisler, and one for myself. Pretty good for six weeks, and in time of a yellow fever epidemic, isn't it? God bless Bro. Norsworthy.

I have been doing the best I could for my people under the circumstances. Many duties to perform. Standing guard, health inspector, and time divided with sick people of other churches, as well as my own, has kept me pretty busy. I have not been sick or lost a day.

We had one case of fever in the adjoining house to my church, and one three doors from my church on the other side. The patient died, so we had to close our church for two Sundays, and hold our service in a small vacant room near my parsonage-home, and only have service in the daytime, as the doctors do not want night services; so you see how we have been hampered. But we hope to get into our church next Sunday, if no other cases break out near us before then. "How amiable are thy tabernacle, O Lord of hosts. My soul longeth, yea, even fainteth for the court of the Lord." Pray for us.

I am hoping and praying for a gracious revival between this and Conference, and that I may be able to bring up my Conference claims in full. I shall be greatly disappointed if I fail in either. May God bless all the stricken cities and towns and people, and especially the church!

A. D. MILLER.

Natchez, Miss., Oct. 2, 1905.

NERVOUS WOMEN

Take Horsford's Acid Phosphate.

Quiets the nerves, relieves nausea and sick headache, and induces refreshing sleep.

The Power of Personal Influence.

The power of personal influence is the greatest power we have in winning souls for Christ. The world judges us by what we are; not by our professions of religion. We never know how far this influence extends, because it goes on and on, reaching from one to another, to people even whom we do not know, through what those say of us by whom we are known. And it does not matter what evil influences are at work against us, if our deeds and words are pure, and our daily walk consistent with our Christian profession (having all the fruits of the Spirit), men will be persuaded and won to Christ. Without this power we can do nothing. We are only useless vessels. The only way to get this influence is by daily prayer and consecration, looking unto Jesus, the author and finisher of our faith.

X. X. X.

Poplar Creek, Miss.

DEAR DR. BOSWELL: I have held six meetings, resulting in thirty-six additions on profession of faith, and ten by certificate, making forty-six to date. The churches were greatly revived. Bro. J. T. McCafferty, student of Vanderbilt, was with us in one meeting, and preached five good sermons. He is good help.

W. M. COMMANDER.

Sept. 26, 1905.

1854

1905

MANSFIELD FEMALE COLLEGE

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ART and EXPRESSION—Experienced teachers, with special preparation for their work.

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The President and Faculty eat at the same tables with the pupils.

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HOME CIRCLE.

The Marshal of the City of Refuge.

When he reached the fence, Toggles stopped before the sign that he and grandpa had nailed there the day they made the farm a city of refuge for the birds. He read it through again:

Trespass if You Want to
But Don't Harm the Birds.

The Summer was almost over; it was what grandpa called Indian Summer now, and Toggles had been thinking that he and the birds had had a very good time of it. Among those he liked most was the beautiful bird that grandpa called a golden robin, and mama a Baltimore oriole, and whose wonderful nest was swung like a tiny hammock from the branch of the big walnut tree on the edge of the orchard.

He was just thinking of him when he came into the woods, and saw, just a little way ahead, the man with the green tin box. The man had not seen Toggles, for he had his back turned. Toggles thought he might be a soldier or a sailor, he walked so straight; but maybe he thought that only on account of the cap and field glasses. The man was going toward the orchard, and Toggles followed him, keeping out of sight, but watching closely; for, being the marshal of the city of refuge, it was his business to see what a stranger was doing on his grandpa's farm.

The man was walking slowly. Once he stopped to pull leaves and put them in the green tin box, and several times he whistled—so like a bird that, when the real birds answered him, Toggles could hardly tell the difference. Then he came out by the big walnut, laid the green tin box and field-glasses down on the ground, and, throwing off his coat, began climbing the tree.

Toggles had never seen a grown man climb a tree before, and he watched eagerly, very much surprised and interested, until he saw him swing to the limb from which hung the oriole's nest, and take out his knife; and then he suddenly wished he were big enough to take hold of the tree and shake it until the man should come tumbling down like a ripe apple.

He was so very angry that he never stopped to think of anything but the outrage on the oriole, and, when the man reached the ground with the nest in his hand, he walked straight up to him, his eyes blazing, and the words fairly tumbling over one another in their eagerness to get out and tell his indignation.

"Don't you know it's wicked to steal nests?" he asked. "That's the birds' house, that they live in,

just the way we live in our houses. How'd you like it if you went home some night and found a big giant had carried off your house?"

The man seemed very much surprised, but he laid down the nest, and then sat down on the grass.

"Whose little boy are you?" he asked.

The man's voice was kind, and Toggles answered the man's question, although he was very angry still.

"My name is Toggles," he said, "and I am living with mama, here on grandpa's farm, and my grandpa does not like people to steal nests on his land. Didn't you read the sign?"

"Yes," answered the man; "and I thought it was a very good sign. Do you help your grandpa take care of the birds?"

"I'm marshal," said Toggles; "that's what I've got my star for, because I'm the marshal of the city of refuge for the birds. If you saw the sign, why didn't you mind?"

"Is it always wrong to take birds' nests?" asked the man.

He spoke so gently, and looked like such a nice, good man, that Toggles could hardly believe he had really done the wicked thing that he had seen, only—there lay the branch cut off, with the nest hanging from it.

"Yes, sir," he answered promptly; "it always is—that is, unless, of course, they're last year's nests."

The man took the branch from the ground.

"This is last year's nest," he said.

Toggles looked him squarely in the eye.

"I don't know what your name is," he said, "but it's a very wicked thing to tell lies. I saw the oriole last Sunday."

Something very like a smile crossed the man's face, but when he answered, it was grave enough.

"And so did I," he said; "and Monday. Have you seen him since then?"

Toggles thought a moment.

"No," he said.

"And neither have I. He started south Tuesday night, and he won't be back until next May. He'll never use this nest again. And I wouldn't mind a big giant's taking away my house, if I were all through with it, and had gone to live in another country—would you?"

Toggles thought again.

"No," he answered. "Where's he gone to?"

"To Central America," replied the man. "He goes there every Winter. But he'll come back in May, and make a new nest. Now, the kingfisher down by the swamp —"

"I know him!" broke in Toggles.

"He comes in March, and so do the mourning-doves, but the robins —"

"They come first," said Toggles.

"Not this year. The blackbirds were ahead of them this time. But, by the way, have you seen —"

And that was the beginning of a talk that lasted until they heard the dinner-bell ringing from the other side of the orchard.

"Grandpa," exclaimed Toggles, as he ran panting up the front steps, "I've been talking with a man that knows more about birds—oh! more than anybody; and tomorrow he is going to take me over to Mr. Smith's farm to show me where some owls live, and I want to know who he is."

"Did he carry a green tin box?" asked grandpa, "and wear a cap?"

"Yes," exclaimed Toggles; "that's the man."

"I think," said grandpa, "that it must have been the pastor of the Baptist Church in the village. He is a great friend of the birds, and I am very glad that you have become acquainted with him."—Frederick Hall, in The Standard.

A Guessing Game.

The Robbins children always had a game before they went to bed. The one which the children liked best of all, just at present, was called "guessing things." Sometimes the article selected was cloth; then they would name all the things they could think of that were made of cloth. Then there would be a gold night, a silver night, a brass night, and now they were having a wood night. The game was at its height. Nearly everything wooden, from a table to a toothpick, had been mentioned; and still they did not want to give up—they never wanted to. There was always the plea, "Just one more, mother; oh, please!"

Baby Rosalea was asleep in mother's arms; Genevieve's blue eyes were slowly closing, and Arthur's were roving anxiously around the room, trying to spy some wooden object that had not yet been mentioned.

"This must surely be the last one," mother was saying just as Uncle Dick popped his head in the door.

"Come in, Uncle Dick!" invited Marion and Grace and Harold.

"Tell us something very strange that is made of wood, Uncle Dick; we've used up all the usual things," said Harold.

"Perhaps you have not thought to mention this," remarked Uncle Dick, as he took the evening paper out of his pocket and unfolded it.

"A newspaper made out of wood! The idea!" Marion gave

her curly head a toss which said plainer than words, "I don't believe it!"

"I venture to say that no one has touched the inner pages of this paper since the material of which it is made was a tree standing in some Canadian forest," Uncle Dick went on, as he spread the open paper upon his knee.

Then the children gathered around him, eager to hear what more could be said about a "news-paper tree."

Uncle Dick told them how the great logs are cut into small pieces by machinery; then damped into another machine containing chemicals, which converted them into pulp, and from there into the great tubs in the paper mill, and then into several other machines, which transform the pulp into huge rolls of paper. When these rolls are placed on presses and printed, the newspaper is made.

"We never should have thought of that by ourselves—should we, mother?" Harold exclaimed, when the game was over.

"No," answered his mother; "I think we shall have to ask Uncle Dick to join our games group."

"Will you, Uncle Dick?—will you?" chorused four eager voices.

And Uncle Dick has promised to do so.—Helen M. Richardson, in Nashville Christian Advocate.

McKinley and the Schoolboy.

An Englishwoman tells the readers of the Sunday Magazine some anecdotes of President McKinley, whom she once knew. She says:

"I recall a touching little story of him that I heard while in Washington. Once, in the days long preceding his inauguration as President of the American republic, he was walking along a country road in the vicinity of his home, when he was joined by a young lad, the son of a townsman of Canton. In the course of conversation Major McKinley—as he was then styled—asked the boy what profession or calling he would like to follow.

"I mean to be a doctor," was the prompt reply, given with great decision.

"Indeed!" said Major McKinley, and I fancy there must have been distinct disapprobation in his voice. "Well, if you don't get a better school report this year than the one your father showed me of you last year, you won't be troubled by too great a crush of patients in your consulting room, I reckon."

"I don't see what my school report has to do with my being a doctor," grumbled the boy. "You don't need to learn geography and history to know how to cure diseases."

"No, I don't suppose you do," agreed Major McKinley. "But you need to have a strong sense of duty, and you do need to have an aptitude for hard work, if you mean to be a successful doctor, and those are the qualities in which you seem to be lacking, my lad."

"Some years later a well-known doctor in New York recalled himself to the memory of President McKinley, and told him how much of his own present success he owed to the caustic rebuke administered long ago to him as a lazy little school lad by the now President of America."

When to Cry.

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they can not tell the very best thing from the very worst thing.

Now, I have often thought that there are little boys and girls who cry, now and then, at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday, he or she will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry Saturday. It is too busy a day.

"Tears shed on Sunday are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for some thing very serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to the boys and girls who are past six, for those children do not cry. The wise old man meant them for the little ones—the millions of little boys and girls who want to do just the right thing and the very best thing.—Mary Elizabeth Stone, in August St. Nicholas.

The home is the heart of the world. Whatsoever of good or evil the world commits, is fostered first in the heart.—Exchange.

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J. W. BEESON,
Meridian, Miss.

Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.

W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov. 1, 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov. 1, 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Szechow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 1, 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 9, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 6, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 1, 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 1, 1906.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 8, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpinteria, Cal., Oct. 1, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 7, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

\$1,000 when your boy is of age and an income for life. Can you invest \$5 every three months, \$20 a year for five years, for your child, to make him \$1,000 at the end of five years? If so, send to our office and get a copy of a "copyrighted" plan, showing how one thousand persons, combining their investments, will accomplish the above. It is an interesting story, even if you will not be one of the thousand. Write or call at once. C. W. Weaver & Company, 421 Union Street, Nashville, Tenn.

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Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap, 25c. cake.

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NO MATTER HOW BAD OR HOW OLD IF YOU
ARE AFFLICTED WITH SKIN TROUBLE, YOU MUST SEND FOR
A BOX AT ONCE FOR ITS EFFICACY IS ABSOLUTELY
GUARANTEED
IF QUICK & PERMANENT CURE IS NOT MADE
YOUR MONEY WILL BE REFUND
DO NOT FAIL TO GIVE A TRIAL
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Has a faculty rarely equaled by high schools, and sometimes colleges carry on their work with a weaker teaching force.

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Was founded in 1841. It will be domiciled in an up-to-date brick building the coming session. One hundred and ninety pupils enrolled the past session. It is beginning a new era of usefulness.

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Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, October 12, 1905.

THE MONEY STANDARD.

In commercial circles men are paid according to their worth. This necessarily creates grades, and stimulates employees to prepare themselves for the highest and best-paying positions. Is not this commercial spirit fixing itself in the ministry? We fear so. We have heard a little complaint on this score in our own Church. It is no new thing. We heard it thirty years ago. A quaint, but quick-witted layman said to us as far back as 1875: "The time is coming when the preachers will be at Conference with tags on their backs indicating the estimate they place on their services." It is not that bad yet. Literally, it never will be. But no doubt our preachers do concern themselves about their salaries—perhaps too much so. The complaint about this matter is not confined to one Church. It seems to be general. The complaint is louder in other Churches than our own, and the increasing tendency towards the money standard is greatly deplored.

The great harm in this commercial spirit is not the fact that preachers desire good salaries—for that is both natural and legitimate—but it is because the evident uneasiness manifested by underpaid preachers, who are accepted as representatives by the average young man, acts as a deterrent. Young men are afraid to enter upon a life in which there is so much uncertainty in the matter of living. Young men are apt to be inspired with a desire to imbibe the spirit and follow the example of preachers of thorough consecration and heroism. But if they become saturated with the spirit of commercialism, and show that they are quite as much after money as they are after souls,

young men will not only fail to recognize the spirit of consecration and heroism, but will be apt to conclude that the ministry is a profession, and seeing that other professions are more lucrative, they will choose to be something else than preachers.

Those Churches which insist so strenuously on an educated ministry are wailing over the dearth of candidates. Several reasons are assigned for this scarcity of young preachers, but the principal one is the fear of meager support in active life, and starvation in old age. What has affected other Churches will affect ours in due time, if the virus of commercialism should be imbibed by our preachers. May the good Lord save us from such misfortune!

It was once understood among Methodists that our men entered the ministry, not willingly, but by constraint. There was a call. They dared not disobey. They entered upon their work with fear and trembling, having but one object in view—the salvation of souls. They were heroes of the finest type, self-sacrificing, and endured hardness as good soldiers. They succeeded. We are happy in the belief that our preachers to-day are as consecrated and as full of the heroic spirit as ever. But a word of warning is not out of place.

CHOOSING A BUSINESS.

It is the privilege of men, with few exceptions, to choose their life-business. The exceptions are those called of God to the work of the ministry. Men so called have no choice; a "dispensation of the gospel" is committed unto them. They must obey, or suffer the consequences.

Some men make choice of business or profession without difficulty. They are naturally bent or inclined to certain professions or callings. Many persons show this very early in life. But this by no means indicates that a person will not become proficient and successful in a business for which he possesses no natural inclination. But it does indicate that, all things being equal, success may be achieved by following a business for which one has a tact, or special gift, than in one which has been forced upon him contrary to his feelings and inclination. Many farmers have cut sorry figures behind a counter, and many merchants, well adapted to the trade, have lost their fortunes by turning to the fields. Even in the ministry men have failed because "a dispensation of the gospel was never committed to them." But they have run willingly, and will have their reward. We see failures in many direc-

tions—men working hard and realizing but little. They are simply trying to fill places which it was never designed for them to occupy. They were misguided in making choice. Only one object was in view. That object was to make money for money's sake. In this he has bartered his soul for gold. This no man has a right to do. God has wisely placed the means in hand, and given opportunities for men to accumulate riches, and "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it," but he gives to no man the right to accumulate and hoard simply to gratify a passion for great possessions, nor to spend on his lusts. It is true men do both, but they do so in defiance of God's purpose in giving them the power to get riches. God's purpose is that men glorify him, and do good to their fellow-men, and these two things should always be kept in view, no matter what calling a man follows, or how much or how little he may accumulate.

Another thing: In making choice of a life-business, a man should select that one in which he can conscientiously serve God without harm to his spiritual interests, or the interests of his neighbors. No Christian can engage in certain methods of money-getting, such as horse-racing, gambling, liquor-selling, running dance halls, etc. And to us it seems wholly impossible for a good servant of Jesus Christ to engage even in legitimate enterprises that necessarily requires them to violate a positive command of the Almighty.

In these modern days business in certain lines never ceases. In them there is no Sabbath. It is disregarded and ignored. True, the God of this world tells us that "necessity knows no law," and that as the public would suffer if business is interrupted one day in seven, it must go on for the sake of the public. In reply to this, we feel free to say that no small number of persons take advantage of this argument to run their business on the Sabbath, when in their hearts they know there is no necessity for doing so. The world never suffered before these modern innovations, and no great material loss would be sustained by the public should every form of business be suspended on the Lord's day. And certainly there would be a gain to the moral and spiritual life of the nation. But admitting the force of the argument, it is still true that Christians can not engage in Sunday trade, or pursue any calling that requires all their time on the Sabbath, without detriment to their spiritual life. If business must go on without cessation, let the world

take charge of it, for the world will love its own, and that only.

There are many both pleasant and profitable lines of business open in which Christians may engage without stifling conscience, or hurting their souls. So long as this is true—and it will be true always—Christians who are bound to labor are under obligation to choose such callings as will not require them to violate the law of God.

All this, says the world, is according to Moses and the Puritans. So be it. If it is not also according to Christ, then we misread and misunderstand the gospel.

WILL THE SISTERS EXCUSE US?

The good women of this country who are engaged in prosecuting the original purpose of the Woman's Christian Temperance Union are engaged in a good cause—the extirpation of the liquor traffic. Their action, and all who engage with them in the work, stands on a scriptural basis: "It is good to be zealously affected always in a good thing." Next to the work of personal salvation, and exercising personal influence in behalf of the salvation of others, our women can not engage in a better thing than the destruction of the liquor business.

The issue involved is a great moral issue, and is to be effected by the application of moral principles, which principles are to be used in dealing with the victims of drink, and with law-makers who are set for the protection of the people. In the application of these principles the ADVOCATE stands ready at all times to assist. We heartily echo the watchword, "For God and Home and Native Land." But we do not believe that the fight many of our sisters are making for woman suffrage is at all helpful; nor do we believe that a separate political party, which they advocate, will be of advantage. It will be a hurt and a hindrance, and our good sisters who appeal for the help of the ADVOCATE in this matter must excuse us. Our columns are open for the discussion of prohibition as a moral measure, but not for the furtherance of a political party.

GOOD GUESSING.

A few weeks ago the reporter of one of the Atlanta daily papers ventured to prophesy that Dr. J. W. Lee, of St. Louis, would be transferred to Atlanta, and that Dr. H. S. Bradley would be transferred from Atlanta, and stationed at St. John's, St. Louis. If we remember aright, the Wesleyan Christian Advocate administered

a rebuke to the reporter, intimating that he knew nothing about the matter, it being pure guess-work. But it turns out that Dr. Bradley has been transferred, and appointed to St. John's, St. Louis, and Dr. Lee has been transferred to the North Georgia Conference. In due time it will be known whether or not the reporter had "scooped" the whole secret. Reporters sometimes come dangerously near to getting at facts. In this case the offense consisted in telling them so far in advance. He, doubtless, got the facts from some one on the inside; else he did some good guessing.

PERSONAL.

The next Annual Conference will be held at Felicity Church, Jan. 3.

Brookhaven station—Dr. W. C. Black, pastor—has had sixty-nine accessions up to the fourth of October.

Rev. Dr. Wilkinson, after a brief rest with friends in Ohio, is back at his post, and pushing the work with his usual energy.

Rev. T. W. Lewis, of Tupelo, assisted the pastor in a meeting at Macon, Miss., last week. He preached some able and effective sermons.

Rev. P. O. Lowry, of Whitecastle, La., is delivering a course of sermon-lectures on the Ten Commandments—very appropriate subjects of discourse.

Rev. E. P. Craddock's family have returned from Covington, and are now domiciled at 1207 Josephine street, just three blocks from his church—Felicity.

Rev. A. S. Lutz, Louisiana's gift to California, is rejoicing over a gracious revival in his new Church at Berkeley. He was assisted by Rev. A. M. Shaw, of Oakland, whose preaching was effective. Brother Lutz's friends back here will rejoice with him.

Rev. H. P. Crowe, who went from the North Mississippi Conference to the St. Louis a year ago, has been appointed presiding elder of the Charleston district; and Rev. H. R. Singleton, who went to the same Conference from Louisiana, was appointed to the Farmington district. These brethren will do faithful service.

Rev. J. W. Rowlett, of one of the Texas Conferences, being accused of heresy, was called before an investigating committee, and after hearing the evidence in the case, the committee reported "a trial necessary." The case will be prosecuted at the ensuing session of his Conference. A trial for heresy will be something strange in Southern Methodism. If Brother Rowlett is cleared, he will be a hero; if convicted, he will be a martyr.

Special Notice.

The Meridian Colleges will open Oct. 17. All students come with good health certificate.

J. W. BEESON.

Millsaps College.

FOURTEENTH SESSION TO OPEN NOV. 1.

The following ordinance, issued today by the Mississippi State Board of Health, is self-explanatory:

Whereas, The Executive Committee of the Mississippi State Board of Health, after a conference with the president of said Board, believes that conditions in infected districts in the State have not improved since Ordinance No. 29 was issued, postponing the opening of boarding-schools and colleges to Oct. 17, it is hereby ordered by the Mississippi State Board of Health that Ordinance No. 29 be so amended as to read as follows: "The date of opening of boarding-schools and colleges in Mississippi is definitely fixed for Nov. 1, 1905."

J. F. HUNTER, M. D.,

J. R. TACKETT, M. D.,

Executive Committee.

This is final. The secretary of the Board informs me that there will be no further postponement. Let all prospective students govern themselves accordingly. Of course, they will be expected to respect any quarantine regulations that may be in force Nov. 1. Our faculty will see that a full session's work is completed, and the advancement of no student will be postponed on account of delay in beginning. By earnest work we can make up the time lost, and we confidently expect one of the best sessions in the history of the college. It is important that all of our students should be here by Oct. 31, that we may start off Wednesday, Nov. 1, without further interruption.

W. B. MURRAY, Pres.

Jackson, Miss., Oct. 7, 1905.

Information Wanted.

I have it in mind—provided I can get the necessary data—to prepare a brief biographical sketch of Rev. Samuel L. L. Scott, a famous local-preacher evangelist who operated in Central Mississippi from about 1850 until his death, which occurred near Crystal Springs during the Secession War. I wish to know at what date he located. I would be glad to have information concerning his career while in the traveling connection. I would be glad also to have important facts connected with his revival work in Mississippi, especially in Rankin, Hinds and Copiah counties. I will be thankful for any information throwing light upon the character of the man and his work. Regarding him as one of the most remarkable men I have ever known, I deem it important that some one should prepare such a sketch before the generation to which he ministered shall all have passed away; and as no one else has assumed the task, I will do so, provided I can get the information desired.

W. C. BLACK.

Brookhaven, Miss., Oct. 5, 1905.

Held in by Quarantine.

DEAR DOCTOR: Quarantines continue to hold us on Seashore Camp Ground, and the fever crowding us on West and East. Can't tell when we can reach Shaw. We thank God for keeping Biloxi and the old camp grounds free from yellow fever thus far, and will trust him to the end.

W. S. SHIPMAN.

Biloxi, Miss., Oct. 2, 1905.

Black Hawk, Miss.

The people of Black Hawk and community had built a beautiful, substantial, and tasteful house of worship, and had seated it with handsome oak pews, all at a cost of about \$2,500. Everybody desired that their former pastor, now an honored Bishop in the church, should preach the sermon, and formally dedicate the house to the worship of Almighty God. And so Bishop Galloway gladly came at their call. There was rain Saturday night, and from nine to half-past ten Sunday morning. Nevertheless, a large congregation filled the house. The Bishop chose a text from the prophecy of Isaiah, and for about one hour discoursed as only he can on: "The Word of God. Its fruitifying power, its absolute necessity in all effort to save the human soul and to maintain civilization. The positive assurance and guarantee of its certain triumph over all opposition."

The Bishop never sounds a despondent note, but there always rings in his voice the tone of a conqueror, and there is in his very movements in the pulpit the swing of victory. And on this occasion, as he stated, as with the voice of authority, the immutable laws of God's providence, and re-enforced them with argument, and buttressed them with illustrations from nature drawn from careful observation in traveling round the globe, one was ready to cry out: "This is the victory that overcometh the world, even our faith."

In the afternoon a large company gathered at the hospitable home of Mr. J. B. Streater, and the Bishop baptized a number of children; some of them grandchildren of those who had labored in the Lord's vineyard there with the young preacher thirty-five years ago. One was reminded of the words of the sweet singer of Israel: "The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

The rain did not prevent even a larger congregation than had assembled in the morning from hearing the Bishop in the evening, as he gave them his observations of missions and other things in the Far East.

Thus closed a high day in the historic and hospitable town of Black Hawk. Mrs. Galloway accompanied the Bishop, and renewed acquaintances made when, in 1870, as a young bride, she labored with her husband on Black Hawk circuit.—Correspondence to Carrollton (Miss) Conservative.

Bunkie, La.

DEAR BRO. BOSWELL AND OTHER METHODISTS: Bunkie is still quarantined, and the orphanage agent is here, and in charge of the fumigation, oiling, screening, and is the leader of what seems to be a victorious mosquito fight. I can not do any orphanage work until the quarantine is raised. I wish every Sunday-school teacher in Louisiana would do

as two in Amite City have done: Mrs. Waters' Sunday school class, \$22.75; Miss Ellis' Sunday school class, \$7. I wish you would note a portion of Miss Ellis' letter, and it should inspire other Sunday-school teachers to rally to this great work, and especially while the agent is at home.

(Copy of Letter.)

"Amite City, La., Aug. 22, 1905.

"DEAR BRO. WIER: I called the attention of my class of bright boys in Sunday-school to the great work in which you are engaged, and asked them each to contribute one dollar towards this work; also asked them to make the money by their own exertions. I give names of those who have responded: Aubrey Saunders, Charlie Elliott, Hamilton Ellis, Zekie Ellis, Willie Eldridge, and Hugh Golby. I add to this my class dollar. We send it with the earnest prayer that your efforts may be crowned with success. With best wishes, I am,

"Cordially yours,

"(Miss) E. M. ELLIS."

Mrs. Waters' class gave an entertainment, and raised \$22.75 mentioned above. I would that all our Sunday-school workers and Epworth League workers would rally to this work, especially while I am so handicapped.

As I write this, I am requested to nurse a yellow fever patient in town.

Pray earnestly for God to bless the orphanage work.

Fraternally,

C. C. WIER,

Sept. 28, 1905.

Palmer Creek Camp Meeting.

Palmer Creek Camp Meeting will begin Nov. 3, and continue ten days. The camp ground is located two and one-half miles from Wortham, which is on the Gulf and Ship Island R. R., and is the nearest station to the camp ground. Wortham is fifty-seven miles south of Hattiesburg, and fourteen miles north of Gulf Port. The camp ground is beautiful for situation, and near enough to the coast to get the benefit of the sea breeze. Ministers will be provided for free of charge. The usual accommodation will be provided.

R. A. SIBLEY, JR., P. O.

Prayers Asked For.

DEAR DR. BOSWELL: My father, J. H. Rogers, who is pastor of our church at this place, has been quite sick for ten days, and he does not seem to improve any; or, if he does, the improvement is not perceptible. We ask the prayers of the church in his behalf. Pray for us.

Yours fraternally,

B. F. ROGERS.

Boyle, Miss., Oct. 7, 1905.

THE FEVER SITUATION.

For the twenty-four hours ending Tuesday, Oct. 10, at 6 p. m., the fever situation was reported as follows:

Number of deaths.....	4
Number of new cases.....	18
Places newly infected.....	9

Total to date:

Number of deaths.....	415
Number of cases.....	3,230

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Howard Ave. and Rampart St., Daily.

	Leave.	Arrive.
Memphis Express.....	8:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express	7:00 a.m.	5:50 p.m.
Bayou Sara Accommodation...	9:40 a.m.	4:00 p.m.

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JOHN A. SCOTT,
Asst. Gen. P. & Art.

A. H. HANSON
Gen. Pass. Art.

Indian Mission Charge.

DEAR DR. BOSWELL: I have just returned from a week's work among the Bogue Chittoes, who have been opposed to the church, and most of whom have never heard preaching until last week. They were ball-players, and have kept up the heathen practices until now; but a number of them were up for prayers, and promised to leave off their heathen practices and serve God.

I never saw the power of God more manifest on the Choctaws in my life. I preached to about two hundred Choctaws on my trip, and most of them were ball players. I never had such a time in my life. I am so glad that God has opened up the way for me to reach my people. It has been said that "prayer is the key to unlock heaven." I know there is no other way to reach God but through prayer and faith in Jesus. Yes, "there's nothing too hard for God," if we "will just ask, believing."

Some of the Choctaws who had drifted back into the world came back to the M. E. Church.

Brethren, the mission work is gaining. Yes, it is looking up. I hope you all will pray for me in the work.

We have decided to have a camp meeting for the Choctaws in Mississippi; something the poor Choctaws have never seen in their lives, and it is going to take about \$120 to defray the expenses of the camp meeting. You good people know the Choctaws are a very poor people, and I came begging for some help from you good people as "Lazarus begged the crumbs that fell from the rich man's table." What you feel able and willing to give may help to save one poor soul, which is of greater value than all the riches of earth.

Now, brethren, please don't let this opportunity pass unimproved, for by your prayers, faith and means, you may help to save some poor lost soul, or souls.

Bro. Cottrell, the preacher at Philadelphia, has promised to assist in the meeting, and is in favor with the movement, and has promised to try to make up something to support the meeting. He said he would try to secure other ministerial help.

Sister Ross, our missionary teacher, will be with us, too, if circumstances will permit. Most, and best of all, we are expecting God to be with and bless us.

Now, brethren and friends, all who will give anything to help support the meeting, please send to me at Philadelphia, Neshoba county, Miss., care Bro. Cottrell. I will be at Philadelphia most of the time for the next three weeks. Our meeting will embrace the second Sunday in October, near Edinburg road, nine miles west of Philadelphia.

Your brother in Christ,
SIMPSON J. TUBBY.

Tobes, Miss., Sept. 18, 1906.

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J. W. BEESON,
Meridian, Miss.

Mission Study Rally Day.

In the general list of Epworth League Topics, the third Sunday in October is set apart as "Mission Study Rally Day." It seems well that once a year every League should consider the demands of missionary education, and that at this time plans be set on foot for the organization of a Mission Study Class.

In order to assist the Leagues in the preparation for the public meeting on this day, the Epworth Era, of Sept. 21, has been made mission study number. Much information regarding mission study, as well as help for the programme, will be found in this issue of the Era.

Further information regarding this study may be had by addressing John W. Shackford, Methodist Mission Rooms, Nashville, Tenn.

Notice.

To Pastors and Sunday-school Superintendents of the North Mississippi Conference—

Report your Children's Day collections to Dr. W. O. Harris, Sumner, Miss. Dr. Harris wishes to close his books before Conference.

One presiding elder has taken the pains, as he went around, to see that every charge is reporting to this cause. His district is going to lead the Conference in more respects than one, if the others do not look to their laurels. R. P. NEELETT, Agent.
Neshoba, Miss., Sept. 22, 1906.

Jefferson Military College.

DEAR SIR: The State Board of Health of Mississippi has ordered that no college or boarding-school in the State be opened before Oct. 17. Jefferson Military College will open Wednesday, Oct. 18, and it is hoped that students will report on time, or as soon thereafter as possible. Charges for board and tuition will be made from date of entrance.

Respectfully,

J. S. RAYMOND, Supt.
Washington, Miss.

FREE TUITION to ALL in Harris' Business College, Jackson, Miss.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1237 State street.

Burgundy Street, 2229 Burgundy street; Rev. H. N. Brown, pastor; residence, 2718 North Rampart street; Telephone Main 784.

McDonoghville, Rev. G. S. Roberts, McDonoghville, La.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5330 Prytanis street; Phone 329 (uptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 781 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. Jas. C. Sligh, pastor.

Felicity Street, corner of Felicity and Chestnut streets; Rev. E. P. Craddock, pastor; residence, 1207 Josephine street; Telephone Main 545.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; Phone 154 (uptown).

Algers, Lavergne street, corner Delaronde; Rev. A. F. Vaughan, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 2004 Carrollton avenue.

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From Brooksville, Miss.

We copy the following notice of a revival in progress at Brooksville, North Mississippi Conference, kindly sent us by the pastor, Rev. S. L. Pope:

"The revival is still in progress. The congregations have been good, especially at the evening service. Great interest has been manifested, and much good has already been done.

"Rev. Mr. Harbin has proved to be a great preacher. His sermons on 'Wells of Salvation,' 'The Judgment,' 'Hell,' 'What Think Ye of Christ?' and 'It Is Finished,' were masterpieces of oratory, pathos, denunciation and pleading. It has been, perhaps, years since our little town has been so deeply impressed with religious things. The pastors of the Baptist and Presbyterian Churches are in full accord with the meeting, and are lending their influence by their presence and help at the services. An interesting feature of the meeting is the service for children held each afternoon at the C. P. Church.

"Rev. Mr. Harbin, besides filling the pulpit at Gunnison for the past three years, has also been principal of the public school at that place. He is at home with the children. His object-sermons and talks to the children will be productive of much good."

A Memorable Day.

The scenes of yesterday, at Pleasant Grove Church, were indelibly stamped on the memory of all present. Sister Lena Garrett was there, and preached twice. The result can never be known until the judgment reveals it. The presence and power of the Holy Spirit were demonstrated in the conviction of sinners, the conversion of penitents, the reclamation of backsliders, and the sanctification of believers. Strong young men were heard crying from the depths of their souls for mercy. The shouts of new-born souls were heard, and a general shout of praise went up to

the God of our salvation. It reminded us of the old-time Methodist meetings that we have heard of so much. One sister, who said she had prayed all night the night before for her two boys, saw her prayers answered in their conversion. One of them confessed that he had trampled his mother's prayers under foot for ten years, but said he was done. He promised to begin family worship. One brother, who said he had been praying all this year for his brother, saw him powerfully convicted and gloriously converted. There were, during the two-days' meeting, twenty, or more, who professed to be either converted, reclaimed, or sanctified.

On the night of the first day, under a special call from Sister Garrett, thirty people stood and pledged themselves to spend as much as one hour in prayer for the meeting the next day. The prayer was answered. The pentecostal fire came. "Praise His matchless name forever!" There was only one accession to the church, with more to follow.

We have received nineteen in all up to date, and will pay all the assessments ordered by the Conference in full.

J. H. GRICE.

Perch, Miss., Sept. 26, 1905.

Bethel Mission.

DEAR DOCTOR: As I see no news from this circuit, perhaps a few lines would not be amiss. I can truthfully say this circuit is in better condition now than it has been in since I came, although there is still room for improvements. We finished our new church in time to hold our first meeting in same, beginning the fifth Sunday in July, assisted by Rev. Marvin W. Langley, of Water Valley. The service he rendered was excellent. Bro. Langley is a promising young man, and is consecrated to God. May the richest blessings of heaven be his!

Bro. Burkes, of Ripley, assisted us in a meeting, and preached some powerful sermons. Bro. Burkes is in favor with his people, both as to preaching ability and pastorate.

Our collections on Conference claims are in advance of last year up to this date, but the pastor's salary is not; however, we hope to receive collections in full. We have one prayer meeting, that is doing good work, and an interesting Sunday-school.

May God add his blessings to the editor of the *Advocate*, and give us, as a church, a glorious and triumphant year! is my prayer. To God be all the glory.

J. E. GAUT, P. O.

Sept. 27, 1905.

Important.

MY DEAR DOCTOR: I am authorized by Bishop Morrison to announce that the session of the Louisiana Conference is postponed to Jan. 3, 1906. He authorized me to correspond with the presiding elders, and whatever they desired, he would do. I have heard from all except Bro. Tucker, and all agree to the change; so I make the announcement for him.

Fraternally, J. B. MOORE.

Mansfield, La., Sept. 20, 1905.

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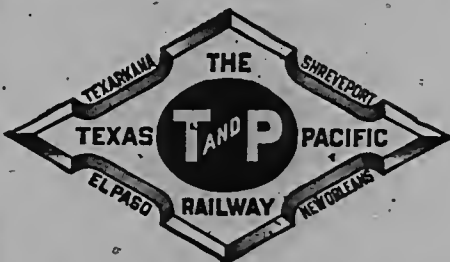
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more competent to ad-
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you have a chronic dis-
ease, than Dr. Hathaway,
of Atlanta; and too, he
is offering to counsel and
advise any sufferer free
of charge. If you have
any disease of a chronic
nature, such as Kidney
or Bladder Disease, Stric-
ture, Rheumatism, Vari-
cose, Skin Disease, Ner-
vous Debility, Catarrh
of the different organs,
Stomach, Bowel and
Liver Complaints, dis-
eases peculiar to women,
etc., you should at once
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of this offer. In addition, you will be sent a valu-
able booklet on your disease. Dr. Hathaway is
recognized as the most successful specialist in the
South to-day, and the secret of his success lies in
the fact that he has always dealt with his pa-
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promising them nothing that he could not fulfill
and by curing their disease. His charges are not
extraordinarily high, but are reasonable, certainly
no more than you would be willing to pay for suc-
cessful treatment of your case. All correspond-
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WAY & CO., 57 Inman Bldg., Atlanta, Ga.

Homes for Superannuates.

DEAR DOCTOR BOSWELL: Pursuant to a resolution offered by Dr. A. S. Yarbrough, and others, and adopted by our last Annual Conference, the Durant District Conference, in July, appointed Bro. F. A. Howell, of Bolling Green, Miss., to secure location and necessary funds to build a superannuated preachers' home within the bounds of the Durant district. Bro. Howell at once went to work to raise a sufficient amount to build an inexpensive, but comfortable little home, where the worn-out preacher might have a shelter in his declining years, and at his death descend to another, and so on. It is to be purchased, given, and known as the "Superannuated Preachers' Home," and is to be occupied alone by those who are worn-out in the itinerant service, and are roofless amidst the aches and pains and decrepitude of old age.

Now, every child of you, or lover of man, will see and feel the sacredness of this cause, the heaven-born and holy obligation we are under to the veteran of the cross who has spent his substance and his strength in building up the material, social and spiritual, of our time. Shame upon our great church, abounding in wealth and luxury, that she is so lacking in appreciation and gratitude as to let these, of whom the world is not worthy, suffer in helpless old age! This is a plea to touch the humanity in the bosom of the sinner and the godless, and how much more the sympathy and tender heart of God's own household! Who that reads this short appeal will throw his paper down and forget it? Oh, heart that is too hard to hear God's voice in love, listen to the

need of your fellow in distress! While your soul is warm under the impulse of love as you think of your own home and children and business and crops and prospects and ten thousand temporal blessings, and then of the cold winds, suns, and Winter, and again of the old man of God, with dim vision, thin visage, trembling limbs, and boned form, with nothing to comfort him but the prospect of heaven at the end of a weary journey, get up, drop this paper from your hand, write a check, get a money order, or register a letter with a healthy sum to Bro. Howell. He will be glad, you will be happy, and the old itinerant and heaven will call you blessed.

This great cause of purchasing superannuated preachers' homes is a late, but enthusiastic and growing enterprise in our church. Many wealthy and noble laymen here and there are building and equipping homes of this kind out of their individual gratitude and means, and thus housing some of God's needy and tired children. This movement began in the heart of a layman. The Morris Home at Montevallo, Ala., is one of the first built by the munificence of J. M. Morris, a young business man of Birmingham.

Bro. Howell has made an appeal for help through the Reporter, a salt-and-pepper organ of an evangelical strain published by the presiding elder of the Durant district. Here is his appeal in substance: He wants 25 people to give him \$10 each, 50 people to give him \$5 each, 500 people to give him \$1 each. This would make \$1,000, which is a small enough sum at the present price of real estate and building material.

Now, let every reader of this call who wants to help in a good cause send money at once in any amount to Bro. Howell. The immediate need of the home is for Rev. J. D. Newsom. He is seventy-seven years of age, having given fifty years of that time to the active ministry. He now lives in Macon, Miss., in a rented house, and is not able to pay rent and live, as he only gets out of the superannuated fund \$180 per year. This, you see, gives him only \$15 per month to pay house-rent, buy wood and fuel, feed and clothe himself and wife.

Bro. Newsom is worthy and helpless. He is a good man and true. We want this home by Conference, if possible. The time is short; the Winter is creeping upon us. Brethren, let the funds come rolling in every mail to F. A. Howell, Bolling Green, Miss.

Yours truly,

L. M. LIPSCOMB.

DeKalb Circuit.

DEAR DR. BOSWELL: Believing that a report from DeKalb circuit would be of interest to some, I will write a few lines to the ADVOCATE.

We have some good, true, loyal members on this work—members who believe in the law of growth and development. We do not claim to be on a boom, or to have had any mushroom development, or to have grown from a mole-hill to one of the highest mountains, or to have made such rapid strides, that we have leaped from a newborn babe to a full-grown man in a day, but we do claim that we are growing stronger, and able to do more and better work for our Master, and better able to stand the strong meat of God's Word. Within three years our membership increased fifty-one. Our finances have increased from \$662.90 to \$965.65—just a little over \$100 a year. Year before last this work paid up in full the following claims: Presiding elder, preacher-in-charge, foreign missions, and Bishops; last year, with an increased assessment, it over paid the presiding elder, preacher-in-charge, and Bishops, and paid in full foreign missions, Bible cause, and delegates to General Conference; this year it will pay up in full all the claims ordered by the Conference.

There is one church that deserves special mention, and that is Pleasant Ridge. Four families have moved away from this church, two of which have paid \$20 apiece to the support of the pastor, and the other two paid \$10 apiece, making \$60, yet this church has increased its assessment from \$215 to \$220, and is now within \$41 of having its assessment.

Our meeting at this place, assisted by Bro. H. L. Norton, was a spiritual success. The membership were revived and strengthened; six united with the church.

We have had good meetings at all the churches. Assisted at DeKalb by Bros. J. W. Orisler and J. M. Lewis; at New Hope by Bro. G. P. McKeown, and at Marvin and Stonewall by Bro. H. B. Perritt. All of these men rendered efficient service, and the churches were built up and strengthened by their work. I do not think the services of our pastors in revival work can be overestimated, as it is these men who most largely have the burden of the church at heart.

There is still much room for improvement on this work, and may God hasten the day when every believer shall do his duty. The preacher-in-charge does not take to himself all the credit of the growth of this work, for the pre-

siding elder has been an important factor in this development.

B. W. LEWIS.

DeKalb, Miss., Oct. 2, 1905.

To the Methodists of Mississippi.

FREE BOARD AND TUITION FOR WORTHY YOUNG MEN.

Any of our preachers, laymen or churches that will raise two hundred dollars for the Montrose High School (property of the M. E. Church, South) will be entitled to free board and tuition for the entire session in this school. Anyone raising one hundred dollars will be entitled to free tuition for an entire session.

REV. WALDO W. MOORE,
Prin. and Fin. Agent.

Notice.

To the Preachers-in-Charge, Mississippi Conference:

I would respectfully call your attention to the accompanying letter, which explains itself. Please kindly urge all of your superintendents to have the day properly observed. The collection is to be taken for foreign missions, and, as the amount may be applied on assessment, this may furnish the balance needed on your charge to pay you out in full. Were no other benefits to be derived from such exercises, this one alone will amply repay you for all the trouble. In case your superintendents manifest no interest, take it in your own hands and arrange it. The Board will greatly appreciate any effort you make in this behalf.

On Sept. 21 our receipts for both foreign and domestic missions were in advance of same date last year. This encourages me to hope for full payment of assessments this year. Already twenty-two charges have paid their foreign assessment in full, and twenty-four their domestic. May God help us all to do our level best!

Yours truly,

W. L. LINFIELD, Treas.

DEAR BROTHER: The Rally Day programme for 1905 is now ready for distribution. It is designed to bring the subject of missions before our Sunday-schools, and has been carefully prepared, being furnished with music, recitations, and information in a condensed form.

Please call the attention of your Sunday-school superintendents to the importance of observing this day. The third Sunday in October has been set aside for this day, and, wherever it is feasible, we trust this day will be observed.

The programmes will be furnished free upon application to G. W. Cain, Nashville, Tenn.

Cordially your brethren,
WALTER R. LAMBUEH,
SETH WARD.

Nashville, Tenn., Sept. 5, 1905.

NEW ORLEANS MARKET.

Tuesday Evening, Oct. 10.

COTTON.

Low ordinary	5 12-14
Ordinary	5 5-6
Good ordinary	5 1-2
Low middling	5 3-4
Middling	5 10
Good middling	5 10 1-4
Middling fair	5 10 1-2
Fair	5 11 1-4

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.	27 1-2
Off refined oil, in bbls, per gal.	25 1-2
Prime crude oil, loose, per gal.	22
Prime C. S. cake, per ton, 2240 lbs.	25 1-2
Prime C. S. meal, per ton 2,000 lbs.	24 00
Scrap & stock, per lb.	56

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.
(Revised.)

Carriere, at Carriere.....Sat. and Sun..30, Oct.	1
Lumberton.....Mon. p. m.	2
Columbia.....Tues. p. m.	3
Hub, at Baxterville.....Wed.	4
Poplarville and P., at Purvis.....Thurs.	5
p. m.	6
McHenry and W., at Wiggins.....Sat. and Sun.	7, 8
Brooklyn, at Brooklyn.....Mon.	9
Sumrall, at Carson.....Sat. and Sun.	14, 15
Mt. C. and S. Creek, at Mt. Zion.....Mon.	16
Williamsburg, at Williamsburg.....Tues.	17
C. and Magee, at Collins.....Wed.	18
Mt. Olive, at Mt. Olive.....Thurs.	19
Oak, at East Columbia.....Sat. and Sun.	21, 22
Hattiesburg: M. Street and Mission.....Sun. and Mon., 9 a. m.	23, 30
Hattiesburg: Court Street.....Mon., 2:30 p. m.	30
Locdale and Am., at Cross Roads.....Sat. and Sun..Nov. 4, 5	6
New Augusta, at Richton.....Mon.	11, 12
Van Cleave, at Van Cleave.....Sat. and Sun.	13, 14
Coalville, at Coalville.....Tues.	15
Long B. and P. C., at Pass Christian.....Sat. and Sun.	18, 19
Bay St. Louis and M., at B. St. L. Mon. P. and Logtown, at Pearlton.....Sat. and Sun.	25, 26
Gulfport: 23th Street.....Sat. p. m. and Sun. p. m.	Dec. 2, 3
Gulfport: 25th Avenue.....Sun., 11 a. m. and Mon., 8:30 a. m.	3, 4
Merid: Main Street.....Sat. p. m. and Sun., 11 a. m.	9, 10
Merid: Oak Street.....Sat. p. m. and Sun. a. m.	9, 10

I trust to be able to meet these appointments. Let every W. H. M. and every W. F. M. Society make full reports. Let the trustees make full answers to Question 29. The pastors will please see that this is done, and deeds presented.

Questions 17, 20 and 22, not fully answered on the third round, will be called again; and Church Registers and Records not shown will be called for. It is hoped that all collections will be reported in full, and also many conversions and accessions. Please read Num. vi, 24-26, and II Cor. xiii, 14.

T. L. MELLER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson.....Oct. 7, 8	
Locky Springs, at Hickory Ridge.....14, 15	
Merid, at Mt. Olivet.....21, 22	
Hermanville, at Hermanville.....23, 24	
Utica, at Utica.....Nov. 4, 5	
Oak Ridge, at Oak Ridge.....11, 12	
Anguilla, at Anguilla.....18, 19	
Mayersville, at Mayersville.....25, 26	
Edwards, at Edwards.....Dec. 2, 3	
Crawford Street, Vicksburg.....p. m.	4
Washington Street, Vicksburg.....p. m.	5
Bolton, at Bolton.....p. m.	6
Vicksburg circuit.....7	
Rolling Fork, at Rolling Fork.....9, 10	

W. H. HUNTLEY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro, at Waynesboro.....June 25, 26	
Shubuta and Quitman, at Quitman.....23	
Meridian, Central.....11 a. m. July 2	
Meridian, East End.....8 p. m.	3, 9
Pachuta, at Pachuta.....9, 10	
Enterprise, at Enterprise.....Sun. p. m. and Mon.	16
Meridian, South Side.....11 a. m.	16
Meridian, Fifth Street.....8 p. m.	17, 18
Middleton, at Mt. Carmel.....Mon. and Tues.	20
Leaksville, at Avra.....Thurs.	22, 23
Buckatunna, at Big Rock.....25	
Chunkey, at Suqualena.....Tues.	27
Wayne mission.....Thurs.	28
Matherville, at Salem.....Fri.	Aug. 5, 6
North Kemper, at Spring Hill.....19, 20	
Vinville, at Andrews Chapel.....26, 27	
Meridian, Seventh Avenue.....8 p. m.	30
Landerdale, at Toomsaba.....Wed.	31
Daleville, at Linwood.....Thurs.	1
DeKalb, at Marvin.....Fri., Sept.	2, 10
Binnsville, at Wahalak.....Fri.	
Porterville, at Union.....2, 10	

W. M. SULLIVAN, P. E.

A half-hours' work daily and \$45 pays for a half-session, not only board and tuition, but also laundry, medical and other fees. H. G. HAWKINS, President of Port Gibson Female College, Port Gibson, Miss.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

Baker, at Brookstown.....30, Oct.	1
Wilson, at Gayden.....7, 8	
Clinton.....8, 9	
St. Francisville, at Star Hill.....14, 15	
Zachary.....15, 16	
Pine Grove, at Pipkins.....21, 22	
Ethel, at Concord.....23, 29	
Jackson.....29, 30	
Ponchatoula, at Hammond.....Nov. 4	
Amite City.....5, 6	
Franklin, at Franklinton.....5, 9	
Kentwood, at Kentwood.....11, 12	
Port Vincent, at New River.....18, 19	
East Feliciana, at Gilead.....25, 26	
Live Oak, at Palmetto.....27	
St. Helena, at Greensburg.....28	
Baton Rouge, Second Church.....Dec. 3, 4	
Baton Rouge, First Church.....3, 4	

R. W. TUCKER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

DeSoto, at Sioana.....June 17, 18	
Bon Ami station.....18, 19	
Grand Cane.....24, 25	
Texas Avenue, Shreveport.....25, 26	
Provencal, at Bayou Blue.....25, 30	
Pleasant Hill, at Sodus.....July 1, 2	
Mansfield station.....15, 16	
Ft. Jesup, at Negreet.....16, 17	
Leesville station.....22, 23	
Mooringsport and G., at Caddo.....23, 24	
First Church, Shreveport.....25	
South Bossier, at Bossier Point.....29, 30	
Hornbeck, at Neame.....30, 31	
Carson station.....Aug. 5, 6	
Zwolle, at Noble.....6, 7	
Many, at Many.....7, 8	
DeRidder station.....12, 13	
La Chute and Lake End, at L. E.....14	
Spanish mission.....19, 20	
North Bossier, at Walker's.....21	
Benton, at Benton.....26, 27	
Wesley, at Davis' Springs.....26, 27	
Pelican, at Bethel.....26, 28	
Coushatta, at Coushatta.....Sept. 2, 3	
Keatchie, at ---.....9, 10	
Gilliams, at ---.....9, 10	

J. R. MOORE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, Third Street.....June 11, 12	
Opelousas, at Bellview.....18, 19	
Chicot, at Washington.....20	
Whites Chapel.....25, 26	
Simsport, at Marksville.....July 1, 2	
Lecompte, at Elm Bayou.....8, 9	
Pineville, at H. P.....15, 16	
Colfax, at ---.....22, 23	
West Alexandria.....29, 30	
Bunkie.....Aug. 5, 6	
Boyce, at Camp Ground.....19, 20	
Pollock, at Liberty Chapel.....26, 27	
Columbia, at Columbia.....Sept. 3, 4	
Jonesville, at Jonesville.....10, 11	
Jena, at Tront.....16, 17	
Glenmora, at Dry Creek.....23, 24	
Natchitoches.....Oct. 1, 2	

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades.....a. m. Aug. 6	
Felicity.....p. m.	6
Carrollton.....a. m.	13
Burgundy.....p. m.	13
Parker Memorial.....a. m.	20
Louisiana Avenue.....p. m.	20
Algiers.....a. m.	27
McDonoghville.....p. m.	27
Carondelet.....a. m. Sept. 3	
Rayne Memorial.....p. m.	8
Covington.....a. m.	10
Madisonville.....p. m.	10
Slidell.....a. m.	17
Pearl River.....p. m.	17
White Castle.....Oct. 1	
Plaquemine.....8	
Meville.....1	

H. G. DAVIS, P. E.

CROWLEY DIST.—THIRD ROUND.

Lafayette.....July 1, 2	
Rayne.....8, 9	
St. Martinsville.....12	
Patterson.....15, 16	
Frudhomme, at Plaquemine-Bruee.....22, 23	
Crowley.....29, 30	
Morgan City.....Aug. 5, 6	
Jennings.....9	
Gueydan.....12, 13	
Indian Bayou.....19, 20	
New Iberia.....26, 27	
Franklin.....Sept. 2, 3	
Lake Charles.....9, 10	
Grand Chenier, at Cameron.....11	
Jeanerette.....16, 17	
Lake Arthur.....23, 24	
French Mission, at Cypremort.....27	
Abbeville, at Prairie Gregg.....30, Oct. 1	
Sulphur, at Westlake.....7, 8	

Pastors are expected to have written reports in answer to Questions 13 and 17, and to see that proper reports are ready in answer to Questions 20 and 22.

W. W. DRAKE, P. E.

MONROE DIST.—THIRD ROUND.

Harrisonburg.....July 9	
Calhoun, at Eros.....15, 16	
Lake Providence.....23	
Waterproof.....30	
West Monroe.....Aug. 6	
Brooklyn, at B.....12, 18	
Winnsboro.....20	
Floyd, at Oak Grove.....26, 27	
Monroe.....Sept. 3	
Bastrop.....10	
Mer Rouge.....17	
Rayville.....24	

J. M. HENRY, P. E.

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COLUMBUS DIST.—FOURTH ROUND.

Columbus, Second Church.....	Sept. 10
West Point.....	17, 18
Winstonville circuit.....	23, 24
Columbus, First Church.....	Oct. 1
Starkville circuit.....	7, 8
Hebron.....	8, 9
Shuqualak circuit.....	14, 15
Crawford circuit.....	21, 22
Columbus circuit.....	28, 29
Macon.....	Nov. 4, 5
Cedar Bluff circuit.....	11, 12
Mathiston mission.....	18, 19
Brooksville.....	19, 20
Mayhew.....	25, 26
	Dec. 2, 3

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit.....	Sept. 2, 3
Holly Springs station.....	3, 4
Red Banks.....	9, 10
Olive Branch.....	13
Byhalia.....	16, 17
Shawnee.....	23, 24
Fotts Camp.....	30, Oct. 1
Myrtle.....	7, 8
Bethel.....	14, 15
Waterford.....	21, 22
Ashland.....	28, 29
Randolph.....	Nov. 4, 5
Mt. Pleasant.....	11, 12
Abbeville.....	18, 19
Pontotoc.....	25, 26

EUGENE JOHNSON, P. E.

DURANT DIST.—FOURTH ROUND.

Durant.....	Sept. 9, 10
Pickens, at Pickens.....	16, 17
Sallis, at Hurricane.....	23, 24
Ebenezer, at Liberty.....	30, Oct. 1
Lexington.....	1, 2
Tchula, at Tchula.....	7, 8
McCool, at Liberty Chapel.....	14, 15
Chester, at Antioch.....	21, 22
Ackerman, at Mt. Ary.....	28, 29
West, at Midway.....	28, 29
Kosciusko, at Bethel.....	Nov. 4, 5
Kosciusko station.....	5, 6
Poplar Creek, at Wesley Chapel.....	11, 12
Rural Hill.....	18
Louisville, at Louisville.....	19, 20
Sturges.....	25, 26
Inverness.....	Dec. 2, 3
Belzoni.....	3, 4

W. S. LAGRONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis.....	Sept. 9, 10
Como.....	12
Coldwater, at Love.....	16, 17
Pleasant Hill, at Baker Chapel.....	23, 24
Hernando and Hines, at Hines.....	30, Oct. 1
Sénatobia.....	7, 8
Longtown, at Truslow.....	13
Arkabutla, at Hunter Chapel.....	14, 15
Cockrum, at Greenleaf.....	21, 22
Wall Hill, at Chulahoma.....	28, 29
Courtland, at Courtland.....	Nov. 4, 5
Eureka, at Forest Hill.....	11, 12
Batesville.....	18, 19
Tyro, at Mt. Vernon.....	25, 26

Let all claims be met in full, both salaries and collections. It is to be deeply regretted that in almost every charge stewards complain that members of the church—some members—do not pay anything either for the support of the ministry or to the collections. Others pay a mere fraction of what is reasonably expected, of what both duty and honor demand. If all would pay their reasonable parts, every claim would be paid in full. Deficits do not come from lack of ability.

Will trustees kindly present to the Quarterly Conference full reports of items covered under their care?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen.....	Sept. 3, 4
Amory and Nettleton, at Amory.....	10, 11
Prairie, at Paine's Chapel.....	16, 17
Buena Vista, at Pleasant Ridge.....	23, 24
Shannon, at Troy.....	30, Oct. 1
Okolona station.....	8, 9
Vergna, at Verona.....	14, 15
Okolona circuit.....	22, 23
Elzey, at Antioch.....	26
Houlka, at Wesley Chapel.....	28, 29
Aberdeen circuit, at New Hope.....	Nov. 4, 5
Nettleton circuit, at Carolina.....	11, 12
Fulton, at Hordon's Chapel.....	17
Smithville, at New Bethel.....	18, 19
Montpelier, at Sparta.....	25, 26
Houston and Asbury, at Honston.....	26, 27
Tupelo.....	Dec. 2, 3

Let trustees have reports ready at Conference.

J. H. MITCHELL, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station.....	Sept. 9, 10
Greenwood station.....	16, 17
Eupora and Maben, at Eupora.....	23, 24
Vaiden, at Kilmichael.....	Oct. 1, 2
North Carrollton, at North Carrollton.....	7, 8
Ita Bena circuit, at Bear Creek.....	14, 15
Black Hawk, at Black Hawk.....	21, 22
Carrollton, at Smith Chapel.....	28, 29
McNutt, at Schlater.....	Nov. 4, 5
Vance, at Belview.....	11, 12
Greshaw, at Greshaw.....	14
Ita Bena and Sidon, at Sidon.....	16
Indianola, at Indianola.....	18, 19
Moorhead, at Moorhead.....	20
Ruleville, at Drew.....	21
Webb, at Cherry Hill.....	23
Winona circuit.....	25, 26
Mara Hill circuit.....	28
Tom Nolen, at Edgeworth.....	Dec. 2, 3

THOS. H. DORSET, P. E.

CORINTH DIST.—FOURTH ROUND.

Gnntown and Baldwin, at Lebanon.....	Sept. 16, 17
Corinth station.....	24, 25
New Albany.....	30, Oct. 1
Iuka circuit, at Bethel.....	7, 8
Iuka station.....	8, 9
Ripley and New Hope, at New Hope.....	14, 15
Jonesboro circuit, at Brownsfield.....	21, 22
Mantachle circuit, at Oak Grove.....	27
Mooreville and Sallito, at Oak Hill.....	28, 29
Corinth circuit, at Gaines Chapel.....	Nov. 3
Kossuth circuit, at Rienzi.....	4, 5
Booneville station.....	5, 6
Booneville circuit, at Carolina.....	11, 12
Marietta circuit, at Shady Grove.....	18, 19
Belmont circuit, at New Hope.....	24
Burnt Mills circuit, at Mt. Pleasant.....	25, 26
Blue Springs circuit, at Belden.....	Dec. 1
New Albany circuit, at Ingomar.....	2, 3

W. C. HARRIS, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada station.....	Sept. 24, 25
Oxford station.....	30, Oct. 1
Water Valley, Main Street.....	8, 9
Coffeetown.....	14, 15
Grenada circuit.....	21, 22
Charleston.....	27
Harriston.....	28, 29
Water Valley circuit.....	Nov. 4, 5
Water Valley, Wood Street.....	6
Toccoola circuit.....	11, 12
Paris circuit.....	14
Banner circuit.....	18, 19
Pittaboro circuit.....	24
Slate Springs.....	25, 26
Minter City and Strathmore.....	Dec. 2, 3

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Jackson, Capitol Street.....	11 a. m., Sept. 24
Jackson, First Church.....	8 p. m., 24
Jackson, Rankin Street.....	8 p. m., 27
Yazoo City.....	Oct. 1, 2
Lintonia, at Bennett's Chapel.....	1, 2
Sharon, at Camden.....	7, 8
Fannin, at Fannin.....	15, 16
Florence, at Rexford.....	18
Deasonville, at Union.....	21, 22
Flora, at Flora.....	23
Lake City, at Lake City.....	28
Thomasville, at Thomasville.....	Nov. 4, 5
Pinola, at Mendenhall.....	6
Braxton, at Gum Springs.....	8
Madison, at Pearl River Church.....	11, 12
Canton.....	25, 26
Benton, at Benton.....	Dec. 1
Tranquil, at Tranquil.....	2, 3
Silver City, at Midnight.....	4
Brandon.....	9, 10

The preachers-in-charge are requested to see that answers to Questions 14, 16 and 22 are prepared, if, for any reason, these questions were not answered during the third round. Let the answers be in writing.

Special attention is called to Question 23, and the pastors are earnestly asked to see that written reports are presented, covering all the points of this important question.

A. F. WATKINS, P. E.

FOREST DIST.—FOURTH ROUND.

Morton and Pelahatchie, at M.....	Sept. 8
Scott, at Lodoar.....	9, 10
Trenton, at New Prospect.....	10, 11
Harperville, at Good Hope.....	16, 17
Raleigh, at Pleasant Hill.....	23, 24
Decatur, at Good Hope.....	30, Oct. 1
Shiloh, at Shiloh.....	7, 8
Carthage, at Bethel.....	Thurs. 12
Edinburg, at Liberty.....	Fri. 13
Neshoba, at Mt. Plazah.....	14, 15
Philadelphia, at Mars Hill.....	16
Tallichnok.....	Tues. 17
Forest.....	21, 22
Walnut Grove, at Austin.....	28, 29
Newton and Hickory, at H.....	31
Montrose.....	Nov. 3
Rose Hill.....	4, 5
Laurel, M. Street.....	11, 12
Laurel, Kingston and Fifth Avenue.....	12, 13
Taylorville, at Oakhey.....	18
Eastabuchie, at Seminary.....	18, 19
Ellisville, at Mt. Zion.....	25, 26
Ellisville station.....	26, 27
Euclata, at Goodwater.....	Dec. 2, 3
Vossburg and Heidelberg.....	3, 4
Lake, at Lawrence.....	9, 10

J. M. MORSE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

(In Part.)

Brookhaven.....	Oct. 1, 2
Hazlehurst.....	8, 9
Oayka, at M. S.....	14, 15
Magnolia.....	15, 16
LaBranch, McComb.....	21, 22
Centenary, McComb.....	22, 23
Providence, at B. C.....	28, 29

T. W. ADAMS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Natchez, Pearl Street.....	July 2, 9
Natchez, Jefferson Street.....	9, 10
Hamburg, at Roxie.....	15, 16
Fayette, at Martin.....	22, 23
Gloster.....	29, 30
Meadville, at Oak Grove.....	Aug. 5, 6
Washington, at Pine Grove.....	12, 13
Centerville, at Bethel.....	Wed. 18
Harriston, at —.....	19, 20
Homochitto, at Galloway.....	26, 27
Wilkinson, at Macedonia.....	26, 27
Barlow, at Brandywine.....	Sept. 2, 3
Ferry Creek.....	Sat., 11 a. m.
Woodville.....	10, 11
Liberty, at —.....	16, 17

Pastors will give special attention to Questions 17, 20 and 22.

B. F. JONES, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

At three o'clock on Tuesday, Sept. 12, the death angel entered the home of Mr. and Mrs. J. L. Jones, and laid his cold hand suddenly upon the brightest little jewel of their household, and sped away on wings of seraphic light, bearing a pure spirit, untouched by any stain of sin, upward toward God and heaven and immortality. Little CHARLIE has gone to live forever with the angels. His little chair is vacant; his little hands and feet are still. His little tongue, just learning to prattle in the sweetness of innocent childhood, is now silent forever. Not again shall we look upon his little form; not again shall we see the light of childish confidence and love beaming in his baby eyes; not again shall the music of his little voice fill the mother's heart with joy. A home is shadowed, a father's hope is blighted, a mother's heart is breaking under the burden of its loss; but another voice has been added to the choir invisible, and heaven is fuller and richer and dearer that he has gone to add the gentleness and purity of another innocent spirit to that innumerable company that make up the society of heaven. Another tie has been woven into the cord of influences that draw our hearts to heaven. Two more little hands are extended across the golden threshold, beckoning to papa and mama, and uncle and all the loved ones, calling them upward to the skies; and some day, when the "silver cord" has broken, we, too, in the fullness of God's grace, shall go to join the heavenly chorus, and little Charlie will smile us welcome, and his little angel hands will point us to "One like unto the Son of God," and "we shall see him face to face," and we shall know him as our Savior "by the print of the nails in his hand."

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, oh, there, we'll understand."
FRIEND.

Dr. DECATUR CURRAN ANDERSON was born March 24, 1879, near Greenville, Miss.; educated at Chamberlain-Hunt Academy and Tulane Medical College; joined the Presbyterian Church at Port Gibson, Miss., at the early age of sixteen years; was married to Miss Mary Kate Butler, June 8, 1904; settled at Moss Point, Miss., where he practiced medicine, and died of yellow fever in Tallulah, La., Sept. 27, 1905, at two o'clock A. M. This brave young doctor came as a volunteer to Tallulah to help our faithful Drs. Gains and Ogbourn in their efforts to relieve the yellow-fever sufferers. All were strangers to him here, but he had every attention medical skill could devise, and faithful nurses were at his bedside all the time. His heart-broken mother arrived a short time before he died. He knew her and spoke to her, but soon became unconscious. Dr. Lomax Anderson, father of the young doctor, came in the morning his son was a corpse. His mother told me he had always been a good boy, always said his prayers, and never disobeyed her. The people of this little town will never forget this young hero, who came in all the strength of his young manhood to help us in our trou-

ble, and laid down his life. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." He leaves a young wife, father, mother, brothers and sisters, to mourn his untimely death. May God bless them, and save them, an unbroken family, in heaven! is my prayer.

R. C. GRACE.

Mrs. LOUISA JANE BOWES (nee Motley) was born in North Carolina, April 15, 1831, and died at the home of her son-in-law, Capt. J. H. Natlin, Collinsburg, La., July 31, 1905. She was married to R. A. Bowes, Aug. 7, 1849, who preceded her to the beyond more than thirty-five years. To this union was born seven children, four of whom have passed over the river. Sister Bowes moved from North Carolina here in 1870, and has since lived here. She was for a number of years a member of the Baptist Church, but in July, 1884, under the pastorate of Bro. Cassity, she joined the M. E. Church, South, and lived true to her church until the call came. I only knew her a short while before her death. She had a strong faith in God, and passionately loved her church. As long as her health permitted, her presence was never wanting in church. Not long before the end came a friend, upon entering her chamber, was attracted as to the perfect order in which she kept everything, and asked her why she was so careful. Her reply was, "I keep my bed-chamber as I try to keep my heart, so I will not be ashamed for anybody to see it."

J. A. ALFORD.

JOHN BOWMAN O'REILLEY was born in Benton, Miss., Aug. 18, 1833. He married Miss Matilda Rabb, June 6, 1855. There was born to them eleven children, and eight are living—two daughters and six sons. It is said that his maternal grandfather, Richard Bowman, was the first settler in Yazoo county, Miss. He came here in 1826. Bro. O'Reilley came of noble lineage, and was himself a prosperous farmer and an important man. He was of a very social nature, and dispensed a generous hospitality. He was one of the brave Confederate soldiers, ever faithfully doing his part. For about forty-eight years he was a member of the Methodist Church, and most of this time an official member. He came down gradually and peacefully to the end, which was Sept. 28, 1905. His companion and children, and some of his grandchildren, faithfully ministered to him in the last days, and were at the funeral services. A good man has gone to his heavenly reward, and will be sadly missed from the walks of men.

O. McDONALD.

GERTRUDE, the daughter of C. B. and Carrie Ward, was born in Satartia, Miss., Nov. 12, 1881. She was married to W. A. Golden, Sept. 15, 1901, and died Sept. 23, 1905. She joined the church at Mt. Olivet, and after her marriage and removal it was changed to Fletcher's Chapel, where the remains were buried. She was the granddaughter of Geo. W. Ward and wife, who have been landmarks, first at Mt. Olivet, and later at Satartia. There was much of promise and happiness in her young life to her doting husband, friends, the church, and the world; but it was ordered otherwise. We laid her to rest in hope of a glorious resurrection. May the God of all grace comfort those who weep for their loss here!

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He—Judge! Gad! Sometimes he's more like a prosecuting attorney.—Puck.

Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, NOVEMBER 2, 1905.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 44.

GLANCES AT THE WORLD.

In Mississippi, which is overwhelmingly in favor of local option, the people in many places are greatly troubled by the whisky traffic carried on through the express companies. It has got to be such a nuisance that the citizens of several towns have resolved to stop it, if possible. At Crystal Springs formal application was made to the American Express Company to cease delivering "C. O. D." consignments at that place. The officers of that company replied that, "being common carriers," they were compelled to handle all goods tendered. Whereupon the town authorities seized all the "C. O. D." in the express office. They are holding it, awaiting the action of the courts. It is to be hoped that they will be sustained, so this appears to be their only remedy. If they are sustained, other towns will follow the example, and break up the "C. O. D." business, and, eventually, the whole whisky traffic carried on through the express companies. When the public declares by vote against the liquor traffic, thus debarring their own citizens from the business, it is an outrage to be imposed on by outside parties, whether express companies or the agents of whisky houses. As we see the matter, both buyers and sellers are parties to the violation of the law, and both should suffer the penalty.

The reception of President Roosevelt in the South has everywhere been exceedingly cordial. Newspaper expressions accord with the popular sentiment. No discordant note, as far as we have seen, has been sounded. And Mr. Roosevelt, in his many speeches, has been quite as cordial as the people, and the subjects of his talks well chosen. From the many newspaper expressions we select what the *Birmingham News* has to say, as voicing the sentiment of all: "President Roosevelt is a man of the highest character. He is courageous. He is honest to the core, and he is ever ready to undertake the solution of any great problem which may arise in the official life of the nation. He is democratic in spirit, and his patriotism is as sincere as it is broad. During his Southern tour he has made a strong impression on all classes. He has spoken to them straight from the heart, and he has shown in his utterances that he is deeply interested in the welfare and prosperity of the South and the Southern people as a large and important part of the nation. But more than this. He is now doing a great work towards eliminating all traces of sectionalism, and this in itself means much to the future of the South as well as the North and West."

The Hartford (Conn.) *Courant* takes a gloomy view of the situation in New York. But the *Courant* is a Republican paper, and its view may be influenced

somewhat by virtue of the fact that New York is under Democratic rule. The *Courant* says: "The real trouble in New York's case is civic improvement. Rich in dollars, the city is 'miserably poor' in citizens measuring up to the requirement of its chief magistracy. The finding of one such citizen is, nowadays, a difficult task; yet the city's population is greater than was the population of the thirteen States when their delegates met in the Federal convention. If the country, in 1787, had been as impoverished, politically, as New York is to-day, it is safe to say that there would not have been a Constitution or a United States of America." The situation is, perhaps, no worse in New York than other cities. With one or two exceptions, the chief magistracy of our cities is held by men who live and labor under party rule, exercising themselves always to keep the offices in possession of partisans. In some places even a common laborer can not secure work for the city, or at the hands of city officers, unless he is in sympathy with the party in power. This is what helps to make ring rule.

It will be remembered by our readers that three or four months ago it was charged by officers of the Southern Cotton Growers' Association that there had been a leak from the Agricultural Department at Washington, whereby cotton speculators got hold of crop reports in advance of the time of publication, and that the leak had been to the injury of cotton growers. An investigation followed, and two assistants in the department lost their places. Indictments against three assistants, together with several speculators, were found, and they will be tried before a United States court. The conspirators, it is alleged, made out of the leak, approximately, \$200,000. Of this sum the assistant who gave out the figures in advance received upwards of twenty-five thousand dollars. It is likely, notwithstanding there was conspiracy and fraud, the indictments will not stand. The lawyers for the defense have asked for the discharge of the prisoners, on the ground that the charge does not constitute an offense against the government. If this move is sustained, other employees will be encouraged to undertake similar crookedness, fearing no greater penalty, if caught, than dismissal from the service.

The idea of a floating world's fair, suggested some years ago, has taken shape. The suggestion was made to Congress, and received with favor, but Congress was too slow, and the project will be carried out by Boards of Trade and Chambers of Commerce. The plan at first contemplated a fleet of several vessels, on which would be loaded exhibits of breadstuffs, agricultural implements, vehicles, iron and steel manufactures, household requirements, and "Yankee notions." The plan to be carried out will not be so extensive. One

eight-thousand-ton steamship has been fitted up, on which will be installed as great an exhibit as possible. The ship will leave New York next April, and will visit European sea-ports, Asia and Africa, and other lands where American trade is desirable, and can be extended. Verily, "the children of this world are wiser in their generation than the children of light."

A heavy draft has recently been made on the silver reserve in the United States treasury. Since Aug. 2 the total taken out amounts to \$16,844,684. By far the larger part of this has gone to Southern banks to meet the demands of cotton pickers. "Southern bankers declare that the negroes object to accepting paper money in payment for wages, explaining that they want to 'hear the jingle of the coin, as it makes them appear more thrifty.' The movement of silver is the reverse of that of gold, and to-day the treasury contains more gold coin than has ever been in the vaults at any one time. It is also unlikely that such a large amount of gold coin has ever been in any public treasury before. The figures are \$740,548,365, or an increase of nearly \$20,000,000 over the amount held Aug. 2."

Dr. Keener's Collard Patch.

He says: "He perverts a sentence of my article so as to make me state that the Board of Trustees would not accept a proposition unless privately made, which is reading into my language a meaning wholly unwarranted—a perversion." Here is the sentence: "Now, we insist upon proof to the first fact that a bona-fide offer was ever made privately to the Board of Trustees of Centenary College, or the authorities of the Church, by Gen. McComb, to give one hundred thousand dollars for the removal of the college."

To this I replied: "I deny the grounds of Dr. Keener's challenge of proof, and for two reasons: First, I deny that an offer can only be considered bona-fide when it has been made privately to the Board of Trustees, or to the authorities of the Church; and, second, Dr. Keener knows that even if such an offer had been made, he imposes an impossible task, except upon those in possession of a faithfully kept and preserved record."

Now, the learned gentleman calls this "reading into my language a meaning wholly unwarranted—a perversion." This is collards!

Again: "A part of my paragraph is so construed by 'Methodist' as to say that a governor did offer to purchase, and was in the same dreamland with himself."

Here is the paragraph: "The facts are: Several years back, at the earnest solicitation of some unauthorized parties, the Governor of Louisiana sent a committee to look at the buildings to see if they could be used for the insane asylum."

lum. That committee pronounced them wholly unsuited, and it would cost more to rearrange them for that purpose than to build outright."

To this I replied: "'Methodist' does not know the date of the 'several years back,' the personnel of some unauthorized parties, nor yet the reason for their 'earnest solicitation,' and yet he may be permitted to felicitate himself upon the fact that he has company, including the Governor of Louisiana, in his nocturnal peregrination 'from dreamland.'"

Will Dr. Keener point out the words that may be construed into saying "that a governor did offer to purchase"? This is more collards!

Dr. Keener not only failed to give the date of the "several years back," who the "some unauthorized parties" were, and why they made an "earnest solicitation," but he now adds: "At that period the State institutions were so hard pressed they were selling their warrants for fifty cents on the dollar. The debt of the State had not been adjusted; the university of the State was almost defunct."

So Dr. Keener has the governor appointing a committee, at "the earnest solicitation of some unauthorized parties," to visit the college merely to see if "the buildings could be used for the insane asylum," when he had not the money with which to buy them. Here is the whole collard patch!

I did not see Dr. Keener's article until the second publication, and if he thinks I have nothing else to do than canvass the two Conferences for signatures, I can only conclude that he has eaten the roots of the collards. And if I should do so, I have not any reason to doubt but he would again change the conditions of proof.

JAS. M. WEEMS.

News and Notes.

Danville, Va., which two years ago went "dry" in a local option election by a majority of two hundred and three, has just gone the opposite way by eighteen votes. There were two reasons for this: A large number of local optionists in the election found themselves disqualified by being too late in paying poll-tax; the law requiring the tax to be paid six months prior to an election. Next, an agent of a brewery, as far back as December, 1904, paid the poll-tax of more than one hundred and sixty voters without their knowledge or consent. His avowed purpose was to beat local option. This defeat will impress a lesson not to be forgotten.

In the coming Inter-Church Conference, to be held in New York, Unitarians will have no part, the committee with the matter in charge having decided against them on the ground that they deny the divinity of our Lord Jesus Christ. This denial makes the gulf of separation between them and Trinitarians impassable.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

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Did John Wesley Change His Views?

No. 1—PRELIMINARY.

The statement, as noticed by Rev. T. B. Holloman, of Rev. J. W. Keithley, in his book, "The Mission of the Holy Spirit," that, "For one to affirm that this is not a Methodist doctrine, or that Wesley changed his views, not only portrays a pitiable ignorance, but exposes himself to the contempt of well-informed men," leads me to prepare this article for the benefit of those who have not a library of Wesley's writings to refer to, and also to give facts for our young people, and young preachers in particular.

Now, one fact is worth a thousand theories. This article deals in facts.

1. John Wesley was born June 17, 1703; was ordained a deacon in the Church of England, Sept. 19, 1725; arrived in Georgia, Feb. 5, 1736; returned to London, Feb. 3, 1738; was converted May 24, 1738; lived a long life, which was spent in preaching, and died March 2, 1791, exclaiming, "The best of all is, God is with us."

2. In the year 1725 Mr. Wesley read Thomas a Kempis on "The Imitation of Christ." In the same year he was considerably exercised by reading Bishop Taylor's "Rules of Holy Living and Dying," and while in Georgia in 1736, he learned that he was not saved himself.

3. Although he was a regularly ordained minister in the Church of England, he preached thirteen years without having the assurance of personal salvation. However, May 24, 1738, he says, "I felt my heart strangely warmed." This was an epoch in his life—an event which was the beginning of his long life of usefulness.

4. He began soon after this to lay great stress on holiness and sanctification, but he never left any date as to the time when he personally entered into the experience of entire sanctification, unless at his conversion. This was very unfortunate for Methodism, as many of the troubles of Wesley's followers have grown out of his failure to definitely declare himself on the subject of the attain-

ment of sanctification, whether by gradual growth or instantaneous act of faith.

5. For example, in his sermon on "The New Birth," he says: "When we are born again, then our sanctification, our inward and outward holiness, begins, and thenceforward we are gradually to 'grow up in Him who is our Head.'" Again, in the same sermon, he says the same relation is maintained as of a child born of a woman, in spiritual life. Hear him: "The same relation, therefore, which there is between our natural birth and our growth, there is also between our new birth and our sanctification."

6. On the other hand, Mr. Wesley most vehemently preached the ninth article of the Church of England in its entirety. This he did from 1740 to 1770. His sermon on "Sin in Believers" is an exposition of the latter part of that article.

In my next article I will show how Mr. Wesley discovered his error, and how he corrected it.

CLERICUS.

No Longer Bottled Up.

There is an interesting story told concerning a Frenchman and an Englishman, who were both engaged in the work of making a tunnel, when an accident occurred, and the earth fell in, quite blocking up their way of escape. When they became fully conscious that they were buried alive, the effect caused in the minds of the two men were quite diverse one from the other. The Frenchman was so filled with dismay that he at once sat down and began to cry in despair, but the Englishman, on the other hand, was seized with a determination to dig his way out, and called upon his down-hearted companion to give up crying, and come and assist him, which he presently did, and together they worked with such a will that eventually they succeeded in digging their way out into the open air, and once more became free men.

Some five weeks ago I unexpectedly found myself "shut in," or "bottled up," on account of quarantine regulations. For three weeks I tried to compose myself as well as I could, thinking it would be worse than folly for me to attempt to work my way through the lines. In the meantime, however, I accepted an invitation, given by that noble man, George Washington Ferguson, to leave Vicksburg, and board with him and his family, as they were several miles out in the country, far away from any fever. After spending two weeks at the home of Bro. Ferguson, I determined to make an effort to get through the

lines, but failed. A second effort was made with like results. A third effort was made with gratifying results; so, now, I feel like a free man—no longer "shut in," or "bottled up."

John Bunyan did, perhaps, his best, most successful preaching while in prison. I have tried to make myself useful in more ways than one during my "shut-in" period. I shall now make an honest, persistent effort to bring up all my collections. If I fail, it will be after an honest effort has been made.

More than one hundred years ago Rev. Tobias Gibson, first Methodist missionary to Mississippi and the Southwest, fell asleep in Jesus, and his body was buried three miles south of Vicksburg, in the bounds of my pastoral charge. Nearly one hundred years ago Rev. Randall Gibson, the first man who joined the Methodist Church in Mississippi, passed triumphantly into the beyond, and his remains rest near old Asbury Church, ten miles southeast of Vicksburg, also in the bounds of my work. Many years have passed since these two noble men of God passed away, and wonderful and many have been the changes that have come over this country.

I am now making my home with my old, life-long friend and faithful co-laborer, Rev. W. W. Hurst, now one of the superannuated men of our Conference. A few more brief years, and we, too, will have passed away. May we be fully ready when the time comes!

H. P. LEWIS.

Vicksburg, Miss.

North Mississippi Notes.

The nearness of Conference makes the collections an especially interesting matter, both to the collector and to those who would evade paying. Those who contribute a tenth of their living never complain of the assessment. A deeper sense of the obligations of church membership is convincingly taught in the Bible Teachers' Study Circle, superintended by Prof. H. M. Hamill, D. D. The study is a blessing, and the examinations are only a great big scare—not unreasonably difficult. The Methodist people have no excuse for lack of knowledge.

Rev. J. A. Leach will be greatly missed. All over the country his character has gone into the moulding of young lives who were influenced by his consecrated earnestness and the material loss he suffered for entering the ministry. The Lord still gathers his saints together unto him—those that have made a covenant with him by sacrifice.

The Woman's Home Mission Society mourns the departure of Miss Emmie Fant, who has crossed the bar and met her Pilot face to face. She was ever striving to lay up treas-

ure in heaven—to send material enough ahead to furnish her mansion. It is good to be with God.

The year has been a wearing one for Rev. Ben P. Jaco, of Grenada. He has had much sickness in his family, and is saddened by the recent death of his father. Besides the extra work coming on, he is now busy with the common enemy in "blind-tiger" shape, and rejoices over getting some righteous advantage. Preparations for Conference are being elaborated, and, as host, he will give a cordial welcome to the assemblage.

Periods of seed-time and harvest are more than ordinarily separate in Holly Springs. Rev. R. H. B. Gladney's work there is a rich preparation for some gracious future. He persistently interferes with the illegal sale of whisky. There is no grandeur connected with the undertaking; it is drudgery and disagreeable.

Crawford's church affairs have been hindered by the rainy weather and the rigid quarantine, but prospered, nevertheless, as shown in a satisfactory state of finances. Bro. Babb had only a few days' help in his meetings, engaged in three others, and came out with fine voice and strength. Sister Babb accompanied him, and her health kept good. They are happy on the way.

Rev. Eugene Johnson is hard at work to get up the collections on his district. He inconveniences himself, and leaves a quarterly meeting to fill in brotherly love an afflicted pastor's distant appointment.

The Stream of Days.

What is the purpose of this continuous stream of days? Dr. William M. Paxton, so lately gone from the church militant to the church triumphant, gave a pertinent answer when he said that its use was "to grind the grist of duty, or irrigate the garden of the soul."

The grist of duty is a rugged expression that makes itself strongly felt. There is an old, old mill in an Eastern forest that is photographed upon memory as a picture of other days left on the edge of present-day progress. Imagine the farmers, and the farmers' wives, too, coming on horseback with the grist to be ground carried in a bag before or behind the saddle, so primitive then were the quantities as well as the machinery that turned wheat into flour. The noisy mill-stream was picturesque enough, and children played beside it, but it had to do with matters of life and health, for it ground the grist. When one went home with his meal he knew whether or not it had been through the mill. Are we as certain now that the grist of duty has been ground? In this is life's daily bread.—Julia H. Johnston.

Be not anxious about to-morrow. Do to day's duty, fight to day's temptation, and do not weaken and distrust yourself by looking forward to things which you can not see, and could not understand if you saw them.—Charles Kingsley.



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WRITE FOR CATALOGUE

The Globe-Wernicke Co.
CINCINNATI

The Born Innocence of All Men.

No. 1.

The writer wishes to express his views on the above, thinking that the following texts prove clearly the proposition. Christ's death canceled the sin of Adam, either directly or provisionally, and also provided a salvation for all contingent sin. We cite part of the proof.

Rom. v, 18: "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

The plain teaching is, that all men are born into the world free from any guilt on account of Adam's sin.

I. Tim. iv, 10: "Who is the Savior of all men, specially of those that believe."

We understand from the above that all are saved by the death of Christ, and where there is individual or intentional sin, followed by repentance and faith, that he becomes to such a special Savior.

I. Cor. vi, 20: "For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's."

We, by the death of Christ, are bought back, and belong to God. We are born into the world under the gracious reign of Christ.

Gal. iii, 13: "Christ hath redeemed us from the curse of the law, being made a curse for us."

This means the Adamic curse; so we are not guilty, or responsible for the evil brought into the world.

I. Cor. xv, 21: "For since by man came death, by man come also the resurrection of the dead." Verse 22: "For as in Adam all die, even so in Christ shall all be made alive."

The death here is of the body, brought on the descendants of Adam without their consent; so, without their choice, they will have a resurrection body. We may also infer that whatever the race were involved in by Adam, was met in the atonement.

II. Cor. v, 15: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

We rightfully belong to Christ, and should serve him. We think no man is brought into the world with an uncontrollable nature. If he sins, he alone is responsible. It is true we have a mortal body—a present disadvantage—but the resurrection is assured, if not inherited; so we are in as good condition, in view of that, as if we had not fallen in Adam.

We need not cite any texts to prove that there is a possible salvation for the believer. That is clear, and generally believed.

P. S.—If any brother differs with me, and desires to discuss any of my theories, I would be glad if he would wait until I finish, and then review on a scriptural basis.

Hernando, Miss.

DEAR DOCTOR: There have been some unexpected delays in getting building material and workmen for our new brick church here, but we are getting it nearly done, and we expect to be able to worship in it at least once before our Conference. One thing of which we are all proud is that every cent has already been secured, not only for the building, but for the furnace, nice circular oak pews, carpet, chandeliers, and pulpit furniture also. The good women have raised the money for furnishing. The church, all complete, will cost about \$5,000.

The parsonage has been painted recently; this makes it very neat.

We have had a very pleasant year. Thirty-two have been added to the two churches to date.

Yours fraternally,

JOSEPH B. RANDOLPH.

Oct. 23, 1905.

Ellisville Circuit.

DEAR DR. BOSWELL: The Conference year for 1905 will soon be a thing of the past.

I closed my last protracted meeting Tuesday after the third Sunday in September. It resulted in five additions to the church at Slidell, two of them heads of families, and are able and, I believe, willing to do something to advance the cause of Christianity.

I have had a net gain of thirty-one members on the charge; baptized seven. Spiritually, my churches are on the up-grade—far beyond what they were at the beginning of the year.

We have all the material on the ground to frame our new church at Pleasant Ridge, and will commence to erect it at an early date.

Two—and, perhaps, three—of my churches are looking to a consolidation at some central point, which will make a strong organization, and will build a church where there is much material to work for, and in a growing community.

I have made two hundred and fifty visits on my charge up to date. My collections will be quite sure to come up in full.

While visiting one of my members recently, I had the pleasure to read the twentieth chapter of Proverbs in a Bible published over one hundred years ago. Near one of my churches

is a log residence that was built A. D. 1790. There are quite a number of things on my charge—naturally, physically, and spiritually—that are quaint and curious.

I notice in some of the reports that some of my brother preachers have had a considerable increase of noses in their churches. Maybe, if they had opened the back as well as the front door of their church, the exodus of some would have been more beneficial to the cause than the entrance of so many. Such has been my observation. An ounce of possession is worth a ton of profession.

For fear I might say something that might put somebody to thinking, I will say good-by, and God bless you and the Advocate.

ENAL.

Keatchie, La.

DEAR BRO. BOSWELL: A few weeks ago I closed a meeting of five days' duration at Longstreet, which resulted in two professions, one accession, and in reviving the membership. In this meeting I had the assistance of Rev. F. P. Doak, of Shreveport, who did splendid work, and greatly endeared himself to my people.

On the eighth of October, I closed a meeting of considerable interest here in Keatchie. Rev. J. R. Moore, our presiding elder, who is always welcome in Keatchie, came and spent three days, preaching to the delight of all. Then came Rev. J. M. Alford, and did four days of splendid work, preaching very effectively to attentive audiences. It is said to have been the best meeting held in our church here for several years. There were seven accessions by baptism and vows, and the membership considerably revived. This makes fifty-six accessions, mostly on profession, during the year, for which we are truly thankful.

Fraternally,

R. A. HOLLOWAY.

Fervent Charity

Christian love is not the dream of a philosopher sitting in his study and benevolently wishing the world were better than it is, congratulating himself, perhaps, all the time on the superiority shown by himself over less amiable natures. Injure one of these beaming sons of good humor, and he bears malice, deep, unrelenting, refusing to forgive. But give us the man who, instead of retiring to some small, select society, or rather association, where his own opinion shall be reflected, can mix with men where his sympathies are unmet and his tastes are jarred and his views traversed at every turn, and still can be just and gentle and forbearing.

Give us the man who can be insulted, and not retaliate; meet rudeness and still be courteous; the man who, like the apostle Paul, buffeted and disliked, can yet be generous and make allowances and say: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." That is "fervent charity."—F. W. Robertson.

STOMACHS ON STILTS.

The man who puts on stilts does not increase his actual stature. He only feels taller. Stimulants are the stilts of the stomach. They make a man feel better for the time being, but he feels a great deal worse for them afterward.

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A Question of Fact.

Dr. Holloman quotes and justly condemns the following from "The Mission of the Holy Spirit": "For one to affirm that this is not a Methodist doctrine, or that Wesley changed his views, not only portrays a pitiable ignorance, but exposes himself to the contempt of well-informed men."

The Doctor has justly rebuked the author for his unparliamentary language. Now, the question arises: Is the second-blessing theory of entire sanctification a "Methodist doctrine"? That depends upon something else. What do you mean by "Methodist doctrine"? If you mean a doctrine that all Methodists accept, the answer is, "No," for millions of Methodists do not accept the doctrine named. If you mean a doctrine required of all Methodists, again the answer is, "No," for no Methodist member or preacher is ever required by our Discipline to avow belief in that doctrine. If you mean a doctrine taught in the Sermons of Wesley, classed as Standards, then another difficulty arises. In one of these sermons (No. xlv) the baptismal regeneration of infants is plainly taught, and if anyone should be in doubt as to Mr. Wesley's meaning here, let him refer to his "Treatise on Baptism" (Works, Vol. vi, p. 16, vi, 2), where he will also find that cognate dogma, the possibility of infant damnation, clearly set forth. Other things are taught in these sermons that none of us can believe. Are these Methodist doctrines?

In what sense, then, is the second-blessing theory a Methodist doctrine? Do the millions of Methodists—some the most learned men in the world, who can not understand how this dogma, though taught by Mr. Wesley, can be a Meth-

*The words are: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they can not be saved, unless this be washed away by baptism. It has been already proved that this original stain cleaves to every child of man, and that hereby they are children of wrath, and liable to eternal damnation." Speaking of redemption, he says: "But the benefit of this is to be received through the means which he hath appointed; through baptism in particular. . . . Infants need to be washed from original sin; therefore, they are proper subjects of baptism."

odist doctrine—"portray a pitiable ignorance"?

The same charge is hurled by this learned (?) author against any who may surmise that Mr. Wesley changed his mind on this subject. There lies before me a certified copy of "A Plain Account of Christian Perfection as Believed and Taught by the Rev. Mr. John Wesley, from the Year 1725 to the Year 1765."* This is the full and exact title, as Mr. Wesley wrote it. Now, this "Plain Account," and Mr. Wesley's "Sermon on Sin in Believers," base the second-blessing theory on the dogma taught in the IXth Article of the Church of England, in these words: "And this infection of nature doth remain, yea, in them that are regenerated." In the year 1784—nineteen years after the last authentic revision of the "Plain Account" by Mr. Wesley—he abridged for the Methodist Episcopal Church in America the Thirty-nine Articles of the English Church, making them twenty-four.

Some of the English articles were inserted, unchanged in sense, and some were left out entirely. The IXth Article, from which we get our VIIth, he so changed as to eliminate all that part which taught the residue theory, the basis of the second-blessing. Had it not been in the English Article, and had he failed to insert it, one might argue that he did not suppose it of sufficient importance; but it was in there, and is still in the English Article and in the Article of the Protestant Episcopal Church, and he deliberately cut it out. Why?

Rev. D. R. McAnally, D. D., to whom no learned man could charge "pitiable ignorance," wrote in 1880: "At different periods in his life John Wesley taught different and antagonistic theories on this subject. This is undeniable, and of his followers, especially those of them who preferred to have him do their thinking rather than examine and think for themselves, some have espoused his views as expressed at one time; others espoused those expressed at another time." Dr. McAnally quotes these words of Mr. Wesley, uttered late in life: "I have left many errors behind me in my works, which it is now too late for me to correct, and which, therefore, I leave to be corrected by my followers." Mr. Tyerman, Mr. Wesley's biographer, has shown that "he at different periods of his life, and that, too, on subjects of first importance, occupied positions diametrically opposite to each other."*

Now, who is prepared to say—if he is a learned man—that it "portrays a pitiable ignorance" to suggest that Mr. Wesley's words in 1765, and his act in 1784, indicate that he had "changed his views"? May it not be more than probable that some of the "many errors" to which the aged Wesley alluded are to be found in his "Plain Account" and his "Sermon on Sin in Believers"? To think such things does in no wise detract from the glory of Mr. Wesley's fame. He was a man, a very great man, but only a man. "There are spots on the sun."

I have not read Mr. Keithley's book, and Dr. Holloman's quotation suggests to me that a man who could write that

*An early editor changed the 1765 to 1777, and insisted that Mr. Wesley's last revision was in that year; but later research compels the restoration of the formerly given date.

We added one; hence our XXV.

*McAnally.

sentence is not learned enough to write a book on the Mission of the Holy Spirit" that I have time to read.

H. W. FEATHERSTUN.

To Break Up the Jug Trade.

On a recent visit to Lexington, Holmes county, Miss., I found the friends of temperance jubilant over the prospect of breaking up the traffic in whisky carried on by means of jugs and other "C. O. D." express packages. The lawyers, backed by the good citizens of the town, have instituted suit against non-resident liquor vendors for violation of the prohibitory laws. And every dealer found guilty will be fined \$1,500 for each instance, perhaps, of his illicit traffic. Meantime the express companies are to be garnished for the money to be paid them for their "C. O. D." packages.

Judge Niles, of the Federal Court, approves the plans of this anti-whisky campaign, so we are told, and thinks it will succeed. If it does—as we sincerely hope—we see no reason why it may not be extended to every prohibition town and county in the State, and effectually put a stop to the whisky-jug trade—a growing evil, carried on in defiance of law and public sentiment. It is a curse and a menace to any community. We commend the action of these Lexington lawyers. Let our friends of the legal fraternity in other Mississippi towns take due notice, and conduct themselves accordingly.

Lexington is a typical Mississippi town, and shows many evidences of material progress. Having served the Methodist Church here for a quadrennium, my visit was most enjoyable. It was a very great pleasure to meet many friends and former parishioners, and to reciprocate their unfeigned and cordial greetings. The present pastor, Bro. R. A. Tucker, has a strong hold upon his people, and is doing a good work.

Bro. W. S. Lagrone, sub-Bishop of Durant district, returning from one of his rounds, became my traveling companion on the cars for a time. He looks vigorous and strong, notwithstanding some rheumatic twinges which have troubled him. Having served well his arduous field for four years, he will turn it over in good shape to his successor.

Bro. L. M. Lipscomb, our Durant pastor, has his work well in hand. He is working with good prospects of success for a \$10,000 house of worship.

From the car window at Kosciusko I had the pleasure of a hand-shake with Bro. E. S. Lewis. At the end of his three-years' pastorate the Kosciusko people would consider it a needless grievance if he should be taken from them.

I exchanged greetings also with Bro. V. C. Curtis, of McCool circuit; was sorry to learn that on account of impaired health, he would probably ask for a change of work at Conference.

At Starkville, where, with Mrs. Wier, who accompanied me thus far on my outward trip, I spent the Sabbath, and had the pleasure of meeting Presiding Elder J. W. Dorman, of Columbus district. He was hale, alert, and ruddy, though closing out four years of arduous work on the district. He will be ready at Conference for other fields of labor and conflict. He had come over to supply the place of Pastor H. S. Spraggins, who was assisting in a protracted meeting elsewhere. Bro. Spraggins has good staying qualities. Closing now his four years' pastorate, his con-

gregation would rejoice to retain him four years longer. It is well for a preacher to cultivate staying qualities, both in himself and in his congregation. In the last analysis of the situation, it fell to my lot to occupy the pulpit Sunday morning. I enjoyed preaching to the people I had formerly served, both as presiding elder and pastor. Mrs. Wier awaited my return trip in Starkville, making a visit to the pleasant homes of our sons, Frank S. and Robert K. Wier.

After nearly a week's absence I was glad to be among my own people again at Booneville. Corinth district is served by a faithful corps of preachers, who, it is hoped, will make a good report at Conference. Bro. W. C. Harris, P. E., is abundant in labors, and dispenses strong meat to the churches. I am indebted to him, Bro. J. R. King, and Bro. Allen, the Presbyterian pastor, for able sermons and good help during our recent meeting in Booneville. Dr. J. D. Cameron reports pleasant sailing at Iuka. Bro. J. H. Felts, of Corinth, now occupies his practically new church, at a cost of some thousands of dollars. He should be returned and permitted to enjoy the fruit of his labors, and at the end of next year he should serve as host of our Annual Conference. The water at Booneville agrees with this scribe.

T. C. WIER.

Brooklyn Circuit.

DEAR DR. BOSWELL: Please give me space for a few words in the dear old ADVOCATE, whose columns I love to read so well. The ADVOCATE is a good paper, and every Methodist home should be blest with its presence.

The year is nearing the close. 'Tis only a short while—six weeks—till the Mississippi Annual Conference convenes, and many of our preachers will be moving to their new fields of labor for the oncoming year, while others will be assigned to the same work they served this year.

I am compelled to say that Brooklyn circuit has been blessed with good preachers the last four years.

Bro. Ellis served this work three years previous to this year. He is a noble man, and a good shepherd. His preaching is practical and wholesome. We all thought so much of him, and he still occupies a warm place in our hearts.

Bro. Cammack (preacher-in-charge now) is a fine man. He always preaches an instructive, wholesome sermon.

I trust that the yellow-fever fight will soon be over, and all who are quarantined away from their homes, as well as myself, may be allowed to return.

Greetings to my friends and loved ones in Louisiana.

Yours in Christ,

MRS. ANNIE R. LAY.

Epps, Miss., Oct. 26, 1905.

W. C. T. U. Convention.

The Woman's Christian Temperance Union will hold its annual State Convention in Ruston, La., Nov. 9 to 12, inclusive. A large delegation from the local unions of the State is expected.

A contest by young ladies during the convention for gold, grand gold and diamond medals, will be an interesting feature.

MRS. T. W. ROBISON,
For Com. on Publication.

Ruston, La., Oct. 26, 1905.

Reliable Treatment for Nervous Break-Down.



DR. HATHAWAY
Recognized as the Oldest
Established and Most Re-
sponsible Specialist.

There are thousands of men going through life weak, feeble, broken in health, due to Nervous Exhaustion, a condition resulting from severe mental strain, business worries, over-work and other causes, unable to find reliable, honest treatment which will cure their disease. Dr. Hathaway wishes to receive a letter from every man in this condition, or if he suffers from other complaints. Dr. Hathaway has given this condition study for nearly 25 years and his method of treatment has been successfully tested, time and again. Write him and he will tell you your true condition and will counsel and advise you without cost. No matter how many doctors, treatments, etc., have failed to cure you, write. If he can do you good, he will tell you so, and if he can't he will tell you so. His reputation as an honest, conscientious physician and a skillful specialist is known throughout the South, and you need have no hesitancy whatever in consulting him. He will send you a valuable book which will be both helpful and interesting. Other diseases of men successfully treated. Be sure to write to-day. Correspondence strictly confidential. Address DR. HATHAWAY & CO., 57 Inman Bldg., Atlanta, Ga.

Letter from "Gilderoy."

MR. EDITOR: The question of Rev. H. P. Lewis, "Why is it, as a rule, young men are more successful in revival work than old men are?" has bothered me for many years. I am now closing my forty-seventh year in itinerant work. In the earlier years of my ministry there were many and great revivals of religion, and hundreds were added to the church. It is not so now. Why? That is the question. I am sure that I am a wiser man in God's holy Word, and in theology, generally, than I was in my boyhood days, and I am sure my faith is stronger, and my experience is richer and deeper, and I am uniformly more spiritually minded. It would be a great reproach to me if I were not a stronger, deeper, more scriptural, and more edifying and spiritual preacher.

In my younger days I had the fire and enthusiasm of youth, and I allowed my imagination to cut all sorts of capers in the pulpit, and this seemed to produce very wonderful effects on the young people, and on the common people. I indulged freely in adjectives and adverbs of high degrees of comparison, and this captivated many, and does so till this day. I was free in the use of invective and denunciation, and this kind of speech went a long ways then with some people, and it does so yet. Some gave me credit for having a great command of words, when, in fact, words had command of me. I am most heartily ashamed of some of my early efforts at preaching, and long ago I destroyed the notes of early and immature sermons. I am absolutely certain that God is better pleased with the preaching I do now than He was with the preaching I did then, only in this: that I did my best then, just as I do my best now. The people of that day were in hearty sympathy with—some full of pity for—a beardless boy. The people are the same way to-day. They expect but little, and what they get they magnify much. They call it great, and, coming from a boy, it was. The people look for more and better from a man with beard on his face, and with stage-fright gone from his voice. I see the same thing in other meetings than at preaching. Great addresses by great men at college commencements go for little or nothing, but the graduating essays of our boys and girls are talked about for days and

weeks. Why is this? The oration by a mere boy on Decoration Day counts for more than the speech of a master. Why so?

As I grow older I become less sentimental and less emotional; rather, my emotion is stirred by an entirely different class of things. Death-bed scenes, and the partings of relatives and friends, do not move me now as they once did, and I do not indulge in them in the pulpit as I used to do. When I hear Bishop Wilson, or Bishop Candler and others, preach, my whole being is stirred. I do not get over it for many days. I can neither eat nor sleep. I almost lose my breath while listening. The tears rain down my cheeks. I am not lacking in emotion of a high order.

Anecdotal sermons, stories with a few beads of thought strung along on them, interest and entertain me for the time, but I get no food and no permanent good out of them. They are only sweetened wind to me. Some people enjoy them, and want nothing else. The fact is, they judge all preaching by their favorite brand. First of all, it must be entertaining, pathetic, and occasionally amusing. The tendency of old men is toward the obtruse, the doctrinal, the metaphysical. They edify the church, confirm believers, and indoctrinate the new converts brought in by the young men. The church grows in the knowledge of God's Word, in stability of Christian character, and in practical righteousness, under my ministry now, as it did not in my younger days. I can see this. Insistence on right living is not popular preaching now, and never was—never will be with loose-living people. My chief concern as a preacher is to please God, to honor His Word, to hold up the standard of the gospel—Christ first, last, and all the time. This is the only name whereby men must be saved. If they heed, salvation is sure. If they forbear, damnation is certain.

GILDEROY.

Lula, Miss.

Marriages.

Oct. 25, 1905, at the St. Charles Hotel, by Dr. Richard Wilkinson, Miss Elizabeth Irby to Frederick G. Lyons, of New Orleans.

Oct. 22, 1905, at the home of the bride's parents, near Decatur, Miss., by Rev. Paul D. Hardin, Mr. L. M. Russell, of Hickory, Miss., and Miss Stella R. McMullan.

Oct. 15, 1905, at the home of the bride's parents, Mr. and Mrs. Verren Dees, clerk of the Circuit Court, by Rev. J. H. Evans, Mr. W. L. Kelly to Miss Benlah V. Dees, of Williamsburg, Miss.

Oct. 22, 1905, at the residence of the bride's father, Thos. Lewis, near Scotland Chapel, Neshoba county, Miss., by Rev. Irvin Miller, Mr. R. T. Foy to Mrs. Estell Grefton.

Oct. 25, 1905, at the residence of the bride's parents, Mr. and Mrs. C. C. Hurdley, in Gueydan, La., by Rev. H. S. Johns, Mr. Wm. H. Hazen to Miss Dora Hurdley.

Oct. 3, 1905, at the parsonage in Keatchie, La., by Rev. R. A. Holloway, Mr. Joseph S. Jackson, of Grand Cane, and Miss Emma Johnson, of DeSoto parish.

The blessing of a man is not the blessing he receives, but the blessing he becomes the channel of.—Bishop Hendrix.

A GREAT SPEECH.

In the midst of the turmoil, ferment, confusion and agitation incident to quarantines and the like, the people of Mississippi had well-nigh forgotten the bitterness of some of those whom the accidents of politics have placed in the position of leaders against the President of the United States. One would not have thought that we could have been reminded of it without being made to feel anything but pleasure. It seemed one of those things that were better forgotten than to have ever been.

However, ex Lieut. Gov. G. D. Shands has reminded us of these things in a speech delivered on Oct. 19 to the Featherston Camp, U. C. V., at their annual reunion at Water Valley. In his address on that occasion sound wisdom and good politics are so mingled with Christian common sense that I feel that it is worth while to call attention to it through these columns, lest any of the readers of this paper may have missed the address when it appeared in the daily press.

Gov. Shands seized upon the President's visit to New Orleans as the occasion of his remarks, calling attention to the remarkable reception offered him by the Confederate veterans of Alabama, and deploring the fact that Mississippi was not included in his itinerary. He deplored, as do all, the unfortunate estrangement and apparent prejudice of the President against the South during his former term. At the same time he called attention to the fact that the office is due respect and honor from our citizens, whatever may be their opinion of the man who occupies it. He then referred to the President's changed attitude to the South, and particularly to his consideration in the matter of the Marine Hospital Service in the recent epidemic.

But this was but the outer shell of the address. Its true heart was the appeal for a broader patriotism that should include devotion to the welfare of our common country as well as local patriotism. And this part of the address I reproduce in the very words of the distinguished speaker, feeling that any attempt on my part to condense would only weaken them:

"Can it be true that Featherston Camp of Confederate Veterans is glad that the President of the United States is not to touch Mississippi; yea, more, is designedly, it may be, skirting around it to avoid touching it, because we have made no show of hospitality to him? Should we refuse to the occupant of this high office the respect and honor due to it, simply because the incumbent may, for-

sooth, in times past, have said some unkind words of us or those whom we loved and honored in the past, and whose place in our hearts can never be shaken by the misguided utterances of any man?

"What is to be gained by this policy of sectionalism and hate, save offices for those who promulgate these dangerous doctrines? Whom do we hurt but ourselves in thus shutting up in our shells?


"Comrades, it is high time that something should be said to go out to the world testifying that some voices which ring loud and clear do not ring altogether true. We are not so stupid as the balance of the world believes. Veterans of Alabama are our comrades, bone of our bone and flesh of our flesh. With us, side by side, they breast the enemy's works at Manassas, Fredericksburg, Gettysburg, Franklin, and on a thousand other fields. As they feel we feel, if we only are given a chance to give utterance to our pent-up emotions. They are not wiser nor more patriotic than we. We are patriotic not for Mississippi alone. We are loyal not only to our State government of our own immediate choice and election, but also to the general government, even though its officers are not the men we voted for, and are not of our political faith.

"I appeal for a broader patriotism than that which would limit me to Mississippi alone. I want a love of country and people which is strong and serene enough to make me do right myself, and, as far as lies in my power, secure the equal protection of the laws for every man, black or white, in the government."

Can we not, in this stirring appeal to the larger thinking and the broader-loving, find a rather special call for the lifting up more positively in the State the ideals of Methodism? For Methodism stands for solidarity and unity. It is the greatest foe to provincialism and sectional, or sectarian narrowness, among the denominations. And yet no church stands more firmly for local and individual rights. The proclamation of the great truth of the divine oneness of the church catholic is the "central cry" from whose expanding and eddying echoes the true brotherhood of man shall come. "One is your master, even Christ, and all ye are brethren."

WALTER G. HARBIN.

It is said that Rev. F. B. Meyer, who sometimes evangelizes in America, is pastor of a "mixed church"—that is, a church made up of immersed and unimmersed members, but that Meyer himself is "uncompromisingly for fundamental Baptist beliefs." An unimmersed Baptist is not unheard of in America.



GUARD HEALTH

Every woman should see that the periodical function is kept in a healthy condition. The way is to take an occasional dose of Wine of Cardui.

Every woman is subject to conditions which bring on female weakness. Wine of Cardui gives women strength for all the duties of life. It gives them strong nerves and freedom from pains.

Wine of Cardui not only cures but guards the health. The organs quickly respond to the healing vegetable ingredients of which Wine of Cardui is composed. A healthy woman does well to take this medicine on approaching her periodical sickness. Wine of Cardui cures the worst cases of prolonged female troubles and has cured thousands of them quickly and completely in the privacy of home.

CHICORA, Miss., May 1, 1902.

Wine of Cardui and Thedford's Black-Draught is a sure cure for all female diseases. I recommend your medicines to all my friends everywhere I go. Five months ago I could not walk across the house without great pain but I am well again. I have only taken four bottles of Wine of Cardui but feel better than I have felt in two years.

MRS. N. T. GLIDEWELL.

WINE OF CARDUI

HOME CIRCLE.

How Eleanor Managed.

The last time Eleanor practiced it, Aunt Oallie stood on her "F-clef side" and Aunt Barbara on her "G-clef side" and mama behind, right opposite Middle C. They all counted one, two, three, four, under their breaths, and Aunt Barbara kept time with her toes. They all looked anxious, and just before she got to the Bad Place, Eleanor was sure she heard them all holding their breath—as if you could hear that!

"Oh!" sighed Aunt Oallie.

"O dear!" sighed Aunt Barbara.

"O dear me!" mama sighed, from her place behind Middle C. For Eleanor had played the Wrong Note again, just as they had been afraid she would. Her little pink-and-white forefinger had "played" when it ought to have been the thimble finger next door. The little forefinger always did!

"And it will—then," groaned Aunt Barbara in mama's ear; "you know it will, Elizabeth!"

"Yes, I know," groaned back mama, "and make a discord!"

A discord—there! When they wanted the little piece played so perfectly—when they had all drilled Eleanor so carefully!

Eleanor whirled around on the piano-stool and gazed up guiltily into their three faces. "It doesn't seem 'sif I was on the other end of that finger," she wailed. "It plays itself; I don't play it."

"I think Nellie plays beautifully," spoke up dear old grandma across the room. "It sounds all right to me. You're getting the child all wrought up. Come here, deary, and let grandma calm you down!"

It was a comfort, even when you know grandmother could not tell things apart—waltzes from hymns, and "Home, Sweet Home" from "Mayblossom Quickstep." It helped to be hugged up close and said, "There, there!" to Eleanor's courage began to come back.

"I will play it all right!" she declared. "I will keep the wrong finger still and make the right one go! I guess a little girl with three music teachers ought to be able to play a piece at a school zamination!" And so they said no more.

But the three music teachers shuddered a little when "Miss Eleanor Lyon" was called out, and a very erect, very determined little figure in crispy skirts mounted the school platform and perched on the tall piano-stool.

"Mercy!" breathed Aunt Barbara, "she's putting her finger in her mouth!"

And then Eleanor played her piece. Just before she got to the Bad Place the three music teachers stiffened in their seats and looked anxious. The child was getting so very near to the Wrong Note—she was there!

Straight through the Bad Place played the little thimble finger, just as it ought to play. Not once

did the little forefinger touch the Wrong Note.

"Oh!" breathed one, and "Oh!" breathed the other music teachers, in great relief.

"Well," dear old grandmother said, when they all got home, "you played it all right, didn't you, deary, just as I said you would?"

"Yes'm, I had to, because I'd promised Elinor Lyon I would," laughed the child. "But you can't guess how I managed, grandma."

Grandmother looked curious, and so did mama. And both the aunts came across the room to hear what Eleanor Lyon did.

"I bit my finger," Eleanor said. "That's what. The right finger, you know. I just bit it hard the last minute, and then I played the finger that tingled. It reminded me."

The three music teachers gazed at each other an instant, and then at calm little Eleanor Lyon.

"You little martyr!" cried Aunt Barbara. But grandmother said, "Come right straight here, deary, and let grandma kiss you."—Constantine Hamilton, in Youth's Companion.

The Birds of Colorado.

As we left even farther behind us the wintry desolation of our high hunting grounds, we rode into full Spring. The green of the valley was a delight to the eye; bird songs sounded on every side, from the fields and from the trees and bushes beside the brooks and irrigation ditches; the air was sweet with the Spring-time breath of many budding things. The service bushes were white with bloom, like shad blow on the Hudson. The blossoms of the Oregon grape made yellow mats on the ground. We saw the chunky Say's ground squirrel, looking like a big chipmunk with on each side a conspicuous white stripe edged with black. In one place we saw quite a large squirrel, grayish, with red on the lower back. I suppose it was only a pine squirrel, but it looked like one of the gray squirrels of Southern Colorado. Mountain mockers and the handsome, bold Arkansas kingbirds were numerous. The black-tail sage sparrow was conspicuous in the sagebrush, and high among the cliffs the white-throated swifts were soaring. There were numerous warblers, among which I could only make out the black-throated gray, Audubon's and McGillivray's. In Glenwood Springs itself the purple finches, house finches, and Bullock's orioles were in full song. Flocks of skinks passed with dipping flight. In one rapid little stream we saw a water ousel. Humming birds—I

suppose the broad-tailed—were common, and as they flew they made, intermittently and almost rhythmically, a curious metallic sound. Seemingly it was done with their wings.

But the thing that interested me most in the way of bird life was something I saw in Denver. To my delight I found that the huge hotel at which we took dinner was monopolized by the pretty, musical house finches, to the exclusion of the ordinary city sparrows. The latter are all too plentiful in Denver, as in every other city, and as always, are noisy, quarrelsome—in short, thoroughly unattractive and disreputable. The house finch, on the contrary, is attractive in looks, in song, and in ways. It was delightful to hear the males singing, often on the wing.—From "A Colorado Bear Hunt," by Theodore Roosevelt, in the October Scribner's.

When Bruin Went Coasting.

There were five brothers of us, and we lived in a house in Vermont at the top of a long and steep hill. Father built us a stout sled to coast on in the Winter, and the five of us used to get on, and go whizzing down the hill and away across a meadow. When there was plenty of snow, the sled would run for half a mile.

One afternoon, after we had been coasting for three or four hours, we left the sled at the top of the hill without making it fast. That night, about ten o'clock, a bear came prowling round the house, and our dog made such a fuss that we were all aroused. There was a bright moon, and we looked from the window to see what had disturbed the dog. Almost at once we made out the bear. He was walking round the sled as if wondering what it was used for. Pretty soon he stopped and put his paw on it. Then he put the other paw. Then what did he do but pull himself up, and stand and look about.

The sled was pointed down-hill, and the movement of the bear started it off. We thought he would jump off, but he didn't. He dug his claws, and as the sled began to go faster and faster, we became so excited that we gave Bruin a cheer. When the steepest part of the hill was reached the bear seemed to get scared. Never before had he gone at a pace like that. Had he kept still, the sled would have gone straight ahead, but he swayed to and fro, and suddenly the sled left the track and ran over the hard snow, and struck a stone wall with a great crash.

That was as far as the sled went, as it was badly broken up;

but the bear kept on. When the sled struck the stones, he went flying ten feet high, and next day we found that he came down ten feet beyond the wall, and then rolled down-hill for one hundred feet before he could stop himself.

He must have been badly frightened, for as soon as he could get on his legs he ran for the woods, and was heard of no more. He was probably the only bear in America that ever coasted on a hand sled. But one trip was enough for him.—Philadelphia Ledger.

The Key of Sorrow.

Phillips Brooks said that "every stroke of sorrow that issues into light and joy, is God putting into your hand the key of that sorrow, to unlock it for all the poor souls whom you may see approaching it through all your future life." The strokes of sorrow are far more numerous than deaths, because every death smites the loving survivors of the dead. But it is not every stroke of sorrow that "issues into light and joy," because so many of the stricken ones refuse to turn their faces toward the only light that can shine into the human heart in the dark hour of bereavement and trouble. Therefore, those who receive from God "the key of sorrow" are comparatively few, and these few do not use that key as they might in unlocking the sorrows which are to many persons so mysterious.

The world needs experienced comforters, teachers who can speak from the heart and tell where consolation may be found. Bitterness under sorrow's stroke is often intense, and expert consolators may find their powers taxed to the utmost to unlock the profound experience. But it is a benign engagement, this of soothing tender hearts in moments when clouds hang low, and the pressure of grief's atmosphere is oppressive. It comes the nearest to being angelic of any occupation which mortals can enter. And it is an occupation that requires no special garb or orders or commission, but simply the one "stroke of sorrow that issues into light and joy." A measure of faith, hope, obedience, trust, resignation, and intelligent reasoning under chastisement generally brings to hand the mystic key, to use which wisely and well is the noblest of all pursuits.—Michigan Christian Advocate.

A half-hour's work daily and \$45 pays for a half-session, not only board and tuition, but also laundry, medical and other fees. H. G. HAWKINS, President of Port Gibson Female College, Port Gibson, Miss.

Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.

W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov., 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov., 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Suchow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov., 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Bntler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 0, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 6, '05.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov., 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 15, 1906.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 8, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpinteria, Cal., Oct. 1, 1905.
Louisiana, New Orleans, La., Jan. 3, 1906.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, '05.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 7, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrain, Rev. H. C. Morehead.

Thursday, November 2, 1905.

SERVING OUR GENERATION.

Man's devotion to God is best manifested by serving his fellow man. This is God's will. Service in behalf of men is accepted as service to God. Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What our Lord taught he exemplified. His life was a life of service in behalf of men. To his disciples, in rebuke of the ambition by which some of them were seized, he said: "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister." His life, from beginning to close, was a life of service in behalf of men; his death a ransom for their souls.

The time was when devotion to God was measured by the amount of time spent in private religious exercises, and if, in connection with such exercises, there was debasement or affliction of the flesh, the devotion was thought to be enhanced in the sight of God. The Pharisees entertained ideas of a similar character. They mortified the flesh by frequent fastings, and disfigured their faces. They made long prayers, supposing they were to be heard for their much speaking. Such conceptions of devotion gave rise to convents for women, and monasteries for men, in both of which celibacy is not only regarded as a virtue, but as essential to the best service, and the highest development of the spiritual life.

Had our Lord measured his devotion to the Father by keeping himself in a cell, or a mountain cave, it is easy to see that he could not have ministered to his brethren.

Nor can men and women serve their generation by the will of God who thus set at naught a plain law, involving, as it does, a renunciation of the highest and holiest relations of life. We do not read in the Holy Scriptures of any who thus secluded themselves to testify their devotion. All, worthy of mention, were active in behalf of others.

Christians to-day are no less the servants of the people than was our Lord and his apostles. We are all bound by our relationship to each other to render the best service possible. Say what we will, we are our "brother's keeper," under obligation to interest ourselves in his welfare, and bid him God-speed in every laudable work, and, as far as possible, to promote his good. If, as men engaged in business, with no higher views of life than such as are inspired by the commercial spirit of the age, we lose sight of our obligations, the world will excuse us on the ground that there is no sentiment in business. But, as Christians, we can not ignore our duties without damage to our own souls and the souls of our fellow-men. Besides, the responsibilities involved can not be avoided. Whether we will or no, our influence will be for good or bad, for "no man liveth to himself."

If the views herein crudely set forth entered into and properly affected our life, the selfishness we sometimes witness would vanish. We would be more ready than we are to speak a word to the discouraged, and to lend a helping hand to the weak. We would be more neighborly than we are, and Christian hospitality would more generally abound. We would be more brotherly and charitable towards each other, and broken fellowship would no more disturb the Church. All of us would be readier to obey the apostolic order: "Look not every man on his own things, but also the things of others."

From this high standpoint, giving us a broader view of our relation to the world, we will not only be moved to help our brother who is close at hand, but stand ready to advance every enterprise necessary to the elevation and development of all mankind. We will stand ready to "go or send" when God opens the doors of the nations, and bids us enter with the gospel. No man is happier at the close of life—long or short—than he who looks back and sees his pathway thick with good deeds done in the name of Jesus, and for the benefit of sin sick and heavy laden souls. Oh, for the spirit of the Master, who, in serving his generation, "went about doing good."

AN IMPORTANT MATTER.

Did you read the letter of Rev. J. W. Honnoll in last week's ADVOCATE? In that letter he calls attention to the colossal mistake of our Southern Methodism in transferring the licensing of preachers from the Quarterly to the District Conference, thus making it a difficult matter in many sections of our country for young men to obtain authority to preach. The effect is seen in the constantly decreasing number of local preachers. This means that many places throughout our territory are largely destitute of preaching by our ministry.

Brother Honnoll, in a journey through the Indian Territory, did not confine himself to the towns and cities, but was much in country places, where he heard much preaching, mostly done by Baptists and Methodist Protestants. Five Baptist preachers held a meeting at one place. Not one of the five could pass an Examining Committee for license in our Church, but they were preaching acceptably to the crowds, and building up their Church. What Brother Honnoll says of that particular section may not be true, so far as our Church is concerned, for it may be so strongly Baptist as to be beyond our reach, but there are sections as fully open to our ministry as to any other, and, at most, they get preaching but once a month, all because we have no local preachers to fill in the vacant Sundays. We are losing now, and will lose more and more as the years go by.

It is not true that people everywhere are so far advanced that they will not listen to an uneducated man preach. Some of our itinerant preachers, useful and acceptable, are not educated in the technical sense. Were they out of the ministry now, they could not get in. But, as they are in, acceptable and useful, and in demand, there is no reason why the requirements of to-day should be so strict that other men, quite as well endowed, and with quite as much learning, can not enter the ranks.

The educational qualification does not altogether stand in the way; that is low enough. It is the dread of facing a committee at a District Conference, often a long distance from home. This is quite different from facing a Quarterly Conference, made up of men, all of whom are known to the applicant. As far as we know, no great harm ever came to the Church through the incompetency of the Quarterly Conference to guard the doors to our ministry.

Everybody who knows Brother Honnoll knows that he is a prac-

tical, far-seeing man, wise in counsel and sound in judgment. He never jumps unadvisedly to conclusions. In the important matter before us, he has spoken from careful observation. Following our present method, he says: "We will realize our loss in the next generation." We had better rectify our mistake before it is too late. One of our leading city Churches has memorialized the General Conference to restore the licensing of preachers to the Quarterly Conference. Amen!

THE PRESIDENT'S VISIT.

President Roosevelt never met anywhere, North or South, a more hearty reception than was extended to him on Thursday last by the people of New Orleans. The sentiments of the people were happily and warmly expressed by speakers selected to represent them on the occasion, and the immense throngs of citizens were demonstrative in their feelings. The President was quite as cordial and happy in his responses. Many thousands of citizens of New Orleans, and from the State, joined in the welcome.

There was no political significance in the President's visit—at least, none of a purely partisan character. It was a friendly visit. It is likely that, in this Southern trip, which took in nine States besides Louisiana, the President had in mind the support of the South in his coming effort to secure the regulation of railroad rates, and the reform of the tariff. Even in this he could only hope to strengthen his position, for the South was already with him in his views.

The President's speeches were all patriotic. He dwelt much on the oneness of our country, and the duty of all good citizens to work for the advancement of the whole land. Sectionalism seemed literally to have no place in his mind or heart. He was as cordial in shaking the hands of the men that wore the gray, and as approving of their sincerity and courage, as of the men who wore the blue. He pleased the people of New Orleans, particularly, in regard to three things of vital concern, viz.: Mississippi river improvement, the Panama Canal, and government assistance in fighting the yellow fever. He highly commended the heroic efforts of people to stamp out the plague, and promised that Surgeon White should be detailed to assist them as long as he was needed.

Mr. Roosevelt spent nine hours in the city. As many as forty thousand people crowded the central portion of the town to get a glimpse of their President. The day was not marred by a single unpleasantness. He left, carrying with him the good wishes of the multitude.

Special Notice.

From this date until Dec. 1, 1905, we will give to all new subscribers at two dollars a year, and also to all who will renew at two dollars a year, one copy of the new Hymn Book, cloth-bound edition. In all cases money must accompany the order. The book will be mailed from Nashville or Dallas.

This offer will hold good only to the first of December.

THE FEVER SITUATION.

For the twenty four hours ending Tuesday, Oct. 31, at 6 p. m., the fever situation was reported as follows:

Number of deaths.....	2
Number of new cases.....	3
Places newly infected.....	1

Total to date:

Number of deaths.....	446
Number of cases.....	3 396

The fever is practically over. It can not be said that the plague "has run its course," or that cool weather has killed it. The fight against it has simply been successful. The doctors in the very beginning announced that "yellow fever is propagated through the agency of a certain species of mosquito." They confidently adhered to this theory, and began at once a systematic fight against the little striped pest, not with the hope of exterminating the insect—for the breeding-places were too numerous and widespread—but to keep the people free from their bites. Accordingly, everything was screened and barred and fumigated, as far as practicable. It cost to do this work, together with caring for the sick, the sum of \$310 000—an insignificant amount compared to the value of the work accomplished; a work that saved hundreds of lives, and will probably save the city from another invasion of the disease.

There is no better way of showing the correctness of the mosquito theory, and the wisdom of the methods employed in fighting the fever, than by a comparison of figures. As evidence, we clip the following from the Times Democrat, of Oct. 26:

"Fever totals of 1878, 1897, and 1905, to Oct. 25:

	1878.	1897.	1905.
Deaths.....	3 828	191	437
Cases.....	12 729	1 211	3 369

"It is to be remembered that the infection of 1878 and of 1905 both were first announced on July 21 of the respective years, and that until Aug. 10, of 1905, the infection, now practically stamped out, was then more serious than in 1878.

"To Aug. 8, 1878, there had occurred 387 cases of fever and 108 deaths.

"To Aug. 8, 1905, there had oc-

curred 616 cases of fever and 112 deaths.

"The infection of 1897 was only announced Sept. 16 of that year. On Oct. 25, 1897, there occurred 57 cases and 11 deaths.

"On the same date in 1905, after an infection lasting two months longer, there were only 4 cases and 2 deaths."

In studying the above figures, an added value will be given them if the reader will consider that the population of New Orleans is almost double what it was in 1878. From which it is natural to infer that had not the fever in 1905 been fought on lines marked out by the physicians, the victims would have been almost double the number of 1878.

Since it is known that yellow fever is conveyed to persons by infected mosquitoes, the method of fighting it is a common sense method, and that people can save themselves from its ravages without resorting to troublesome, not to say heartless and useless quarantine restrictions.

PERSONAL.

Columbus Methodism is maintaining the aggressive spirit that has so long characterized it.

Rev. A. S. Lutz, who last year went from the Louisiana to the Pacific Conference, was returned to Berkeley for the second year.

In a private note from Chaplain J. A. Randolph, we learn that he is with the Sixth Infantry at Camp Downes, Leyte, P. I. He is in fine health.

The Port Gibson Female College will open Nov. 8. The faculty recital will be given Nov. 10, and the opening sermon will be preached Nov. 12 by Rev. H. B. Watkins.

Rev. J. W. Lowrance, a product of North Mississippi, but recently stationed at Quitman, Ga., has been compelled, by reason of bad health, to give up his charge. He has returned to his old home at Martin, Tenn.

Rev. W. L. Blackwell thinks he will be able to wind up his year's work with a good report at the Annual Conference. He expects to have collections ordered by the Conference in full, with other good things added.

Rev. J. C. C. Newton, writing from Kobe, Japan, says that our Advocate has always been one of Japan's staunchest friends. He adds that we must redouble our diligence for the speedy salvation of that great nation.

The editor had a pleasant call, on Friday last, from that prince of gentlemen, Rev. S. H. Whatley, of Melville. He appeared to be in fine health, and was certainly in a fine humor. No wonder the people love the "old man."

We have received an invitation to attend the wedding of Miss Lutie Irene Scott to Rev. Thomas Heber Lipscomb, at Hollandale, Miss., on Nov. 8. We extend thanks for the remembrance. We wish Heaven's blessing upon the union.

Our Mulberry Street Church, Macon, Ga., has had this year one hundred and seventy-five additions, and will pay for foreign missions \$3 000, and for domestic missions \$1 000, making a total of \$4 000 this church will contribute to the missionary cause.

Rev. Wm. Acton, writing to the connectional paper of the Pacific Conference, says: "The sessions of the Conference were presided over by the ever welcome Bishop Morrison, and it is sufficient to say that the Conference unanimously requested the Board of Bishops to return him again."

Bishop Morrison will return about Nov. 7. He has been abundant in labors for the past three months, engaged in holding our Western Conferences since the second week in August. The Protestant Christianity of New Orleans will be glad to learn that the Bishop has been selected by the Ministerial Association to conduct the union revival services at the First Presbyterian Church, beginning Nov. 26.

The death of Rev. James M. Talkington, of the White River Conference, removes from earth another warm, personal friend of the editor. Our acquaintance began in 1873. We have been with him in his home, and in the homes of others; have been with him in meetings, and heard him preach; we have served with him as presiding elder, and had every opportunity to know him as thoroughly as one man can know another, and we can truly say he was a clean-handed and clean-hearted Christian gentleman. He was indeed "salt of the earth," "a good man, full of the Holy Ghost and faith."

Rev. T. L. Mellen, shut in by quarantine at Biloxi, became anxious and determined to escape, so that he might be at work on his district outside the infected regions. Accordingly, he went from Biloxi to Nashville, served the ten days required in detention, and is now busy in the interior. Brother Mellen says: "Ordinarily, the distance from Biloxi to Hattiesburg is by rail 82½ miles, but if you go by way of Nashville and Jackson, Tenn., and Meridian, Miss., it is 949 8-10 miles." Quite a round-about way, reminding us of some journeys we used to take in traveling a big district in Arkansas, when White river covered the earth for many miles.

The Great Protestant Revival.

The evangelistic services which are to be held all over the city this winter, and which have been in process of preparation by a special committee of the Ministerial Association for several months, will begin on Nov. 12. Previous to the beginning of the meetings, all the ministers are asked to hold a week of prayer, with nightly services. The evangelistic services will continue nightly for three weeks, the services being held each week at four designated churches, with all the pastors of the city uniting to make them a success.

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Jackson District Notes.

Bishop Galloway is in Nashville, holding the Tennessee Conference.

Jackson district is coming up with a rush. Prospects for nearly every charge to pay in full, besides the other large achievements of the year. Dr. Watkins is a great success as a presiding elder, and the brethren will be greatly disappointed if he is not on the district three more years.

The Orphans' Home building is putting on finishing touches. It will be a credit to the Methodism of the State. The Executive Committee of the Board of Directors meets in Jackson, Oct. 31, to consider affairs of the Home, and possibly elect a field agent. X.

Vicksburg, Miss.

DEAR DOCTOR: The record for the day (Oct. 23) stands: "New cases, 0; deaths, 0"—the first since Aug. 30. Of the whites reported, nearly one-half have been of my people, which has kept me too busy for much beside. While in this time I have officiated at eleven funerals, only three have been of our families. We have raised all quarantines, and hope for the same generous treatment from others. It is a relief to know that we can get out, although we may not be otherwise able. Three good frosts! Hurrah! T. B. HOLLOMAN.

North Mississippi Annual Conference

All superannuates, supernumeraries, local preachers, members of Boards, who are laymen, but not delegates; all delegates elect, connectional men, and official visitors who expect to attend the North Mississippi Annual Conference at Grenada, Miss., Dec. 6, 1905, will please notify the undersigned at once, which will insure your comfort and a cordial reception.

BEN P. JACO, Pastor.

Notice.

Students entering Centenary after quarantines are raised will be charged only for the time they are in college. A reduction will be made for the time lost. Prospects are that Centenary will have a large attendance when quarantines are raised. Students at Centenary are now doing splendid work.

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Vicksburg & Natchez Express	7:00 a.m.	5:50 p.m.
Bayou Sara Accommodation	9:40 a.m.	4:00 p.m.

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A Japanese Christian.

Surgeon-General Suzuki, of the Japanese Navy, made an address before an audience in Detroit, Mich., the other day, of which the Free Press gives this report:

General Suzuki was greeted by an audience that rose en masse and cheered. His first words were almost an apology. "My friends," said he in broken English, "I do not speak your language well, but I have a few things that I wish to tell you. Japan is supposed to be a non-Christian country; yet there are many men and women and children in Japan who are trying to be faithful to the right and to God."

The speaker paused for an instant, and then he began the recital of a personal and family history that is nothing less than remarkable. "I was baptized twenty years ago, but I confess that I am not a good Christian. Still, I am a Christian. I married, and am the father of six children. I said to myself, 'I will bring up my wife and children in the Christian way; but my work took me from them to the sea, and I was scarcely with them at all. I left these things to the guidance of God."

"Two years ago," went on the General, "I received a New Year's letter from my oldest son, and when I opened it I found he avowed himself a faithful Christian, and told how he became a convert to the faith. He said that one evening, while passing along the streets of Tokyo (which is my home), he heard singing in a house, and went in. There he found a Christian meeting. He stayed and listened, and decided that it was very good. At the close he left, but went back again and again, and after a few visits he was convinced that it was the religion he wanted. After a while, through his interest, my wife professed Christianity, and then my first and second daughters became Christians also. Now my family is Christian. I have never tried to force my family to change their religion, but they have been led on to accept my faith. Two years ago my second daughter died. Two days before I was plunged into the midst of a fight in the Yellow Sea. Some have said to me that had she not died in my stead, I should have been killed. As to this I can not say; I do not know. This daughter was twelve years old, and was at the seashore. A friend was in the water drowning, and she went to her rescue. Both were drowned."

Just for an instant the strong-hearted surgeon-general seemed to struggle with his grief; then his face brightened. "But before she left Tokyo she said she wanted to go to the heavenly home, and I believe," said the speaker softly, "that she went to our own kingdom. This is my heartfelt conviction."

I know that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to a cross-road in the old life, and did not

know in what direction God wanted me to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God. Whether that was done in the pulpit or in the slums; whether it was done in the college or class-room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of Him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land. It matters little whether we go to foreign lands or stay at home, as long as we are sure we are where God puts us.—Henry Drummond.

He that thinks he hath no need of Christ hath too high thoughts of himself. He that thinks Christ can not help him hath too low thoughts of Christ.—John Mason.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1237 State street.

Burgundy Street, 2629 Burgundy street; Rev. H. N. Brown, pastor; residence, 2718 North Rampart street; Telephone Main 786.

McDonoghville, Rev. G. S. Roberts, McDonoghville, La.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytanis street; Phone 229 (uptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 731 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. Jno. C. Sligh, pastor.

Felicity Street, corner of Felicity and Chestnut streets; Rev. E. P. Craddock, pastor; residence, 1207 Josephine street; Telephone Main 545.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 1025 Peniston street.

Algiers, Lavergne street, corner Delaronde; Rev. H. Whitehead, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Port Gibson Female College opens after frost. On account of shortening of session to eight months, students' expenses are much reduced.

H. G. HAWKINS, Pres.,
Port Gibson, Miss.

**STEWART'S
DUPLIX
SAFETY PINS**

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over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection. Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of

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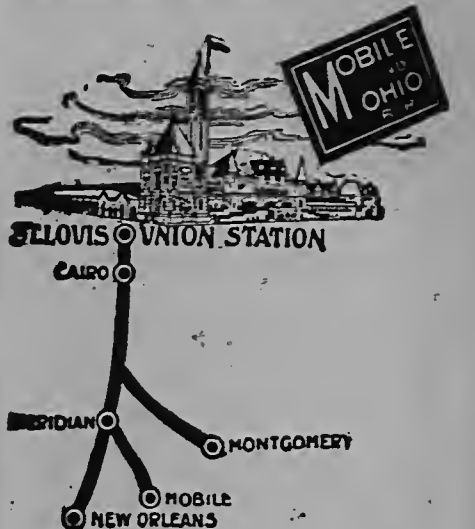
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RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled quality of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter:

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 60 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your aid truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,

(REV.) JAMES M. CLINE.

Benton, Ark.

LEGEND OF MOQUI INDIANS

In August of every year the Moqui Indians have their snake dance. This dance is an elaborate prayer for rain, the prayers being intrusted to snakes which have been gathered from the fields and are then set free to bear the petitions of the Moquis to the divinities having power to give or withhold the rain. It is also the dramatization of a half historic legend relating to the origin of the two fraternities which celebrate it.

The story is of the Snake youth, Tiyo, who, pondering the fact that the water of the river flowed always in the same direction without returning or filling up the gorge below, set out to learn what became of it. As a parting gift from his father he carried with him a box containing some eagle's down and a variety of prayer sticks to present to the Spider woman, the Ancient of the Six Cardinal Points, the Sun, the Woman of the Hard Substance, and the Divinity of the Underworld who makes all the germs of life. The Spider woman was propitiated and gladly became his guide and adviser. She prepared a liquid charm to be taken in the mouth and blown upon angry beasts and snakes, and always she perched herself unseen upon his ear. Thus they plunged into the underworld, where, floating upon wisps of eagle's down, they went from place to place, safely passing the good snake Ga-to-ya and the sentinel wild beasts, visiting the divinity of the rain clouds and the ancient woman who every night becomes an enchanting maiden. They had a smoke with Ta-wa, the Sun, and went with him to the place where he rises in the morning.

The Snake youth rode across the sky on the Sun's shoulder and saw the whole world, learning that the most desirable thing in the world was the rain cloud. So he returned to the kiva near the great snake, and from the Snake Antelope men learned what songs to sing, what prayer sticks to make and how to paint his body to make the rain cloud come. The chief gave him many gifts, and among them two maidens who knew the

charm to prevent death from the bite of a rattlesnake. Tiyo took these maidens home, giving one to his younger brother, and the two couples lived in separate kivas. At night low clouds swept over the village, and Snake people from the underworld came to these two kivas. On the following morning they were found in the valleys transformed into snakes of all kinds. For four days this same thing happened. Then the Snake maidens said: "We understand this. Let the younger brothers, who shall be called the Snake Society, go out and bring them all in and wash their heads and let them dance with you." This was done and prayer meal sprinkled upon them, and when they were set free in the valleys they returned to the snake kiva of the underworld bearing the prayers of the people.

MYSTERY OF TREE GROWTH

One of the most wonderful among the many incomprehensible mysteries of earth is tree growth, says the Montgomery (Ala.) Advertiser. Everything connected with life and growth, animal and vegetable, is a mystery, for that matter, for all human knowledge fails to penetrate the hidden processes of nature, or to tell the why and the how of life. We see two plants growing side by side, fed from the same sources below and above ground, so far as we can determine, yet one produces a beautiful rose and the other an ill-smelling and ugly opposite. One tree produces a delicious peach and another a sour crab, yet so far as we can see the same elements sustain both. We see and realize the difference, but fail to understand it.

But there are some things about tree growth, aside from leaves, flowers, or fruit, that are as deep a mystery as is anything connected with animal life. An acorn, for example, is planted in the earth and in due time it sends down roots and sends up a tiny sprout. If not interfered with it continues to grow, and in the course of many years becomes a tree. During this time the roots have been attracting moisture and food from the earth and the trunk and limbs have been obtaining something from the air. Each year a new layer of wood is added, and so it continues until a great giant of the forest is the result.

The material for all this wood has been obtained somehow and from some source, but how it is done is the mystery. It may be one of many great trees growing almost against each other, and each has managed to absorb many cords of wood from some hidden recess of nature which man cannot fathom. We can search the earth and the air with all our powers and with all the instruments and appliances at our command, but we will fail to detect the tree germs.

Nor is this all of the greatest

mystery. Two trees grow up side by side, fed from the same source, yet the wood of one is the soft yellow poplar and the other hard white hickory; one may be beautiful birds-eye or curled maple and the other pitch pine or oak. There is another mystery that man cannot penetrate. Somewhere or somehow the alchemy or chemistry or machinery of nature carries on its tireless and ceaseless work, and the result is before us. That is all man knows, and probably all he ever will know, on the subject. All nature is a mystery, and the growth of trees is not the least.

Gets One Nothing.

With a tombstone epitaph the trouble is that it comes too late in the game to enable a man to borrow money on the strength of it.—Chicago Daily News.

A Beautiful Complexion.

No woman can hope to be beautiful, who has not a good complexion. Nor can any woman hope to have a good complexion, who suffers with Dyspepsia, Indigestion, Sick Headache, Torpid Liver or other Irregularities.

MCLELLY'S LEMON ELIXIR.

will cleanse your system of all impurities, build you up, give you perfect health, and as a consequence a beautiful complexion. Pleasant to take, gentle in action, but thorough in results. No unpleasant effects.

50c. and \$1.00 a bottle at Drug Stores. "One Dose Convinces."



who are particular about the color of their linen should employ

Magic White Soap

in washing. It means spotless white clothes and soft hands to the user.

If your grocer does not keep it, send us \$1 for 20 sample cakes, express prepaid.

Send the CHRISTIAN ADVOCATE One Dollar for a Sample Box of 20 Cakes, Express Charges prepaid. The Manager of this Paper is authorized to return the Dollar if you don't find Magic the best soap you ever used. Factory pays express charges.

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426 Girod St., - New Orleans

"TELL MOTHER I'LL BE THERE."

This beautiful song which has so stirred the multitudes, and "Beyond the Silent River," which is as good or better, are but two of 185 choice pieces in our "Gems No. 2." A fine book for Sunday-schools, Leagues, Revivals and the home. Thousands selling. Round notes or shapes; state choice. Boards, 25c., muslin, 20c. Order to-day. Name this paper and we will give you a free copy of "A Bottle of Tears" that will stir your soul. PICKETT PUBLISHING CO., Louisville Ky.

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clean pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send \$1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 469 Walton St., Atlanta, Ga.

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and Tkt. Agt.

DALLAS, TEXAS.

I sell half the lamp-chimneys sold; if people *knew* the difference between good and bad chimneys (there are no middling ones) I would sell all.

It is far cheaper to buy one MACBETH at 10 cents than ten nameless chimneys at 5 cents each. Unless my name is on it, it is not a MACBETH.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to you. Address, MACBETH, Pittsburgh.

Vicksburg District.

DEAR ADVOCATE: A recent writer referred to Mr. Togo and some Eastern events which were to bear applicable relation to affairs of his work. I feel as if I should go East far, very far, from the humane exercises of Japanese; far back into the a b c of things. My dealings are with those purely primitive instincts which caused aboriginal business of hammer and tongs—every man for himself. From the gentle vicinity of several churches, with the handsome piles of two venerable institutions of learning near, and on the scene of resultant culture from a century's influence, I speak from that sort of a house-top.

To be mixed in with the wild elements of a yellow-fever scare is to inhale a whiff and a while of the atmosphere hack yonder where the first law of nature made it risky to venture far from one's cave. The rush home, where there was a home—if not, the rush was the same—the hurrying of packing, the rapid orders for food materials, the dropping of business—no matter who might be waiting—and the whip to the horses or mules, they are gone, leaving no message. Friends, neighbors, let them do as they may, or can, or must.

"As for me and mine, I'm a gwine."

Some of us, abandoned in deserted villages, have had time for nearly everything except our work, from which we are excluded—Time to visit and pour oil upon the troubled and troubling wiggle-tails. "Larver" is the name these gentry should answer to now, as I hear it pronounced, but the characteristic which gave the term first mentioned still is evident. There was time, too, to meditate upon the changes which have affected the race since Adam, and to wonder how slight the changes have been. Adam knew nothing of veneer of any kind. Now we see the civilization wrought by tall and weighty centuries; how fine the overlaying of the gilt upon the original. And to see the gilt rub off so readily under ready panic, and the old, undressed savage appear. Time has been ours to read and apply the parable of the Samaritan to a few. Mercy—"shewed mercy"—who has found it in these piping times of quarantines? And when mild mention of Christian inconsistency is made to a returned refugee, there is the argument about pulling the brands away, to reduce the volume of the fire. Brands! Probably the Samaritan was not a brand.

We are hoping for the early lifting of the bars, for the open door to work

which needs us, and which we distinctly need. But the weather must do better than distribute these late little frosts. Freezes, cold and deep, are the only currency to be honored now—polar freezes, black frosts.

Doctor Holloman was found at work on the announcement of fever at Vicksburg. Screening the house to protect his true help-meet from the dread mosquito, he kept in the van of busy Samaritans, and I have been hearing of the valued work of his hands. It was to be expected. Where would you look for that pastor but at his work, and effectively doing it?

Brother Terry is there, too, with hands full. His has been the church open every night on Sundays. There could be no question, to those knowing him, that he would do what his hands found to do with his might.

At Port Gibson, Brother Lewis prudently placed his delicate wife and little girls a half-mile outside the city limits, and remained in town to help the squads at the work of oiling and fumigating, and to visit the sick of the fever. He went easily and affectionately into the homes of the few white neighbors who were down, taking his meals at the district parsonage.

These are the pastors of infected points in this district. That they did what was required by duty and inclination, goes without saying. It has always seemed out of propriety to praise with swelling words the men who do their duty in emergencies. To praise them so is almost to uncover the doubt that you thought they would.

Now, the last word, if not the best (and it will be found good), is about Port Gibson Female College. Since my last, five or six new pianos, a car-load of furniture, and a handsome iron fence, have been received and put to place. The college has a prosperous look indeed. The president has been near-by, keeping a noble shoulder at the wheels. To his patrons of this session it may be said that nothing which really makes for the comfort and convenience of their daughters has been overlooked by this quiet, careful, painstaking gentleman. We recommend that parents come with daughters, to see for themselves, and that they stand by every contract made with the college. There is no danger to be feared from the fever; it was not near the school, and the buildings have been kept closed.

We are nearing the year's end with better hopes and grounds for them than we expected, for the healthy finish of our work. Not a discordant note is sounding, but work and faith are welded in the pastorate of all the district. May their harvests be heavy, and all our accounts be balanced this year of grace! The district is well able to square its accounts.

W. H. HUNTLEY.

Port Gibson, Miss., Oct. 24, 1905.

NEW ORLEANS MARKET.

Tuesday Evening, Oct. 31.

COTTON.

Low ordinary.....	6 9-16
Ordinary.....	7 1-8
Good ordinary.....	8 1-4
Low middling.....	9 1-8
Middling.....	9 3-4
Good middling.....	10
Middling fair.....	10 5-16
Fair.....	11

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	27 1-2c
Off refined oil, in bbls, per gal.....	26 1-2c
Prime crude oil, loose, per gal.....	22c
Prime C. S. cake, per ton, 2240 lbs.....	\$25 75
Prime C. S. meal, per ton 2,000 lbs.....	\$24 00
Seed stock, per lb.....	85c

IS A CITY OF PLEASURE.

"Everyone comes to New York at least once a year," goes the saying in our strangers' quarter, says the New York Globe. Hosts and guests alike confirm it, and the steady growth of the quarter itself is the surest testimony of all. Not so long ago we that live in New York the year through were rather indifferent to the stranger within our gates. He might come if he liked. We were glad to do business with him. But when it came to his diversions and his comfort we left him largely to himself. Now we build another hotel or two a year to shelter him, keep our restaurants advertised in his "home paper," revive the successful pieces at our theaters for him, and give him almost every month some new way of "seeing New York." We may or may not be more hospitable at heart, but we have found that the strangers—or their purses—are worth cultivating. It is one of our discoveries by the way as we become a great capital.

Perhaps the strangers from the west or the south think us none too hospitable as it is, but still they come—twice a year, if they can, and bringing their families with them—because there is something to see in New York that no other American city gives in such degree and abundance. "Life" they usually call it, and by "life" they mean the vivid pleasure seeking of our city. In vain do the Sons and Daughters of the Revolution set bronze plates on our historic sites. They pass them unseeing. If the strangers are studying history they go to Boston. In vain do our suburbs beckon to them in the freshness of spring or the brightness of autumn. If they are cultivating suburbs they wander away to Philadelphia. The closer they cling to their own quarter between Madison square and the Central Park plaza, with Broadway and Fifth avenue for its thoroughfares, the more they find of the life that they seek.

English Fox Hunting.

Old-time hunters in Great Britain complain that fox-hunting is no longer the sport it was because the foxes are treated too artificially. Instead of being allowed to roam at will in search of food Reynard is fed and fastened in a covert for months. When he comes to be hunted he knows little or nothing of the surrounding country and is too easily "pulled down."

No Raconteurs for Him.

"Coming to our dinner tonight?"

"Yes, indeed. Wouldn't think of missing it."

"Glad of that. There are to be present some famous raconteurs."

"Are, eh? By the way, I've just remembered I can't come. Got an engagement to stay home and play cribbage with my mother-in-law."

—Chicago Sun.

PRESIDENTS OF FUTURE.

Upon the general doctrine of probabilities, said the statistician, there are now living and 16 years of age or over nine persons who will serve as president of the United States within the next 40 years, asserts the New York Sun.

This is upon the supposition that no man shall be elected president more than twice, and that the average of the last 116 years shall be maintained as to the number of reelections and the number of deaths in office.

The doctrine of chances being considered, Mr. Fairbanks can hardly be set down as the most likely man to be one of the nine presidents of the next 40 years, for Mr. Roosevelt's prospect of serving out his term seems excellent, and we have elected to the presidency only three vice presidents.

At the close of Mr. Roosevelt's term Mr. Fairbanks will have passed the average age at which presidents have received their first nomination. The average age is almost exactly 56 years.

When you consider the average age at which presidents have first entered the office, and that of the three who entered after passing 64 two died before the end of the term, it is evident that the chances that any man now much past 52 will attain the presidency are not very bright.

Of the members of the cabinet only two, Secretary Root and Secretary Taft, seem now to be within sight of the presidency, and Mr. Root has not only passed the average age of successful nominees, but in 1916 he will have passed by several years the extreme limit.

Mr. Taft will be only 51 in 1908, and after that he will have three more chances before he passes the extreme limit.

Senator Beveridge is about the youngest of conspicuous republicans. He will not reach the fatal average until 1918, or the extreme limit until 1930. He reaches considerably further into the future than almost anyone else in sight.

Joseph B. Foraker is already past the age of successful nominees, and he will have passed the extreme limit before 1916.

The chances are that the presidents after 1932 and up to 1944 are now preparing for college. It would take a very far seeing man to guess who will be president at any election between 1928 and 1944, or even to name the probable candidate of a single party after 1924.

Too many Relatives.

Many a man remains a bachelor to the finish because he is afraid if he marries the girl of his choice he would also have to wed her family.

Easily Explained.

He—What is meant by the "Ego"?

She—Nothing—in your case!—

Detroit Free Press.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.
(Revised.)

Carriere, at Carriere.....Sat. and Sun..30.	Oct.	1
Lumberton.....Mon. p. m.		2
Columbia.....Tues. p. m.		3
Hob. at Baxterville.....Wed.		4
Poplarville and P. at Purvis.....Thurs.		5
p. m.		
McHenry and W. at Wiggins.....Sat. and		7, 8
Sun.		
Brooklyn, at Brooklyn.....Mon.		9
Samrill, at Carson.....Sat. and Sun.		14, 15
Mt. C. and S. Creek, at Mt. Zion.....Mon.		16
Williamsburg, at Williamsburg.....Tues.		17
C. and Macee, at Collins.....Wed.		18
Mt. Olive, at Mt. Olive.....Thurs.		19
Oloh, at Fast Columbia.....Sat. and Sun.		21, 22
Hattiesburg: M. Street and Mission.		
.....Sun. and Mon. 9 a. m.		29, 30
Hattiesburg: Court Street.....Mon. 2:30		
p. m.		30
Locedale and Am. at Cross Roads.		
.....Sat. and Sun.....Nov. 4, 5		
New Augusta, at Richton.....Mon.		6
Van Cleave, at Van Cleave.....Sat. and		
Sun.		11, 12
Coalville, at Coalville.....Tues.		14
Long B. and P. C. at Pass Christian.		
.....Sat. and Sun.		13, 19
Bay St. Louis and M. at B. St. L. Mon.		20
P. and Logtown, at Pearlinton.....Sat.		
and Sun.		25, 26
Gulfport: 23th Street.....Sat. p. m. and		
Sun. p. m.		Dec. 2, 3
Gulfport: 25th Avenue.....Sun. 11 a. m.		
and Mon. 8:30 a. m.		3, 4
Biloxi: Main Street.....Sat. p. m. and		
Sun. 11 a. m.		9, 10
Biloxi: Oak Street.....Sat. p. m. and Sun.		
p. m.		9, 10

I trust to be able to meet these appointments.
Let every W. H. M. and every W. F. M. Society
make full reports. Let the trustees make full an-
swers to Question 29. The pastors will please see
that this is done, and deeds presented.

Questions 17, 20 and 22, not fully answered on
the third round, will be called again; and Church
Registers and Records not shown will be called
for. It is hoped that all collections will be report-
ed in full, and also many conversions and acces-
sions. Please read Num. vi, 24-26, and II. Cor.
xiii, 14.

T. L. MELLE, P. E.

BROOKHAVEN D. FOURTH ROUND.

Pleasant Grove, at Pleasant G.....Oct.	14, 15
LaBranch, McComb.....21, 22	
Centenary, McComb.....22, 23	
Providence, at Bahala C.....28, 29	
Pearlhaven and B. C. at Hawkins.....Nov.	4, 5
Adams, at Adams.....11, 12	
Summit, at Summit.....12, 13	
Topisaw, at Topisaw.....Wed.	15
Fernwood.....Thurs.	16
Gallman, at Gallman.....18, 19	
Brookhaven.....Tues.	21
Oak, at Muddy Spring.....Wed.	22
Magnolia.....Thurs.	23
Caseyville, at Caseyville.....25, 26	
Bayou Pierre, at Sweet Water.....Thurs.	30
Beauregard, at Matthews C.....Dec.	2, 3
Wesson.....3, 4	
Crystal Springs.....Tues.	5
Terry, at Terry.....Wed.	6
Hazlehurst.....Thurs.	7
Tylertown, at C Grove.....9, 10	

T. W. ADAMS, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Centerville, at Centerville.....Oct.	22, 23
Harrison, at Cane Ridge.....25, 29	
Fayette, at Fayette.....Nov.	4, 5
Liberty, at Tarver's Chapel.....11, 12	
Meadville, at Meadville.....Thurs. a. m.	16
Homochitto, at Mt. Vernon.....18, 19	
Barlow, at Rehoboth.....Thurs. a. m.	23
Washington, at Washington.....Sat. a. m.	25
Natchez, Pearl Street.....p. m.	25, 26
Natchez, Jefferson Street.....26, 27	
Hamburg, at Knoxville.....Tues. a. m.	28
Glouster.....Thurs. p. m.	30
Percy Creek, at Percy Creek.....a. m. Dec.	2, 3
Woodville.....3, 4	
Wilkinson, at Hopewell.....5, 10	

Quarantine restrictions have greatly hindered
our work; hence the great necessity for pastors
and stewards to exercise unusual diligence during
the quarter, that full reports may be had. Let
there be no falling off from any of the collections.
Written reports are expected from women's mis-
sionary societies. Pastors will see that Question
29 is answered.

R. F. JONES, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central.....Sept.	16, 17
Shubuta.....24, 25	
Leaksville, at Leaksville.....30, Oct.	1
Waynesboro.....7, 8	
Lauderdale, at Bethel.....14, 15	
Wayne mission, at Hebron.....21, 22	
North Kemper, at Mt. Pleasant.....Fri.	27
Dekalb, at Pleasant Ridge.....28, 29	
Daleville, at Daleville.....Sun., 7 p. m.	
Mon. 11 a. m.	29, 30
Middleton, at Manassa.....Nov.	4, 5
Chunkey, at Concord.....11, 12	
Enterprise, at Enterprise.....12, 13	
Vimville, at Cokers.....Wed.	15
Matherville, at Andrews Chapel.....18, 19	
Buckatunna, at Winchester.....25, 26	
Binnsville, at Binnsville.....Thurs.	30
Porterville, at Porterville.....Dec.	2, 3
Meridian, East End.....Tues.	5
Meridian, Fifth Street.....Wed.	6
Meridian, South Side.....Thurs.	7
Meridian, Seventh Avenue.....Fri.	8
Pachuta, at Pachuta.....9, 10	

Let the pastors all see that the trustees answer
Question 29; also, that Questions 14 and 16 are an-
swered. Let us realize that with prayer, faith,
and hard work for the next sixty days, we will
bring all collections in full. Send what money
you have on to the different Boards at once.

W. M. SULLIVAN, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson.....Oct.	7, 8
Locky Springs, at Hickory Ridge.....14, 15	
Satartia, at Mt. Olivet.....21, 22	
Hermanville, at Hermanville.....28, 29	
Utica, at Utica.....Nov.	4, 5
Oak Ridge, at Oak Ridge.....11, 12	
Anguilla, at Anguilla.....18, 19	
Mayersville, at Mayersville.....25, 26	
Edwards, at Edwards.....Dec.	2, 3
Crawford Street, Vicksburg.....p. m.	4
Washington Street, Vicksburg.....p. m.	5
Bolton, at Bolton.....p. m.	6
Vicksburg circuit.....7	
Rolling Fork, at Rolling Fork.....9, 10	

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane.....Oct.	7, 8
Mooringsport and G. at Blanchard.....14, 15	
First Church, Shreveport.....22, 23	
Gilliam, at Ida.....28, 29	
South Bossier, at Haughton.....Nov.	4, 5
Provencal, at Provencal.....11, 12	
Pleasant Hill, at Robeline.....12, 13	
Pelican, at Mt. Pleasant.....11 a. m.	14
Coushatta, at Atkins.....18, 19	
La Chute and Lake End, at Campobello.	19, 20
Spanish mission, at Williams.....7 p. m.	20
Wesley, at Holly Springs.....11 a. m.	22
Many, at Fisher.....25, 26	
St. Jesus, at New Hope.....26, 27	
Hornbeck, at Holly Grove.....11 a. m.	28
Centon, at A den Bridge.....Dec.	2, 3
North Bossier, at Concord.....3, 4	
Texas Avenue, Shreveport.....7 p. m.	4
Keatchie, at Longstreet.....11 a. m.	5
Zwolle, at Zwolle.....9, 10	
Leesville station.....10, 11	
Carson station.....11, 12	
DeKiddier station.....16, 17	
Bon Ami station.....17, 18	
Mansfield station.....7 p. m.	18
DeSoto, at Mansfield.....11 a. m.	22

Will the pastors kindly see that answers to
Question 29 are properly prepared?

J. R. MOORE, P. E.

Mansfield, La.

CROWLEY DIST.—FOURTH ROUND.

(Only the date of preaching service is given.)

Rayne.....Oct.	15
Lafayette.....22	
Grand Chenier.....24	
Prudhomme, at Long Point.....11 a. m.	29
Crowley.....7:45 p. m.	29
St. Martinsville.....Nov.	5
Franklin.....12	
French Mission.....19	
New Iberia.....19	
Abbeville.....26	
Patterson.....11 a. m. Dec.	3
Morgan City.....7:15 p. m.	10
Gueydan.....8	
Sulphur.....13	
Lake Arthur, at Lacassine.....17	
Jeanerette.....20	
Indian Bayou.....24	
Lake Charles, First Church.....11 a. m.	31
Lake Charles, Second Church (for Jen- nings charge).....7:45 p. m.	31

W. W. DRAKE, P. E.

ALEXANDRIA DIST.—FOURTH

West Alexandria.....29	
Third Street, Alexandria.....30	
Opelousas.....31	
Chicot.....Nov.	4, 5
Whites Chapel.....1, 11	
Bunkle.....12, 13	
Simsport, at S.....15	
Lecompte, at L.....19, 20	
Glenmora, at Pine Hill.....25, 26	
Jena, at Trout.....Dec.	2, 3
Jonesville.....5, 7	
Columbia, at C.....10, 11	
Pollock, at P.....12	
Pineville.....16, 17	
Colfax.....19, 20	
Montgomery.....23, 24	
Natchitoches.....24, 25	
Boyce.....30, 31	

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Baker, at Brookstown.....30, Oct.	1
Wilson, at Gayden.....7, 8	
Clinton.....8, 9	
St. Francisville, at Star Hill.....14, 15	
Zachary.....15, 16	
Pine Grove, at Pipkins.....21, 22	
Ethel, at Concord.....28, 29	
Jackson.....29, 30	
Ponchatoula, at Hammond.....Nov.	4
Amite City.....5, 6	
Franklinton, at Franklinton.....8, 9	
Kentwood, at Kentwood.....11, 12	
Port Vincent, at New River.....18, 19	
East Feliciana, at Gilead.....25, 26	
Live Oak, at Palmetto.....27	
St. Helena, at Greensburg.....28	
Baton Rouge, Second Church.....Dec.	3, 4
Baton Rouge, First Church.....3, 4	

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades.....a. m. Aug.	6
Felicity.....p. m.	6
Carrollton.....a. m.	12
Burgundy.....p. m.	12
Parker Memorial.....a. m.	20
Louisiana Avenue.....p. m.	20
Algiers.....a. m.	27
McDonoghville.....p. m.	27
Carondelet.....a. m. Sept.	3
Rayne Memorial.....p. m.	3
Covington.....a. m.	10
Madisonville.....p. m.	17
Slidell.....a. m.	17
Pearl River.....p. m.	24
White Castle.....Oct.	1
Plaquemine.....a. m.	1
Malville.....a. m.	8

H. G. DAVIS, P. E.

MONROE DIST.—THIRD ROUND.

Harrisonburg.....July	8
Calhoun, at Eros.....22, 23	
Lake Providence.....23	
Waterproof.....23	
West Monroe.....Aug.	4
Brooklyn, at B.....13	
Winnboro.....20	
Floyd, at Oak Grove.....27	
Monroe.....Sept.	3
Rastrop.....3	
Mer Rouge.....3	
Rayville.....3	

J. M. HENRY, P. E.

In Catholic Austria the days of reli-
gious persecution are not over. Public
worship by non-Catholics is not allowed.
Domestic worship by Protestants is al-
lowed only when "it is not contrary to
the law and to morality." The children
of Romanists who turn Protestant must
remain Catholics until they are fourteen
years of age, must attend confessional.

and do what the priests order them. A
local Methodist preacher was tried and
fined for daring to recite the Lord's
Prayer at a burial, and the pastor,
though not present, was also fined be-
cause, "indirectly, he was guilty of that
religious service at the cemetery." And
this in the twentieth century.

There is more than one way of swell-
ing a man's deposits in heaven. Bishop
Marvin used to tell of a man in Texas
who paid his preacher in bacon, reckon-
ing its value at two cents and a half
above the market price. When asked
why he did it, he said: "I am laying up
treasure in heaven, and the more credit
I get on the church book down here, the
larger will be the amount in my favor
above." The Bishop called that "in-
verted hypocrisy."

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ber, and the 1st and 3rd Tuesdays in October and
November.



GEO. H. LEE,

Gen. Pass. Agent,
LITTLE ROCK, ARK.

V. M. CLUIS,

Dist. Pass. Agent,
NEW ORLEANS, LA.

PARADE LIKE A PICTURE.

In some indefinable way the kaiser's parade reminded me of a Dore picture. The hosts came out of a gray mist and then passed away into it again; while the kaiser, war lord of this huge, perfect machine of men, sat stern and silent watching the coming and going, says a writer in Westminster Gazette. A great open plateau, with high hills, in the far distance; a sky full of drifting, swirling clouds which seemed to enfold and surround us. Out of these clouds and mist march, march, march the men in the "pickelhaube." The slight shimmer of the steel of the fixed bayonets first gives the idea that the mass moves. In solid, overwhelming columns of pondorous breadth and depth they come on, the white trousers now showing up clearly like a crested wave. Then we see they are soldiers, not in battalions, but in divisions—for 50,000 men are coming on towards us. With a swing in the step of an almost unnatural vigor they spread across the plain and then vanish into the mist making up the "mystery" of the picture. So pass the infantry. Turning to the left, a wondrous sight unfolds. Far as the eye can reach one sees coming on an endless flight of giant butterflies, of every hue from dark blue to brightest vermillion. It is the pennons of thousands of lancers. Out of the gloom they emerge in stateliest progress, with the thunder of a myriad hoofs, giving forth sounds as of an oncoming avalanche until even this is drowned by the crash of the massed bands as the troopers reach the kaiser's presence. So pass the cavalry. Next a dark mass creeping up into view and in form like a sinuous something whose power yet remains hidden. But now it is revealed, and "arms on armor clashing brayed," as the artillery rattle past the saluting point. For three hours did this great march of the Germans go on, with the whirling clouds and mist around us, all making a picture painted on a gigantesque canvas weird enough to satisfy the imagination of a Milton.

ROOSEVELT IN GERMANY.

When in the summer of 1873 the Roosevelt children were introduced to the Minkwitz family they had never spoken German, and conditions in Germany were altogether new to them. Nevertheless, they soon adapted themselves to their new environment, especially Theodore, who showed remarkable ability. A few days after his arrival Miss Minkwitz's brother came home from the University of Leipzig, at which he was studying, and told the company a German student's joke. Everybody knows how deep these are. This joke must have been particularly good, for everyone laughed, most of all Teddy. Fraulein Minkwitz was greatly surprised at this,

and asked him how he could understand it at all. Thereupon Teddy proceeded to repeat the whole story to her in English in a way which proved beyond doubt that he saw the point. "He seemed to pick up things—one didn't know how," she said.

At this time Frau Rath had in her service a good old servant girl, named Emily, who had an admirer by the name of Charles, a fact which escaped the Minkwitz family's attention altogether, although the girl had stayed with them for some years. Theodore had been in the house but a few days, when, one morning, he created a sensation by saying: "Emilie, ich bin Karl; ich liebe Du!" ("Emily, I am Karl; I love thee!")

He was passionately fond of books on natural science, especially of Brehm's "Thierleben," which he studied eagerly. One day he got it into his head that he must have a rat, a mole, or a hamster. When he asked Miss Minkwitz where he could get one she told him that she didn't know. The lad then began to investigate for himself, and finally came back from the city swinging in triumph, like a trophy, a dead mole and a dead German marmot. He had discovered a man who had white mice for sale, and from him had procured what he wanted. He next went to work to strip the animals of their skins in the kitchen, and prepared to boil them in one of Frau Minkwitz's saucepans. But here the good old Frau Rat interfered. He therefore went to the back yard, built himself a little oven from bricks, skinned the animals, and, after having boiled them, prepared them carefully, putting together skillfully all the parts of the skeleton.

Electric Shocks from False Teeth.

"False teeth have been known to generate electricity in the mouth and to shock their wearer painfully," said a physician. "Only last week a gentleman came to me and said he feared he was getting cancer of the tongue. 'Such severe shooting pains attack me,' he said, 'that often I utter loud oaths in the most unseemly places—at teas, before the minister, and so on. It is like knife thrusts. Do you think I am going to lose my tongue?' I found that two different metals had been used in fixing the poor man's false teeth. These metals, combining with the saliva, had formed a small battery. Electricity generated in the battery continually, and shock after shock was administered to the tongue. I painted the metals with an insulating varnish. Thereafter the man had no more trouble."—St. Louis Globe-Democrat.

No Use for Publicity.

"I'm taking my riding lessons in strict privacy."

"Why not in public?"

"So as to avoid the fierce white light that beats about the thrown."—Pittsburg Post.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus, Second Church.....	Sept. 10
West Point.....	17, 18
Winstonville circuit.....	23, 24
Columbus, First Church.....	Oct. 1
Starkville circuit.....	7, 8
Starkville.....	8, 9
Hebron.....	14, 15
Shuqualak circuit.....	21, 22
Crawford circuit.....	28, 29
Columbus circuit.....	Nov. 4, 5
Macon.....	11, 12
Cedar Bluff circuit.....	18, 19
Mathiston mission.....	19, 20
Brooksville.....	25, 26
Mayhew.....	Dec. 2, 3

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit.....	Sept. 2, 3
Holly Springs station.....	3, 4
Red Banks.....	9, 10
Olive Branch.....	13
Byhalla.....	16, 17
Shawnee.....	23, 24
Fotts Camp.....	30, Oct. 1
Myrtle.....	7, 8
Bethel.....	14, 15
Waterford.....	21, 22
Ashland.....	28, 29
Randolph.....	Nov. 4, 5
Mt. Pleasant.....	11, 12
Abbeville.....	18, 19
Pontotoc.....	25, 26

EUGENE JOHNSON, P. E.

DURANT DIST.—FOURTH ROUND.

Durant.....	Sept. 9, 10
Pickens, at Pickens.....	16, 17
Sallis, at Hurricane.....	23, 24
Ebenezer, at Liberty.....	30, Oct. 1
Lexington.....	1, 2
Tchula, at Tchula.....	7, 8
McCool, at Liberty Chapel.....	14, 15
Chester, at Antioch.....	21, 22
Ackerman, at Mt. Ary.....	28, 29
West, at Midway.....	28, 29
Kosciusko, at Bethel.....	Nov. 4, 5
Kosciusko station.....	5, 6
Poplar Creek, at Wesley Chapel.....	11, 12
Rural Hill.....	18
Louisville, at Louisville.....	19, 20
Sturges.....	25, 26
Inverness.....	Dec. 2, 3
Belzoni.....	3, 4

W. S. LAGRONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis.....	Sept. 9, 10
Corn.....	12
Coldwater, at Love.....	16, 17
Pleasant Hill, at Baker Chapel.....	23, 24
Hernando and Hines, at Hines.....	30, Oct. 1
Senatobia.....	7, 8
Longtown, at Truslow.....	13
Arkabutla, at Hunter Chapel.....	14, 15
Cockrum, at Greenleaf.....	21, 22
Wall Hill, at Chnlahoma.....	28, 29
Courtland, at Courtland.....	Nov. 4, 5
Eureka, at Forest Hill.....	11, 12
Batesville.....	18, 19
Tyro, at Mt. Vernon.....	25, 26

Let all claims be met in full, both salaries and collections. It is to be deeply regretted that in almost every charge stewards complain that members of the church—some members—do not pay anything either for the support of the ministry or to the collections. Others pay a mere fraction of what is reasonably expected, of what both duty and honor demand. If all would pay their reasonable parts, every claim would be paid in full. Deficits do not come from lack of ability.

Will trustees kindly present to the Quarterly Conference full reports of items covered under their care?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen.....	Sept. 3, 4
Amory and Nettleton, at Amory.....	10, 11
Prairie, at Paine's Chapel.....	16, 17
Buena Vista, at Pleasant Ridge.....	23, 24
Shannon, at Troy.....	30, Oct. 1
Okolona station.....	8, 9
Verona, at Verona.....	14, 15
Okolona circuit.....	22, 23
Ellzey, at Antioch.....	26
Houlka, at Wesley Chapel.....	28, 29
Aberdeen circuit, at New Hope.....	Nov. 4, 5
Nettleton circuit, at Carolina.....	11, 12
Fulton, at Hordon's Chapel.....	17
Smithville, at New Bethel.....	18, 19
Montpelier, at Sparta.....	25, 26
Houston and Asbury, at Houston.....	26, 27
Tupelo.....	Dec. 2, 3

Let trustees have reports ready at Conference.

J. H. MITCHELL, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station.....	Sept. 9, 10
Greenwood station.....	16, 17
Enpora and Maben, at Eupora.....	23, 24
Vaiden, at Kilmichael.....	Oct. 1, 2
North Carrollton, at North Carrollton.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Black Hawk, at Black Hawk.....	21, 22
Carrollton, at Smith Chapel.....	28, 29
McNitt, at Schlater.....	Nov. 4, 5
Vance, at Belview.....	11, 12
Crenshaw, at Crenshaw.....	14
Itta Bena and Sidon, at Sidon.....	16
Indianola, at Indianola.....	18, 19
Moorhead, at Moorhead.....	20
Ruleville, at Drew.....	21
Wehh, at Cherry Hill.....	23
Winona circuit.....	25, 26
Mars Hill circuit.....	28
Tom Nolen, at Edgeworth.....	Dec. 2, 3

THOS. H. DORSET, P. E.

CORINTH DIST.—FOURTH ROUND.

Guntown and Baldwin, at Lebanon.....	Sept. 16, 17
Corinth station.....	24, 25
New Albany.....	30, Oct. 1
Iuka circuit, at Bethel.....	7, 8
Iuka station.....	8, 9
Ripley and New Hope, at New Hope.....	14, 15
Jonesboro circuit, at Brownfield.....	21, 22
Mantachle circuit, at Oak Grove.....	27
Mooreville and Sallito, at Oak Hill.....	28, 29
Corinth circuit, at Gaines Chapel.....	Nov. 3
Kosuth circuit, at Kienzi.....	4, 5
Boonsville station.....	6, 6
Boonsville circuit, at Carolina.....	11, 12
Marletta circuit, at Shady Grove.....	18, 19
Belmont circuit, at New Hope.....	25
Burnt Mills circuit, at Mt. Pleasant.....	Dec. 2, 3
Blue Springs circuit, at Belden.....	2
New Albany circuit, at Ingomar.....	2

W. C. HARRIS, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada station.....	Sept. 24, 25
Oxford station.....	30, Oct. 1
Water Valley, Main Street.....	8, 9
Coffessville.....	14, 15
Grenada circuit.....	21, 22
Charleston.....	27
Harrison.....	28, 29
Water Valley circuit.....	Nov. 4, 5
Water Valley, Wood Street.....	6
Toccpola circuit.....	11, 12
Paris circuit.....	18, 19
Banner circuit.....	25, 26
Pittsboro circuit.....	Dec. 2, 3
Slate Springs.....	2
Minter City and Strathmore.....	2

S. M. TRAMER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Jackson, Capitol Street.....	11 a. m. Sept. 24
Jackson, First Church.....	8 p. m. 24
Jackson, Rankin Street.....	8 p. m. 27
Yazoo City.....	Oct. 1, 2
Lintonia, at Bennett's Chapel.....	1, 2
Sharon, at Camden.....	7, 8
Fannin, at Fannin.....	15, 16
Florence, at Rexford.....	18
Deasonville, at Union.....	21, 22
Flora, at Flora.....	29
Lake City, at Lake City.....	31
Thomasville, at Thomasville.....	Nov. 4, 5
Pinola, at Mendenhall.....	6
Braxton, at Gum Springs.....	8
Madison, at Pearl River Church.....	11, 12
Canton.....	25, 26
Benton, at Benton.....	Dec. 1
Tranquil, at Tranquil.....	2, 3
Silver City, at Midnight.....	4
Brandon.....	9, 10

The preachers-in-charge are requested to see that answers to Questions 14, 16 and 22 are prepared, if, for any reason, these questions were not answered during the third round. Let the answers be in writing.

Especially attention is called to Question 23, and the pastors are earnestly asked to see that written reports are presented, covering all the points of this important question.

A. F. WATKINS, P. E.

FOREST DIST.—FOURTH ROUND.

Morton and Pelahatchie, at M.....	Sept. 8
Scott, at Lodoabar.....	9, 10
Trenton, at New Prospect.....	10, 11
Harperville, at Good Hope.....	16, 17
Raleigh, at Pleasant Hill.....	23, 24
Decatur, at Good Hope.....	30, Oct. 1
Shiloh, at Shiloh.....	7, 8
Carthage, at Bethel.....	Thurs. 12
Edinburg, at Liberty.....	Fri. 13
Neahoba, at Mt. Pisgah.....	14, 15
Philadelphia, at Mars Hill.....	16
Tallichuk.....	17
Forest.....	21, 22
Walnut Grove, at Austin.....	23, 29
Newton and Hickory, at H.....	31
Montrose.....	Nov. 4, 5
Rose Hill.....	11, 12
Laurel, M. Street.....	12, 13
Laurel, Kingston and Fifth Avenue.....	15
Taylorville, at Oakhey.....	18, 19
Eastabuchie, at Seminary.....	25, 26
Ellisville, at Mt. Zion.....	26, 27
Edwards station.....	28, 29
Kucutta, at Goodwater.....	Dec. 2, 3
Vosburg and Heidelberg.....	4
Lake, at Lawrence.....	9, 10

J. M. MORSE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central.....	Sept. 16, 17
Shnhnta.....	24, 25
Leaksville, at Leaksville.....	30, Oct. 1
Waynesboro.....	7, 8
Lauderdale, at Bethel.....	14, 15
Wayne mission, at Hebron.....	21, 22
North Kemper, at Mt. Pleasant.....	Fri. 27
DeKalb, at Pleasant Ridge.....	28, 29
Daleville, at Daleville.....	Sun. 7 p. m. 29, 30
Mon., 11 a. m.....	4, 5
Middleton, at Manassa.....	Nov. 4, 5
Chunkey, at Concord.....	11, 12
Enterprise, at Enterprise.....	12, 13
Vinville, at Cokers.....	Wed. 15
Matherville, at Andrews Chapel.....	18, 19
Buckatunna, at Winchester.....	25, 26
Binnville, at Binnville.....	Thurs. 30
Porterville, at Porterville.....	Dec. 2, 3
Meridian, East End.....	Tues. 5
Meridian, Fifth Street.....	Wed. 6
Meridian, South Side.....	Thurs. 7
Meridian, Seventh Avenue.....	Fri. 8
Pachnta, at Pachnta.....	9, 10

Let the pastors all see that the trustees answer Question 29; also, that Questions 14 and 16 are answered. Let us realize that with prayer, faith, and hard work for the next sixty days, we will bring all collections in full. Send what money you have on to the different Boards at once.

W. M. SULLIVAN, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

CAROLINE AMANDA SMITH was born April 8, 1840; married Redding P. Stewart in September, 1857, and departed this life Sept. 21, 1905. From this union were born thirteen children, ten of which survive their mother. The three others died when small. Her loving husband has been gone to live with God five years, and, oh, what a happy meeting it must have been when she met husband and children and loved ones gone before, and her blessed Savior, in whom she trusted so much! She was a devoted Christian—one that was loved by all who knew her. She professed religion and joined the Baptist Church when only twelve years old, and shortly afterwards joined the Methodist Church, with which she lived a consistent member until she was called home to live with God. She loved all churches and all Christians, but most especially did she love her home church, and did all in her power for the upbuilding of the same—spiritually, morally, and financially. Would that we all would strive as hard to follow our blessed Lord as she did. Whatever come to her, she seemed to be ever resigned to his will. Even when death was on her she said:

"We're none too good to suffer this when our blessed Lord and Master suffered it, that we might have life everlasting." A more self-sacrificing person we never knew than her. We've often known her to deprive herself of necessities for the pleasure of her children, grandchildren, and others. There was no place on earth to her children and grandchildren like ma's and grandma's, and they would often all meet together there in the afternoon, and what a happy time they would all have. Oh, how sad!—no mother or grandmother to go to see, or to come to see us. A more tender nurse in sickness we never knew, and she was always ready, if able, to go and help anywhere in sickness, but most especially was she kind and tender among her own children. Dear mother, thou art gone. How can we bear to give thee up? Yet we know God doeth all things best. We know that thy sufferings are over, and thou art at rest. How sadly will she be missed, not only by her children and grandchildren, but by her church and all who knew her. She was a great worker in the church, at the altar, and anywhere she was with sinners she used every opportunity to speak for Christ Lord, help us all to live as she taught, both by precept and example, and though she can not come back to us, we can go to her.

One who loved her much,
MRS. MARINE P. STEWART.

CALVIN H. HULL, the subject of this sketch, was born Dec. 31, 1848, and departed this life Sept. 26, 1905, aged fifty-six years eight months and twenty-six days. He was married to Miss Sallie A. Gully, Dec. 1, 1875. God blessed this union with fourteen children, nine of whom are still living. Brother Hull was converted and joined the M. E. Church, South, at old New Hope Camp Ground in October, 1887. He lived a consistent Christian until the day of his death. Whenever a good man dies, not only his family and friends suffer loss,

but his country as well. The wealth of any community does not consist alone in its property and natural resources, but also in the character and nobility of its citizens. Brother Hull had a strong Christian character. He was loved by all who knew him; he served his country and church well. He was an officer in Kemper county for eighteen years, being deputy sheriff six years, circuit clerk eight years, and sheriff four years. He never asked for an office but what he got. He was a faithful steward of the church, always looking after the interest of his preacher. He never allowed a Quarterly Conference to slip upon him, unprepared; he was always ready. Just a short while before he died he had his oldest boy to go to Marvin to Quarterly Conference with his part of the quarter-age. In the death of Brother Hull his family and friends suffer an irreparable loss. His death means more to them than the absence of a familiar face and form. It means that husband and father, a tower of strength for loved ones to lean upon, is removed, and time and reflection will but emphasize the loss which his loved ones have sustained. But in a broader sense he will be missed. The community in which he lived, and also the entire county, will miss him. We can say to the loved ones that while he has passed from sight, he still lives in memory, and that the influence of his life will continue a vital force in making the world better, and adding something to its happiness.

B. W. LEWIS.

Died in Long Beach, Miss., April 20, 1905, DOUGLAS DONOVAN. He was born in Mobile, Ala., Nov. 24, 1849; converted about Oct. 12, 1893; united with the M. E. Church, South, in Long Beach, and lived a consistent Christian life until he was called away. He was noted for his steadfast adherence to duty; that was first and foremost with him. No personal comfort too great, or sacrifice too large, for him to make when duty called. We miss him much in our Sunday-school, where, as one of the teachers, he was always in his place, if possible; in our class meetings, as well as in all parts of church work, where he ever bore his part cheerfully. One of the last things he did before going to what proved to be his death-bed, was to pay a subscription he had made on certain benevolences, saying, as he did so, that he wanted to do his part. That was characteristic of the true man that he was. Of him may it truly be said: He was faithful unto death, and, no doubt, the crown was waiting for him. His wife and four daughters survive him, and wait for the day when they shall meet again. Funeral services were held by the writer of these lines in the church, and his body laid away in Long Beach cemetery to await the resurrection day.

HIS PASTOR.

Mrs. FRANCES ARENA GILPIN (nee Steel) was born in Madison parish, La., June 24, 1853; was married to A. Newton, April 13, 1873, who died Dec. 6, 1882. Only one child, by this marriage, died when eight years of age. She was married, the second time, to Chas. L. Gilpin, Dec. 17, 1884, who departed this life Feb. 16, 1893. After an illness of nine days with yellow fever Sister Gilpin died at her home in Tallulah, La., Sept. 15, 1905. She joined the Methodist Church when she was a little girl, and lived a Christian life up to the time of her death. We knew her to be a loving mother and kind sister. She leaves one son, Willie A. Gilpin, nineteen years of age; one brother, and other

relatives, to mourn her departure. We sympathize with the sorrowing ones, and pray God's blessings upon them.

R. C. GRACE.

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Bro J. J. Jaco.

Bro. J. J. Jaco, father of Rev. Ben P. Jaco, of the North Mississippi Conference, was a man whose qualities of character, and whose faith in God, and patience under physical pain and suffering, marks him as no ordinary Christian. I had the honor to be his pastor several years back. There were traits in his religious life that impressed me deeply. He was quiet and conservative. He had no enemies; was highly respected by the whole community, and was exceedingly modest, simple and plain in his manner of living; but on questions of faith and morals he was immovable.

Bro. Jaco was the spiritual star of his church. Everyone respected his judgment, and trusted him implicitly, and looked to him for religious leadership; yes, he was so humble he seemed unconscious of his influence, and never did he take advantage of his power to promote any self-interests. But in the quietness of his spirit, and the purity of his purposes, his daily effort was to lead the membership of his church to full consecration upon the altar of God, where he modestly and humbly professed to be, and readily conceded by all who knew him.

Bro. Jaco was a man of method and punctuality in all of his religious and domestic affairs. As a church worker for years, the Sunday-school superintendent and steward, and largely the collector of the pastor's salary, and in all that was required of him by his church, he assumed readily and with delight. He endeavored to fulfill every obligation without a murmur on his part. His religion possessed him completely; yet he showed but little emotion. His was a religion of delightful service and activity, attending all the protracted meetings in his reach; devout and mighty in prayer, and a fine singer of the old hymns in his Sunday-school. They had no organ, and Bro. Jaco trained his school to sing the church hymns, and his school was opened by singing the lesson hymns every Sunday morning. His devotion to the doctrines of Methodism showed that he was not a Methodist from circumstances, but by reason of an intelligent study and faith in the doctrines of his church. His life was a benediction to this writer. I always felt that I got more out of his life and faith than he got out of my preaching, and yet no preacher ever had a more helpful auditor. A man great in goodness has gone to his reward.

W. M. YOUNG.

BRITISH EXPANSION IN ASIA

The conquest and acquisition by England of territories beyond India proper is far more dangerous to us than the absorption of those lands by Russia would be. In the first place we would have to fight the invader far away from our natural base, which is in itself a great drawback, as has been demonstrated by history, both modern and ancient, says Aga Kahn in Nineteenth Century. Second, the population of the conquered countries would be at heart hostile to us, for, though their governments might be bad, they were in a sense national governments, and they would make common cause with the invader, however foolish and shortsighted such a course might appear, just to get revenge on those who had upset their national institutions. These annexations would even furnish a further cause of moral disturbance in India and in time of trouble they would supply the dangerous elements of Indian society with material to work upon. To my mind the right policy is to insist that the territories constituting the neutral zone should remain inviolate and free from aggression by any power, and that they should be independent in fact and in name. The policy that I advocate is precisely the same as that pursued by the United States toward the South American republics. If we consistently follow this policy, if the conservative party will dissociate itself from the extreme "forward school," that wants to turn Afghanistan into a "native state" and southern Persia into a "Malay state," if the liberal party will sever its policy from the ultra-altruists who invite Russia to the doors of India, then the would-be invader of India would, in the first place, have to subjugate portions of the neutral zone before advancing upon India, and their populations would naturally fight for their own freedom, and to that extent would be our allies and fight our battles. Then our assistance would be received with gratitude and without any suspicion of our good faith.

Musical insects of the winged type may be divided into two groups: (1) Those which do not use their wings and (2) those which do, for the production of sound. Of the two, the latter species is by far the more numerous. A very curious fact is that all insects are tenors, deep bass voices being quite unknown; in addition to this, the males are always the performers, female insects being dumb—contenting themselves with stopping at home and looking after the children instead of standing at the front door singing like their lords and masters, says the Scientific American.

Many insects sing by day, such, for instance, as the chickadee, which, however, are not of the "violinist" type, as they play upon a

series of hard notes attached to the abdomen, much in the same way as a Spanish dancer uses the castanets. Another insect of this type is the black field cricket, which has its home in a small, cave-like dwelling it prepares in the earth.

Other insects only sing by night—such, for instance, as the domestic and tree crickets, whose regular modulated notes are known to every one. The apparatus used by these insects exactly resembles a violin, the abdomen being partially endowed with small bridgelike edges or ridges, against which the wings are rubbed, thus producing the strident note characteristic of the insect.

Other insects, such as locusts and their kin, have veritable bows covered with fine ridges and attached to the wings by two button-like growths. Others have cavities covered over with a fine membrane which serve the office of resonators; in almost all insects of this type there is a parchment-like part of the abdomen which acts as a kind of sounding board. Strange to say, many of these harmonious insects are deprived of hearing. Crickets, however, are an exception, as they have sharp ears and cease their vocal efforts at the sound of approaching footsteps. Some insects, although apparently deprived of any means for the production of sound, are none the less capable of making a noise in the world. A notable instance of this is to be found in a locust rejoicing in the euphonious name of *Microcentrum tetinervis*, which produces a short, monotonous note like two pieces of metal or flint rubbed together.

So far the field of insect voices has not been widely explored. It would be interesting to study them from the point of view of musical notation, and also to determine whether their song alters in any way according to the season, hour of the day, age of the insect and meteorological conditions.

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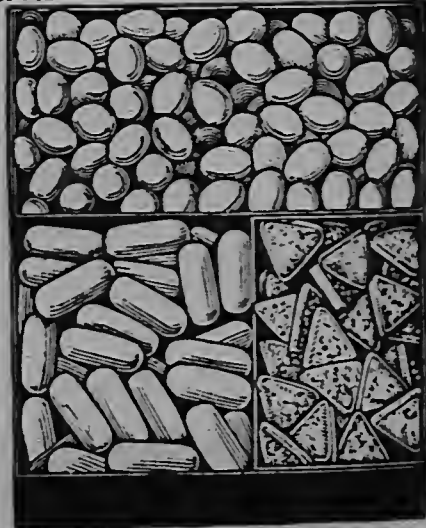
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Christian Advocate.

JNO. W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, NOVEMBER 9, 1905.

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WHOLE NO 2568

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD"

VOL. 52—NO 45.

GLANCES AT THE WORLD.

The action of citizens in so many different places in Mississippi, in regard to the shipment of whisky by express companies into prohibition territory, has aroused the dealers directly interested, and they have secured injunctions from Federal Judge Niles forbidding citizens throughout the State to interfere in anywise with their express business. Whether the injunction will be made perpetual remains to be seen. If it is, the good work of prohibition in the State will all go for naught. These dealers have also asked for a mandamus to compel the Southern Express Company to carry their liquors, "C. O. D.," into prohibition territory—a thing the company now refuses to do. A movement is on foot by the Anti-Saloon League to secure such legislation by Congress as will put an end to the invasion of prohibition territory by express companies. To this end Congress will be asked to amend the inter-State laws on the subject. It is the inter-State law that protects the evil doers. Under the laws no liquor dealer can legally ship liquor to any prohibition town or county in the State in which he lives, but under the inter-State law he can invade any territory outside of his State. This is the evil to be remedied. Such a law curtails the rights of the people; and if it is constitutional, then the State law is a discrimination against the local dealer. Let every good citizen sign a petition to put an end to the iniquitous business.

The splendid work of the Marine Hospital surgeons in New Orleans and other fever infected places, under the charge of Surgeon White, will go far towards securing national quarantine regulations. It is evident there can be no concert of action between the States. It is quite as evident that a uniform quarantine system is necessary, and we think our people are willing that the national government take charge of the business. The New York Sun says: "When a bill providing for a uniform system of quarantine against yellow fever is introduced in Congress at the approaching session, the doctrine of States' rights will not be invoked against it by any Southern member, if he is representative of his section. The Southern newspapers are demanding such a system of quarantine, the Gulf States having utterly failed to keep the yellow fever out by concerted action, and realizing that they will never be able to get together under the old flag of States' rights. This

does not mean that Southerners are ready to delegate other reserved powers than quarantine control to the national government, but it does mean that they regard adherence to the old doctrine as a menace to the public health, and as folly in the face of a common danger to their welfare."

There are indications of war between Great Britain and Germany. It is freely predicted. The German papers say, "Not now, but it is coming." It is believed in Germany "that British policy looks first to the isolation of Germany, and then to crushing her." Whether this be true or not, the belief "creates a dangerous situation." Great Britain, it is affirmed, looks with disfavor on the constantly growing strength of Germany as a naval power, which means in the end the supremacy of Germany on the seas—a position proudly maintained by the English. Then, Emperor William suspects there is a secret alliance existing between Great Britain and France looking to the humiliation of Germany—a thing well calculated to irritate both the Emperor and his people. We hope the little cloud will blow away. It would be a shame for the two leading nations of Europe to engage in war, particularly on provocations no greater than those above suggested.

The yellow fever, now happily at an end, by no means destroyed confidence in New Orleans as a business center, and only during the existence of the fever was the volume of business decreased. But real estate, instead of declining in value, advanced; local securities were higher, and building activity increased. Bradstreet's Review attributes this good showing to "the confidence founded on the fact that the fever contagion has been conquered, . . . and the city having been taught its lesson and shown the way, aided by the nation, that well taken scientific steps that are now known will prevent any recurrence of yellow fever quarantine panic." The prophecies indulged in regard to business prosperity are now being fully realized. The daily papers report that the merchants are absolutely rushed with orders. President Roosevelt's courage in visiting the city at a time of supposed danger, doubtless, had something to do in this sudden increase of business.

The Baltimore Sun, a Democratic paper, foresees the future of Cuba, and thus foretells: "The destiny of Cuba is clear. When the time is ripe the island will become an integral

part of the United States. Until then it will enjoy a large measure of independence subject to the limitations imposed by the act of the United States Congress known as the Platt amendment. Its duties with foreign powers will be subject practically to the approval of the United States. Its borrowing power will be limited to its capacity to pay off its indebtedness. It will be subject to the police power of the United States if it is at any time unable to maintain order and a stable government. This is the relation in which Cuba stands to the United States. It is the relation of a dependent to a protector and a monitor."

Vanderbilt University.

On or about the time of last commencement action was taken by the Board of Trust of Vanderbilt University looking to the elimination from the Board of all Bishops but "five active Bishops in the order of seniority."

The charter of the university has the following provision: "Art 9 All the Bishops of the M. E. Church, South, shall be and are hereby requested to act as a Board of Supervision over the university, or any of its departments. They, jointly with the Board of Trust, shall elect officers and professors, prescribe the courses of study and mode of government."

It would seem a wise and far sighted plan to provide for a perpetual representation of the church in the government of its university. The Bishops of the church, elected by laymen and preachers, represent the whole church as no one else can. Their authority as a "Board of Supervision" was, doubtless, intended to secure the church against the perversion or alienation of its university.

In this connection it is interesting to note an expression in the Independent, of New York, May 11, 1905, editorial, subject, "A Southern University," written soon after the fire which destroyed the main building. The Independent says: "The charter of Vanderbilt was issued in 1872, and the university was opened to students in 1875. Since that time it has received other donations from members of the Vanderbilt family, and has been recognized as a Methodist institution. But, in fact, it is not denominational in the accepted sense of that term. It is not under the control of any Methodist Conference, but of a Board of Trustees, which is self-perpetuating. The majority of its professors are not Methodist, and it represents a sentiment broader than

any church or section. Dr J. H. Kirkland, the present chancellor, stands for a liberal policy and thorough work. . . . It is understood that the greater future of the university will date from this fire. . . . There would be no more objection to Mr. Rockefeller's money than there was in the case of Trinity College, in North Carolina, which is endowed with what may be called Duke's Mixture—a famous cigarette tobacco which made Mr. Duke so rich that he in turn made this college rich. And the young men who graduate from it are as excellent in character as if the endowment had been a church collection. So, if some oil or steel or railroad magnate wishes to give a million dollars to Vanderbilt, no questions will be asked."

What does the church think of it? Only millionaires are expected to speak. LAYMAN.

NOTE—"Layman" here calls attention to an important matter, the elimination of our Bishops from the Vanderbilt Board of Trust, which, if "Layman" is correct as to the reading of the charter, the Board of Trust had no authority to do. The matter, we presume, will be looked after in due time.

So far as the Independent is concerned—from which "Layman" quotes—we feel free to say that the quotation is an expression of its spleen. Even were the Independent perfectly frank and ingenuous, it remains for us to say that the paper is in no wise authorized to speak for Vanderbilt University or the M. E. Church, South.

The new building of the Mississippi Methodist Orphans' Home, at Jackson, is rapidly approaching completion, and the trustees will arrange to transfer the children from Water Valley to the new Home as soon as practicable. The Home is located just outside the corporate limits of Jackson, on a plot of ground embracing twenty acres, the gift of Major R. W. Millsaps. The gift was made and the fact published more than a year ago.

It pays better to be an evangelist, even an indifferent one, than to plod along in the pastorate. One of our Southern brethren recently received \$2,000 for his services in a single series of meetings. And the Rev. W. J. Dawson, of London, comes again to the United States on another evangelistic tour at a guaranteed salary of \$15,000.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

What Is Christian Education?

If education is the development of individuality, the drawing forth and putting into healthy action all the powers of man, whether of mind, body, or spirit, what is the distinctive function of Christian education? Christian education, in distinction from what is called secular education, is untrammelled, and hence a completer education. There are no limitations imposed by law or custom which forbid instruction in Christian schools that looks to the development, by the appeal to the religious nature, of the highest type of character. This can not be done without recognizing a divine revelation which appeals to more than the intellect. When God speaks to man, he flushes the channels of thought and life with a deeper sense of himself than is possible to the intellect alone. Christian education looks to the study of those subjects which not only inform and discipline the intellect, but much more. It has regard to the motives which determine largely the extent of the education of the mind and the use made of all its powers. Its aim is complete—the freedom that comes by the truth.

John Milton said: "I call a complete and generous education that which fits a man to perform, justly, skillfully, and magnanimously, all the offices, both private and public, of peace and war." This Christian education does, or it is unworthy of the name. It must be thorough in promoting accuracy of thought and love of truth, and unselfish devotion to duty alike to God and man. It means the education of the will no less than that of the mind, for character is educated will. "Not what we remember constitutes knowledge, but what we can not forget." When education grounds one in the fundamental principles of life and conduct, the will itself is educated in the formation of character. This is possible only by the help of revealed religion and its lofty motives. There must be a perspective of truth in relation to life, a passion to know all truth, whether revealed or discoverable, by scientific investigation, and a

willingness to obey it. The world must not only be known, but be organized; knowledge be put to the most sacred duties, and religion does this. "Nothing can properly educate a man but the appeal of the Infinite, which is revelation, and the response of the finite, which is religion."

Christian education must, therefore, be honest, accurate, thorough, complete, because conscientious, sympathetic, reverent, and religious. It must accept a divine revelation, man's guide alike to faith and practice, and seek, honestly and reverently, its interpretation. Its claim is not that it does better work in the several departments, but completer work. It does not attempt education in a receiver devoid of God and revealed truth, leaving the mind and heart in doubt whether God has ever spoken, but it seeks to inform and discipline the mind as capable of receiving a revelation which a loving and intelligent Father has provided for his children, and to ply the will with those lofty motives which can alone stir the human heart to its depths. It recognizes that there is more in a divine revelation that finds a human being, as Coleridge said, and finds him in greater depths of his being, than any other subject of study.

The church has always been in the lead in the matter of the true and complete, and so Christian education, since by divine revelation Jehovah made the Hebrew nation a blessing through prophets and teachers, furnished for all the rest of the world. The larger blessings of Christianity have come through the fuller revelation which it must share with the race. Great as was the part of Greece in the education of the world, it was at best fragmentary education and incomplete, because lacking alike the light and power which can come to mind and heart and will through a divine revelation. When the Greeks came to Jerusalem, saying, "Sirs, we would see Jesus," they but expressed the intellectual and moral and spiritual need of the race. Christ alone is the true Light to lighten every man that comes into the world. The work of Christian schools is fully to enjoy and share that Light. They will have a mission until Christless schools, which ignore, if they do not deny, his presence in human history and life, shall broaden their curriculum to embrace and teach the lessons of his life in the education of the young—the education of mind, heart and will. And if those are Christless teachers who ignore or repudiate his life and teachings, so they are Christless schools where they fail to grasp and teach his divinity as

the only-begotten Son of God. Christian education must give a whole Christ if there be ground for its claims to give not a finished, but a complete education. "Finishing schools," so called, often put too low an estimate upon the capabilities of the mind even to be called Christian. If "finishing schools" are possible, why should we not have them for men also?

Through Christian education in fidelity, so far from increasing in our colleges, is being conquered there. Defining infidelity as "a general distrust of the existence of a divine Being, a downright denial of immortality and of the truth of the gospel, and a refusal to bring one's life under the teaching of Jesus," its corrective is best found in prepossessing the mind and heart with these great truths. Where false views have already found a lodgment they are soonest displaced by being brought in contact with Christian teachers of trained minds and consistent lives. There can be no complete education that is confined to the study of material objects, or to mere commercialism as the aim of life. There must be the study of lofty characters, men ennobled by the acceptance of a divine revelation, who have in all history endured as seeing Him who is invisible. The Bible is pre-eminently the literature of saints which has enriched the race with the biographies of heroic and saintly men and women. But, above all, it gives the one perfect life, that of God's own Son, which shows humanity as God intended it to be. Through Him alone can the race be recovered to its true ideals. With such ideals in view, Christian education realizes Kant's idea that "the end of education is not to develop in the individual all the perfection of which he is capable, but to supply him with the will and means of reaching the perfection of which he will one day be capable." It is the contact with nobler natures that arouses the feeling of unused power and quickens the sense of responsibility. The vital question is not what one shall learn, but with whom he shall learn. That can not be true culture which ignores the best that has been said and thought in the world, God himself teaching the race first in holy men, and in these latter days in his Son.—Selected.

Allston's Prayer.

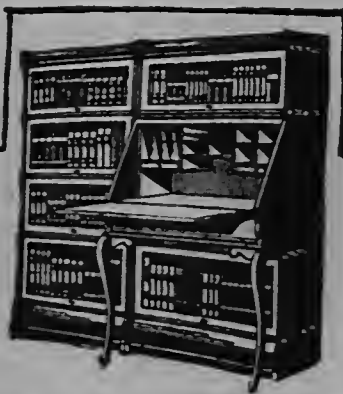
Washington Allston, the celebrated artist and poet, tells us how he was led from jesting on sacred subjects to an abiding reverence for them, and to a religious life. Having married a sister of the eminent Doctor Channing, he

made his second visit to Europe, and settled in London as an artist. He met with little success, and for a time was at a loss for the means of procuring the necessities of life. Reflecting one day, with a feeling of almost desperation upon his condition, he found himself all at once filled with the hope that God would help him, if he only asked his help. So he locked his door, withdrew to a corner of his room, and, falling on his knees, prayed earnestly for help from on high.

While thus kneeling in supplication he was aroused by some one knocking at the door. He opened it to a stranger, who announced himself as the Marquis of Stafford, who inquired if his painting of the angel Uriel was sold. Receiving a negative reply, the nobleman paid him £400 for the beautiful production, and was so pleased that he introduced the poor artist to the leading nobility and gentry, and thus to both fame and fortune, and to all the success he desired. Allston never looked upon this as a mere happy coincidence, but the feeling which led him to prayer, and the immediate relief which followed, he always regarded as the direct interposition of God in his behalf in the hour of his need. As the result, he was led to the Christian life, and fixed devotional habits became prominent traits in his character to the end of his life. Others, like Allston, have found in their own joyous experience the truth of the promise: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." To everyone that trusts in him God has declared: "He shall call upon me, and I will answer him; I will be with him in trouble, and will deliver him, and honor him; with long life will I satisfy him, and show him my salvation."—Exchange.

There is risk at every step in life. We can not escape that, but we can choose whether we will let the risk, in doing right, hold us back from making any attempt. The fear of it is a block on our progress if it holds up when we ought to act. "Don't you forget," said a keen-headed Christian business man when a friend referred to him as one who never made a mistake, "that the man who never makes a mistake never makes anything else; and I'm not Oslerized yet." The worst mistake may be the unwillingness to risk a mistake. The man who is willing to make a few mistakes while doing his best is most likely to earn the reputation of never making a mistake.—Sunday-School Times.

The blessing of a man is not the blessing he receives, but the blessing he becomes the channel of.—Bishop Hendrix.



Send today for the most instructive and beautifully illustrated catalogue on the subject of home libraries ever issued. Shows just how to arrange an attractive library—also describes our new Desk, Drawer, Cupboard, Music and Table Units. Where not represented we ship on approval freight paid—uniform prices everywhere.

WRITE FOR CATALOGUE

The Globe-Wernicke Co.
CINCINNATI

A Lively Fight.

For four months, or more, the whisky shipments by the "C. O. D." route have been on the increase till at many points in Mississippi forbearance ceased to be a virtue. This easy way of getting whisky—such vile stuff as several Kansas City houses are handling—practically nullified our prohibition laws, and greatly discouraged those who have been working and praying for better days. Believing, as many did, that these houses had no right to ship their vile stuff into Mississippi by the "C. O. D." route, and that the American Express Company had no right to handle this business, these "C. O. D." packages were seized by the officers of the law. At most places affidavits were issued under Chapter 105 of the laws of 1900, known as the "Dinsmore law." At Crystal Springs, Wesson, Utica, Lexington, Kosciusko, and several other places, large quantities of packages were seized. At Kosciusko, the home of the writer, the sheriff seized 136 packages in three days. These packages were valued at above \$500. This indicates the volume of the business. These packages vary from two quarts to several gallons, some parties getting a large shipment every day.

This run on the business by the sheriff produced a storm of approval on the part of our best people, and created consternation in the ranks of the consignees. They were puzzled, confounded, and worse confused. They thought the end had come. We meant to fill the sheriff's office so full of these packages that extra room would have had to be provided for the other business. After three days, when the scales of their amazement fell from their eyes, they secured a temporary restraining order from the Federal Court, citing Nov. 7 as the date to hear the case. This restraining order was issued with special reference to Messrs. Wirt Adams, W. W. Wilburn, and others who had seized a lot of packages at Lexington, and had threatened to destroy them, the order, however, being enforced against all officers throughout the State. So our hands are tied till this case is decided, and the Federal Court passes upon the legality of the business.

Be it said to the credit of the Southern Express Company, that they will not accept this "C. O. D." whisky business at all, having uniformly refused it from the beginning. The American Express Company is the only one doing business in this State which accepts this class of business, and I understand they don't want it. I am sure no one can force them to take it, and if they continue to take it, it will be because they want it.

If the courts can't relieve us, some other expedient will have to be tried. No business can have any large prosperity for any great length of time where the people are overwhelmingly opposed to it. Despite whatever ruling the Federal Court may make in this case, the people of Mississippi who love peace and quietude, and who have outlawed the saloon in nearly all the counties, will find some way to throttle this nefarious business, and save our land from an increased misery and murder. God speed the day! E. S. Lewis

A New Heaven and Earth.

A new heaven and a new earth. During the past few weeks no passage of Scripture has made more impression upon my mind than this, and again and again I have asked myself: "What can it mean?"

Our future existence will, as the Bible teaches, be a spiritual existence. What the requirements of the spirit are, we are unable to tell, but it is highly probable that when we leave this material world we shall have no need or thought of a material nature. We will have advanced to something beyond it.

I take up my Bible with but one object, and that is worship. I dislike to read it in any language or in any version but that of King James, for its words are to me so precious that I want them always in their same old garb. I never even use a commentary excepting for Sunday-school work. This may seem narrow, but I do so love God's Book that I want just that, and desire to have it shine by its own light; but as I go every few days to a college library not far from my home, and return with my arms filled with scientific books, and read of the wonderful truths that they contain, I seem to see my Bible constantly before me. It seems as if the Scriptures relate a materialization of the abstract truth they declare, and again and again I say to myself: "The Bible is literally true. Every statement must be accepted just as it is given. How strange that I have ever doubted that what is so plain that he who runneth might read meant what it said!"

But what a roundabout way is science of learning the truthfulness of Scripture! It has taken scientists from the dawn of humanity until the present century to give the order of creation as they were revealed to Moses. Their results startled the world, yet a Sunday-school child of tender years could have given the correct order.

Do I believe that the picture which John saw upon Patmos will be revealed? Certainly. If God has filled

his first prophecies, will he not his last? How will he do it? That is nothing to me. When? Little do I care. It is for me but to be ready for whatever the future may hold.—Alice May Douglas, in Exchange.

Something to Do.

Workers in the Sunday-school need occasional stirring up to more zealous efforts to win the scholars to acceptance of Christ and a confession of their faith, but we very much question if much is gained by faulty and misleading use of statistics. A Sunday-school journal recently sought to apply the spur by deducing from certain statistics that altogether too few were coming into the churches from the Sabbath-schools. The basis of this conclusion was found in the statement that in three years scarcely more than 200,000 were reported confessing their faith in Christ out of an enrollment of 14,000,000. On these figures it was reckoned that it took seven teachers three years to bring one scholar into church fellowship. To recognize how erroneous this conclusion is, one has only to consider that fully one-third of the enrolled scholars in any Sunday-school are already in the church, and that of the remainder one-half, and even more, will not be old enough to join for years to come. Furthermore, it is a mistake to count the one office of the Sunday-school to be the conversion of its members. This indeed is to be kept in the foreground, but the child or youth when converted should not, and does not, pass out of the school. The matter of Christian nurture, of training for Christian living and service, is quite as much within the office of the Sunday-school as bringing the pupil into the communion of the church.—Christian Intelligencer.

Things to Forget.

If you would increase your happiness and prolong life, forget your neighbor's faults, advise an exchange. Forget the slanders you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Exchange.

The care-free life is not the cared-for life. The crown shines brightest upon the forehead where pain has plowed her deepest furrow.—Exchange.

TIRED OUT.

There's many a wife sits in the growing shadows of an evening, knowing what it is to feel tired out; as if there was not another ounce of effort left in her. But if healthy she knows how sound her slumber will be and how refreshed the

morning will find her. But it's another thing for the sick woman to feel tired out. Not only seems to increase her suffering, she feels acutely the aching back and throbbing nerves.

Sick women, hundreds of thousands of them, have been made well by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries weakening drains, heals inflammation and ulceration and cures female weakness.

"I am pleased to inform you of the benefit I received from using Dr. Pierce's Favorite Prescription and Golden Medical Discovery," writes Mrs. Elizabeth A. Orvold, of 45 Grant Street, Windsor, Essex Co., Ontario, Canada. "I was quite discouraged when I wrote asking your advice, as the physicians here told me I could get no relief except by an operation. Suffered for four years from irregular and profuse menstruation, had sick and nervous headaches most of the time, and at times could hardly walk across the floor from weakness. I thank God there is such a remedy as Dr. Pierce's Favorite Prescription for suffering women. Before I had taken the first bottle the headaches had left me and it was not long before regularity was established and still continues so. Have just finished house-cleaning which I never expected to be able to do again, and can truly say I never felt better than at present. I gladly recommend 'Favorite Prescription' to all who suffer from female weakness. It has cured me and made me stronger in every way. Neither my husband nor myself can say enough in its praise."

The selfish seller who urges some substitute is thinking of the larger profit he'll make and not of your best good.



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IT HAS BEEN PROVED TIME
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CRADDOCK TERRY CO'S SHOES



AFFORD
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AND
GOOD LOOKS

Did John Wesley Change His Views?

No. 2.

How Wesley came to change his mind is a question that only needs examination to answer.

1 The article (Ninth) of the Church of England which Wesley preached for thirty years after his conversion is as follows: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, in every person born into the world it deserveth God's wrath and damnation. And this infection of nature doth remain yea in them that are regenerated; whereby the lust of the flesh called in the Greek Phronema Sarkos (which some do expound the wisdom, some the affection, some the desire of the flesh) is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin."

2 As stated previously, Mr Wesley preached this article, and it appears made it the basis for his doctrine of sin in believers. See his sermon on "Sin in Believers," which is built upon the clause relating to the Adamic nature remaining in them that are regenerated.

3 In the course of time some of Mr. Wesley's followers claimed to be entirely delivered from this "infection of nature," some claiming that it was done in a moment of time—a second work of grace. So we find the theory of the second blessing from about 1756 to 1767.

4 Now, the movement is in full swing, and excesses begin to appear. Thomas Maxfield and George Bell, leaders in the second blessing movement, begin to be beyond the control of Wesley, and upon his desire that they moderate themselves, they quit

the societies, branding Mr. Wesley as a tyrant and impostor.

5 Accordingly from 1775 to the end of his life Mr. Wesley has little to say concerning sin in believers. He found that of those that "professed perfection" scarce one in thirty retained it."

6 But the climax was reached in 1784 when it became necessary to prepare the articles of faith and ritual for the Church in America.

Under date of Sept. 10, 1784, Mr. Wesley issued a circular letter, to be used in putting the church in America in an organized shape. In the examination of the articles of faith we find of the thirty nine of the Church of England Mr. Wesley trims them down to twenty five!

The Ninth Article of the Church of England becomes our Seventh, and all that part which relates to sin in believers he struck out!

7 Why did he do this unless it was that he had tasted bitterly the errors which came from this teaching? No other valid reason have I ever found.

8 This does not affect his doctrine of Christian perfection as expounded in his sermon on this subject, and also in his sermon on the New Birth as quoted in my previous article. Holiness of heart and life should be the great desire of all Christian people, and especially the Methodists. But in the light of Mr. Wesley's modifying that article, we are forced to the conclusion that he rejected the residue theory of sanctification. That he was not more explicit is unfortunate; but his act of expurgation is sufficient to the great majority of the Methodists in America, both North and South.

9 The article as amended by Mr. Wesley is as follows:

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Thus we have the Seventh Article of faith as it appears in all the Disciplines of all the Methodisms of America.

10. It seems to me that this is the heart of the controversy that has often rent communities asunder. In conclusion, we note two things:

First, Mr. Wesley never says he himself experienced a second work of grace similar to his conversion on May 24, 1738; yet it appears he countenanced the second blessing theory of sanctification in some of his followers.

Second After his experience with Thomas Maxfield and George Bell, he seemed to quietly let the second-blessing agitation drop. He intimated as much in a letter to his brother Charles, and finally revised the article as given above, which was the root of the controversy.

Finally, let us all have Christian charity to bear with and for each other.

CLERICUS.

Madville, Miss.

DEAR DR. BOSWELL: Since writing our last note from this charge—a deep sense of anxiety has pervaded the minds of our people—not on account of discord both in the political and religious affairs of the community, but on account of being threatened with the presence of yellow fever in all of its painful and fatal workings. Would that our people had the same fear of sin and would work as earnestly for its suppression and extinction as they have against the spread of the fever! What would our people think if a community hired a man, and gave to him a shot gun and ordered to keep out every man that had died intoxicants? Some one would say, "Enlarge the lunatic asylum." What if the counties and States would become so interested in their welfare as to invest as much money (in addition to what is already being used) in good literature for free distribution to their needy ones, or for better qualified teachers in their schools, as they have spent in maintaining so many guards on their public highways! Mississippi, for one, with her 42 per cent. of illiterates, would be greatly benefited, no doubt, by such an extra expenditure of money for education in her border. I am not criticising the system in vogue, though I do think some better method could be more satisfactorily used, but mention the use of the money above the common needs of the county or State for protection of life during the epidemic of yellow fever.

Be that as it may, while sympathizing with our afflicted brethren, and remembering them at a throne of grace, we, at the same time, thank God for so great deliverance as he has given us. Not a case of fever in the circuit. Quite a number of people left here for more remote parts of the country, but upon the advent of cold weather all have returned to their homes.

We were greatly hindered in our protracted meeting services because of the quarantine restrictions and the attending excitement; also, sickness of a very severe nature during the Summer kept away many people from the sanctuary of the Lord. I had all the preaching to do except three sermons—one by our much beloved presiding elder, B. F. Jones; the other two by a Baptist brother, Mariou Stroud, who helped me at Cool Springs Church.

We have received nearly thirty members into the church, and transferred about twenty, this year. Some conversions, but not like we wished for—in number, at least. One meeting to be held yet, at Nebo.

Prospects are not as good as we would like to see them, but hope to be able to make good report at Conference upon the claims ordered by it.

I am glad to say also that, while growing older, if not wiser, am growing more fatherly, there having been born in my home, July 17, last, a pair of fine little girls, who are doing well. They are suitably proficient in developing lung power—"making the welkin ring" (Eva and Neva).

We are praying, trusting, and hoping to see our people more united and consecrated for the Lord's work, and, like the Psalmist of old, cry out: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Cordially yours,

W. W. PERRY.

Nov. 2, 1905.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circular, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists. Take Hall's Family Pills for constipation.

From the Colporter's Desk.

Grenada College opened yesterday with sixty boarding pupils, and more to follow, which is as good as the beginning of any previous session. The faculty and friends of this institution of learning are much encouraged at the propitious outlook for its future.

Brother Jacob and the people of Grenada will be ready for the Conference, Dec. 6. They expect great pleasure and spiritual benefit from the occasion. Let each preacher and layman, who attends study and pray that they may not be disappointed.

In compliance with a pressing invitation from Brother Broyles, pastor of First Church, Columbus, I spent several days in that city, including the fourth Sunday in October, during which time the colportage work was diligently executed with good results in increasing the circulation of the church papers and books.

It was my privilege to preach, on Sunday morning at Second Church, of which Brother Borders is pastor, and at night at First Church.

It was my great pleasure to be entertained at both parsonages, one night and day, by Bro. Borders and family, and the balance of the time by Brother and Sister Broyles, and it is needless to add that the Christian hospitality and associations in these preacher-homes was all that could reasonably be desired.

From Columbus I ran down to Crawford for a day and night with my longtime good friends, Brother and Sister Babb; thence to Starkville, where two nights and a day were spent with friends, and where I enjoyed, as frequently before, the delightful parsonage-home of Brother and Sister Spraggins.

The fifth Sunday, I preached in Sturgis, morning and evening, being the guest of the pastor, Brother Rodgers, and his numerous family, all of whom strove to make my stay comfortable.

While here I visited Rev. W. B. Rainey, a superannuate member of the Conference, who was very feeble from age and sickness, but he was happy in the Lord and hope of heaven.

I am very grateful to the brethren who have assisted me in raising my collections, and hope that others will fall into line right soon, so that I may be enabled to "stock up" for the Conferences.

In the meantime let orders come for Methodist hymnals and other books.

G. W. BACHMAN,

Winona, Miss., Nov. 2, 1905.

What the Doctor Said.

A doctor with greater regard for his patient's life than for the ethics of his profession, was once called in consultation with two other doctors. The patient was the victim of fever, and the vital spark was fast flickering and fading out.

"Lead us your help, and let us save this life if we can." The reply came quick: "Gentlemen, you can save this life if you will begin at once and pour down Johnson's Tonic. Otherwise your patient must die."

And this doctor wrote to us and told us that he would rather have one bottle of Johnson's Tonic in treating a bad attack of fever than the advice and skill of a congress of doctors. Write to

**THE JOHNSON'S CHILL AND FEVER
TO I. C. O., SAVANNAH, GA.**

The Born Innocence of All Men.

No. 2.

We now notice the scriptural teaching of the innocence of children. We refer you to some proof.

Heb. xiii, 4: "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

I. Tim. v, 14: "I will, therefore, that the younger women marry, bear children, guide the house."

Ps. cxiii, 9: "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."

Ps. cxix, 73: "Thy hands have made and fashioned me."

Ps. cxxvii, 3: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward."

Matt. xix, 14: "But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven."

See also Mark x, 14-16; Luke xviii, 15-18; Ps. xxii, 9-10; Is. xlvi, 3-4; Matt. xviii, 10; Ezk. xviii, 4.

1. We learn from the above that marriage is according to God's law, and may be used as holy, and with God's blessings upon it.

2. That the children are his. This is God's method of creating or peopling the world. They are born gods.

3. God is the author of nature. We can not suppose God would turn over the forces of nature that belong to him alone to the devil, and let him make sinners, or people the world with sinners without their choice. If a man chooses to sin, God is not responsible. The truth is, God makes us his. We are responsible for our own acts.

X.

Marriages.

Oct. 19, 1905, at the Methodist Church, Goodlettsville, Tenn., by Rev. Jno. W. Bell, Mr. Alvin Bowling, of Nashville, Tenn., to Miss Johnnie S. Malone, daughter of Rev. T. B. Malone (deceased), late of the North Mississippi Conference.

Oct. 22, 1905, in the Methodist Church at Ida, La., by Rev. Robt J. Harp, Mr. James M. Winn, of Texarkana, Ark., to Miss Jessie M. Spears, of Ida.

I Cure Cancer.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. L. E. O. A. JOHNSON, 218 E. 12th St., Kansas City, Mo.

Seashore District.

The Rev. W. L. Linfield, treasurer Mississippi Conference Board of Missions, writes that he has received the following amounts from the Seashore district during September:

Charges.	F. M.	D. M.
Lumberton.....	\$ 50 00	\$ 50 00
Carriere.....	11 50	9 50
O Springs and Mission.....	2 75	—
McHenry and Wiggins.....	8 65	—
Hattiesburg: Main Street..	152 65	220 00
Oloh.....	30 00	10 00
Poplarville and Purvis.....	—	58 00
Coalville.....	40 00	—
Vancleave.....	9 00	18 00
Lucedale and Americus.....	10 00	20 00
Previously reported.....	\$ 314 55	\$ 385 50
	1 059 16	836 35
	\$1 373 71	\$1 221 85

And yesterday I remitted for Bro. C. C. Gibson, P. C. Williamsburg circuit, who has been confined to his bed a full month and is now dangerously sick, \$20 for foreign missions and \$18 for domestic. This makes the totals \$1,393 for the one, and \$1,239 85 for the other. Press the collections, brethren, and remit promptly.

T. L. Mellen, P. E.

Nov. 1, 1905.

The books of the Rev. W. M. Williams, treasurer of the Mississippi Conference Board of Church Extension, show the following receipts from the Seashore district:

Feb. 1, Sumrall circuit, C. M. Chapman.....	\$ 10 00
April 21, Bay St. Louis, J. G. Galloway.....	10 00
April 21, Mt. Olive, W. M. Williams.....	25 00
May 9, Columbia, T. B. Chafford.....	42 00
May 23, Lucedale and Americus, C. C. Evans.....	10 00
July 20, Bay St. L. Mission, L. Fayard.....	2 00
July 27, L. Beach and Pass C., J. L. Sells.....	10 00
Aug 15, Coalville, R. A. Sibley, Jr.....	18 00
Aug 24, Williamsburg, C. C. Gibson.....	10 00
Sept. 18, Ocean Springs, W. B. Jones.....	6 00
Oct. 2, Lucedale and Americus, C. C. Evans.....	5 00
Oct. 12, Brooklyn, W. W. Cammack.....	10 00
Oct. 18, Collins and Magee, G. S. Harmon.....	25 00

Total (Oct. 19, 1905).....\$183 00

Nineteen pastoral charges are yet uncredited with any amount whatever on account of the assessment for church extension. And yet, brethren, the \$183 received by Bro. Williams from the Seashore district is more than he has received this year from all the other six districts in our Conference. Press your collections, brethren, and release by prompt remittances to the proper treasurers.

Yours faithfully,

T. L. Mellen, P. E.

To the Preachers and Members in the Seashore District, etc.—

DEAR BRETHREN: The following figures may not be without interest to you:

BISHOPS' FUND—To SEPT. 30

Districts	Assessed	Paid
Vicksburg.....	\$ 200 00	\$ —
Jackson.....	230 00	—
Forest.....	200 00	132 00
Meridian.....	220 00	30 00
Seashore.....	250 00	170 00
Brookhaven.....	230 00	150 00
Natchez.....	190 00	125 00

CONFERENCE CLAIMANTS—To SEPT. 30

Vicksburg.....	\$ 825 00	\$ 317 10
Jackson.....	1 200 00	236 80
Forest.....	1 025 00	650 25
Meridian.....	1 200 00	234 96
Seashore.....	1 300 00	929 40
Brookhaven.....	1 200 00	452 50
Natchez.....	850 00	258 50

FOREIGN MISSIONS—To SEPT. 21.

Vicksburg.....	\$1,150 00	\$ 352 00
Jackson.....	1 500 00	332 59
Forest.....	1 425 00	597 75
Meridian.....	1 475 00	527 11
Seashore.....	2 200 00	1 064 16
Brookhaven.....	1 500 00	276 84
Natchez.....	1 150 00	112 75

DOMESTIC MISSIONS—To SEPT. 21.

Vicksburg.....	\$ 850 00	\$ 317 75
Jackson.....	1 150 00	169 80
Forest.....	1 075 00	487 00
Meridian.....	1 150 00	196 75
Seashore.....	1 800 00	836 35
Brookhaven.....	1 125 00	207 00
Natchez.....	850 00	153 00

You will observe, brethren, several things, if you read the foregoing names and figures aright; but I beg of you to notice: 1. At the respective dates given above the Seashore district was in arrears \$80 on the assessment for the Bishops' Fund; \$20 has been paid in October 2 \$370 60 on the Conference Claimants' Fund, \$1,135 84 on foreign missions, and \$963 35 on domestic missions. I suspect that some remittances have been made to the Rev. P. D. Hardin, treasurer of the Joint Board of Finance, Newton, Miss., on account of the Conference Claimants' Fund, since Sept. 30, and to the Rev. W. L. Linfield, treasurer of the Conference Board of Missions, Waynesboro, Miss., since Sept. 21, and will be very glad to know that this has been done. On two charges there is likely to be defaults; possibly four may be in default. There ought to be excesses in the contributions from other charges large enough to cover the deficits, and more than cover them. God has been good to us all, and so has the church. Let us be true to ourselves, to the church, and to God.

Yours faithfully,

T. L. Mellen, P. E.

Oct. 24, 1905.

To the Methodists of Mississippi.

The unjoined communication is republished to stir up your minds by way of remembrance. Quarantine restrictions made it necessary for me to cancel engagements made for the vacation months. From this on I shall eagerly seize every opportunity to present the claims of our college to our people. During the coming year I hope to be able to give to the work of increasing our endowment three days of every week—Saturday, Sunday, and Monday. In this matter that means so much to our church just now, I bespeak the earnest and prompt co-operation of our pastors.

W. B. MURRAY.

ONE HUNDRED THOUSAND DOLLARS FOR MILLSAPS COLLEGE

The Board of Trustees of Millsaps College has purposed and planned an immediate and substantial increase of endowment and other equipment. The time is most favorable for such an advanced movement, and the demand is urgent. Larger facilities must be provided, and at once.

With a faculty young and progressive, and professionally trained in the best American and European universities, and with a fairly good equipment, we have done excellent collegiate work. But so unparalleled has been the advance in educational methods and demands, that the facilities of a few years ago are quite insufficient for to day and to morrow.

Our college has really accomplished great things. Its providential establishment has already been abundantly vindicated. Its alumni have taken honorable place in all the professions and in business life. Rarely has such a history been written by any American college in so short a period as thirteen years. It is generously and generally recognized as an eminently valuable and efficient addition to the educational forces of Mississippi. The antagonist of none, it is the helper of all, in the elevation and enlightenment of our people.

And in addition to the most thorough collegiate training, upon which we constantly insist, we put special emphasis upon guarding the morals and cultivating the spiritual life of the students entrusted to our care. Our declared and zealous purpose is to give a thoroughly Christian education to every young man and woman in Millsaps College.

The Board has determined to add \$100 000 to our resources this year. Of this amount, we are glad to report twenty-five thousand dollars is already in hand, and has become a part of our interest bearing endowment fund. Another five thousand can be made immediately available if our friends will give us twenty thousand. And when that is done, we can almost certainly assure another fifty thousand. In other words, if the friends of the college in Mississippi will give twenty thousand dollars, we feel sure of adding to it fifty-five thousand dollars, and thus complete the proposed one hundred thousand.

Now, shall we not expect an immediate and generous response to this great opportunity? Some friends have already indicated their purpose to help. This twenty thousand ought to be easily raised. The State is now remarkably prosperous; the church has vastly more resources than fifteen years ago, when we raised fifty thousand dollars. The undersigned were appointed a committee by the Board of Trustees to organize and direct a canvass of the State in securing this amount. We shall be disappointed if this sum is not secured, and much more. We call upon pastors and people to actively co-operate with us, and, if possible, let us make this a Christmas offering to the cause of Christian education in Mississippi.

CHAS. B. GALLOWAY,
W. B. MURRAY

Jackson, Miss., June 17, 1906.

HOME CIRCLE.

The Art of Visiting the Sick.

"From the tender mercies of our friends, good Lord, deliver us!" sighed the invalid.

The nurse smiled as she deftly re-arranged the pillows.

"Didn't you enjoy your caller?" she asked.

"Do you know," observed the patient, with apparent irrelevance, "that visiting the sick is an art which very few possess? I've noticed it, especially since I've been convalescing. Now, Mrs. Carmichael, who just called, is one of the best women who ever bored her friends and acquaintances, and I wouldn't for the world hurt her feelings by declining to see her. But do you know what her conversation was about to-day? She regaled me with a detailed account of her own typhoid experience, how she had a perforation, and dear knows what all. She had typhoid so much worse, according to her statement, and suffered so much more than I, that I really felt ashamed of myself for pretending to have it at all.

"There's Edith Sayres, who dropped in yesterday. Maybe you heard her greeting: 'Well, aren't you having a fine time tucked up with a nurse to wait on you while the rest of us poor mortals are bothering with dressmakers and milliners. You look so well that I believe you've been pretending to be sick to get a little rest.'

"Of course it was foolish of me, but I could have cried I felt so hurt, although I knew at the time it was just her idea of being cheerful. She wasn't as bad as Aunt Agnes, who told me I 'looked dreadful, simply dreadful. Her husband's sister had typhoid, and when she thought she was nearly well she died, leaving five little children. She was glad I had gotten through so far, but I must remember I wasn't out of the woods yet. Then it was a pity I had been sick, for it had been such an expense to father, having the nurse and the doctor's bills. It was kind of them to keep my place at school for me, but they were likely to give it to some one else any time, for there were such lots of teachers wanting positions.' I had a good cry after she left I felt so depressed.

"Cousin Margaret thinks that any old thing in the way of clothes is good enough to visit the sick in, and though she has some real pretty dresses, she'll come flying in here looking so mussy that it makes me nervous."

"Well," commented the nurse, with a smile, "isn't there any one of your friends who has the art of visiting the sick?"

"Is there," repeated the invalid, "haven't you noticed for yourself how much good Dorothea Kent's calls do me? They are better than a tonic. She's always dressed so carefully that it's a pleasure to look at her. Her voice is quiet and nicely pitched. It isn't loud, nor yet that horrible sick room whisper that sets your nerves on edge. She saves up every bit of news she can think of to tell me, and at the same time doesn't make me feel that I am missing a lot of good times. I always hear through her who has inquired after me, and it is pleasant to know you're remembered when you're out of the world. She doesn't hurry off after a short visit, and she doesn't stay long enough to tire me. I suppose the whole secret is tact, and that she does possess more than her share of it.

"Probably the doctor knows what he is about when he sometimes shuts out all visitors, but there are all varieties of callers, and some are as undoubtedly tonics as others are depressants."—Elsie Duncan Yale, in *Exchange*.

"What Doest Thou Here?"

"We had a first rate sermon this morning," said Ruth, "and the text was, 'What doest thou here?' It doesn't sound remarkably impressive, but you could have heard a pin drop some of the time, and I know that I, for one, came to the conclusion that I wasn't doing much of anything worth mentioning. I've always had a sort of feeling that if I had only been somebody else, or in more favorable circumstances, I should have done wonders; but the minister said that was all a delusion. 'Things do not make life large,' he said, 'for men do large things in small places sometimes, and others do small things in large places.' He told a story of a little boy who went to church for the first time in a country church where they had the old-fashioned high pews. When he went home some one asked him what he did in church. 'Why, nothing,' he answered. 'I just went in a closet and sat on a shelf.' He was a type of a great many people; their environment is favorable, they might be doing large things—instead, they are sitting idly on a shelf.

"Some of us think that we are excused for our idleness because the duties that fall to us seem so trivial and unimportant. It will not matter, we say, whether they are done or not. But Wellington made every grenadier at Waterloo feel that he was the keystone of the resisting arch, and that if he gave way the arch would go down. That is the right way for every

one to feel. We are all needed, and what seems trifling and insignificant may be of the utmost importance. The minister said he was walking on the street once, when suddenly a telegraph pole came crashing down without any warning, and with apparently no cause. But when they came to investigate, they found that a pair of woodpeckers had cut their nest just where the pole broke. Who would have thought a little bird could cause a great pole like that to break? So, who knows how much we may accomplish if we set ourselves faithfully to work, and do with our might whatsoever our hands find to do!"

"There was a little lad once," said Aunt Margaret, softly, "who had five barley loaves and two small fishes—such a meagre little quality, not worth mentioning, when one thought of the five thousand hungry ones who were waiting to be fed. And yet, when the Master blessed them, they were more than sufficient to feed the multitude. All had enough, and there were twelve baskets of fragments taken up! He stands ready to bless us, and our endeavors now. Of ourselves we are weak and helpless, but with His blessing we are strong. Go in this thy might, my dear, and be sure that whatsoever you do will prosper.—Kate S. Gates, in *Zion's Herald*.

If We Only Understood.

It was on a Pennsylvania sleeping-car coming East. All of the passengers had retired except one man, who, holding a crying baby in his arms, moved wearily up and down the car, kissing the downy head of the child, and speaking softly and gently to the troubled little soul, as he sought in vain to quiet it. A man is good for many things, and sometimes good for nothing, but when it comes to tranquilizing an irritable infant, he realizes how largely his usefulness is impaired, and his pride is humbled into the dust.

A woman with a falsetto voice, who had just awakened out of slumber, put her head out of a berth and yelled, in a tone of the deepest indignation, "Take that child out of the car!" And, as if this was the signal for concerted action on the part of the passenger who had formed a combination of three different keys, and for one hour and fifteen minutes had been making the night hideous with his snoring, he suddenly roused up and snarled out, "Why don't you carry that child to its mother?" And then a chorus of emphatic protests echoed along the car, "This is a gross imposition; where is the conductor?"

The man with the child halted for a moment, his mouth quivered, a sob choked in his throat. He drew the frail body down close against his breast, and kissed with infinite tenderness the tear-filled eyes, and then said, while the volley of protests was hushed a moment: "I would take the baby to its mother—God knows how I would like to—the little one has been crying for her ever since we left her; but I can not take it to its mother, for she is in the baggage car in her coffin, and we are taking her back to her old home, where she may sleep until Jesus comes, under the blue sky where she played as a child. The baby misses the touch of her hands and her mouth, and, oh, we both miss her so much!" Then the sound of a strong man's sobs unrepressed filled the car.

In five minutes twelve women were in the aisle of the car, headed by the fat man in undress uniform, each woman with a wealth of tenderness in her face, and the fat man sobbing as if he had lost his best friend. "Forgive us; we didn't know. Poor little darling. You lie down and sleep; we will take care of the baby." The tired child laid its head down on a motherly woman's breast, and was soothed to slumber by a lullaby.

How often, in the way of life, our largest pity would be folded all about the broken hearts if we could only understand, and thus the weary way be sweetened to the sons of men by pouring in the balm of God!—Watchword.

Bump the Cross Words.

"Mama, I really don't mean to say naughty things," said Eddie. "Then why do you say them?" answered mama.

"Why, when I feel cross, the cross words just rise up in my throat, and out they will come, or else I would choke."

"No," said mother, "don't let them out."

"How can I help it?" said Eddie.

"You must learn to shut your mouth, and make a fence of your lips, so that the cross words can not get out."

"They'll come again, more and more of them," said Eddie.

"No, if you will keep them back, and not let them out, by and by they will stop coming."

Then Eddie stopped to think. After thinking, he said: "I know: it is just like kitty. When kitty came here, she thought she could jump right through the window glass. But she only bumped her head against the glass, and could not get through. And then she stopped trying. And perhaps the cross words will be just like kitty."

When they can't get through the fence they will stop coming. I will just let them bump their heads against my lips."

And so he did, and he conquered the bad words.—Texas Advocate.

Children's Manners.

In many American homes, lack of manners is fast becoming something akin to lack of morals. The grandmother and guest are frequently forced into a secondary position in conversation; the tea-table talk monopolized by children's chatter and clamor. Deference to age is conspicuous by its absence. The child is encouraged to think of himself first, and others last, for fear that his "spontaneity" be checked. Among well-bred Europeans the American child is usually considered a nuisance, to be held up as a warning. Mrs. Alice Freeman Palmer tells a good story of her experience in a German railway train, when a tiny Karl, who had committed some little rudeness, was reproved in a shocked tone by his mother. "My son," said she, "what shall I do with you? You behave just like an American child." Evidently nothing more crushing could have been said. The traveler who has once lived with foreign children, and observed their sweet courtesies and absence of pertness, and has seen how happy children are in considering others, may well desire that our active, vigorous American children may add a new grace to the other charms which make them the light and joy of our homes.—The Congregationalist.

How to Stand Properly.

"I read much," says a middle-aged woman, whose erect, graceful carriage, by the way, is noticeable, "of this, that, and the other thing that should be done in order to stand properly and improve the figure; but I never pay any attention to any of the suggestions. I have never done but one thing in this matter, and that is to follow the advice given to me when I was a girl of sixteen by my grandmother, whose stately mien was the admiration of all her friends, and which I could not hope to better or even achieve. All that is needed, she used to tell me, in order to stand well, is to keep the legs straight. Notice yourself a half-dozen times during the day, and you will see how useful is this advice. Constantly the knees are too much bent. The figure sags in consequence, and its lines of elegance are lost. Straighten the knees every time you think of it, and the rest of the figure falls naturally in the proper position."—Selected.

What She Wanted to Do.

Little girls sometimes wish they were princesses and had nothing to do. Little princesses sometimes wish they were just ordinary little girls and could do commonplace things.

One day, Queen Victoria, when a little girl, visited her aunt, the Duchess of Clarence. Her aunt, wishing her to have a good time, said: "What would you like to do? What will be the greatest treat I can give you?" The little princess showed the tiresomeness of her royalty by answering: "Aunt Adelaide, if you will only let me clean the windows, I'd rather do that than anything else I can think of now."—Exchange.

Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.

W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov. 9, 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov. 1, 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Suchow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 1, 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 0, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 6, '05.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 1, 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 1905.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 31, 1905.
Columbia, Grant's Pass, Oregon, Sept. 8, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpinteria, Cal., Oct. 1, 1905.
Louisiana, New Orleans, La., Jan. 3, 1906.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, '05.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 7, 1905.
Mississippi, Gloster, Miss., Dec. 12, 1905.

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Centenary Will Open on September 13, notwithstanding the report scattered far and wide by some persons that Centenary will open no more in Jackson.

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Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, November 9, 1905.

CHRISTIAN JOY.

The basis of Christian joy is faith—not merely intellectual assent to the truths of the gospel, but faith that trusts in Christ as a personal Savior. Millions of men assent to the truth of God's Word, including the teaching that Jesus is the Son of God, and yet they are strangers to the purifying faith of the gospel. St. Peter said said to the scattered disciples concerning Jesus: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." None but those who love Jesus can thus rejoice.

Joy is defined as "delight of the mind occasioned by the actual or the assured approaching possession of good." One who longs for any object, supposing its possession will enhance his happiness, and actually comes into possession of the object, always rejoices, not with joy unspeakable and full of glory—for it is not in the power of worldly possessions to impart joy of that kind or to that degree—but joy in proportion to the amount and value of good received. The heir of fortune, though kept in subjection and maybe in a measure of poverty, during his minority, or while waiting for the expected good, rejoices in prospect. He has an assurance of future good. When he comes into possession of his rights, his joy is complete, because his expectations have been realized.

Christian joy is both actual and prospective. It is actual, because he is in possession of that which our Lord came to give to all who believe, even eternal life. Jesus said: "He that heareth my word, and believeth on him that sent me, hath ever lasting life, and shall

not come into condemnation; but is passed from death unto life." This life is imparted in regeneration—an act by which men become the sons of God, the heirs of "an inheritance, incorruptible and undefiled, and that fadeth not away."

Somehow the idea obtains that God will give eternal life to all that believe, but not until the death of the body. This is to read into Christ's words a meaning never intended. Jesus speaks in the present tense, and emphasizes his words in a double sense, for he not only declares that the believer hath everlasting life, but also declares that "he that believeth not is condemned already." If our Lord himself is eternal, and is the giver of life, how could he impart to the sons of God any life other than that which is eternal?

The question is reasonable, and answers itself.

But it should be understood that Christians do not come into possession immediately after birth of all that God designs them to enjoy as his sons. New-born children, no matter how fortunate their surroundings, never enter into the full enjoyment of their inheritance; nor do they for years afterward. They are happy, possibly to the full extent of their ability, but they are constantly looking forward to something better. So Christians are happy in their new-found life, but, under the promise of God to give more grace, they are never as happy in the present as they expect to be in the days to come, and with every added blessing comes the assurance, "There's more to follow," and from day to day looks forward in the blessed hope of receiving more and more.

How much a good man may receive this side of heaven we can never know. No one has ever reached the limit; otherwise, there would be nothing before to stimulate, and that which is on hand, like Israel's manna when kept too long, would grow stale. St. Paul tells us that God "giveth grace according to the measure of the gift of Christ." If, by measuring, we can determine the extent or measure of that gift, then it might be possible to determine just how much of God, Christians may enjoy in this world. The apostle prayed that the Ephesians "might be filled with all the fullness of God." What that means we do not know, but we do know that the "earthen vessels" are sometimes filled to overflowing, and there is "rejoicing with joy unspeakable and full of glory." Even when there is more in prospect—the prospect of standing in the presence of God, and living forever with the redeemed in heaven.

FACULTY IMPOTENT.

"Faculty impotent." Such is the heading of a statement sent out by the Press Agency in regard to Columbia University—possibly the largest school in New York. The statement develops a strange situation. A young man entered the university and engaged in foot-ball. The father of the young man was opposed to such sport, and instructed him to play no more. The university "coach" interviewed the father, and told him that if he would let his son play the few remaining games of the season, "he would not ask him to play any more." The father contended that he did not send his son to the university to learn to play foot-ball, and, besides the bodily harm he risks every day, he said, "I find it ruins his constitution."

The father made the above plea to the faculty, and asked that "some ways or means be found to get the son off the foot-ball team." To this appeal the university authorities made the following reply:

"When the standing of a scholar is uniformly good, it is impossible for the university to take action in such cases. If a parent desires that his son shall not pursue foot-ball, he must persuade him through other means. Just so long as the scholarship is maintained at the proper standing, the faculty has no control over the student citizen in athletics."

That strikes us as a strange statement to proceed from the governing body of a great university, and as illogical as it is strange. It can not be defended except on the ground that there is a rule, or by law, compelling students to engage in all the athletic exercises of the school; and as foot ball teams are composed of a given number of men, such a statement as this faculty made can not be defended except on the further ground that a rule, or by-law, requires a student, when elected as one of the eleven, to serve, whether he desires to do so or not; and to do so in opposition to the express command of a parent or guardian. If all this is true, then indeed is the faculty impotent. We venture to say there is no such rule, or by-law, in any university.

The Columbia University faculty say: "When the standing of a scholar is uniformly good, it is impossible for the university to take action in such cases." That is to say, a scholar who maintains the required standard is obliged to play the games. If he falls below, he shall not play at all, no matter how expert he may be on the gridiron or diamond.

We raise this question: Are stu-

dents in our schools compelled to engage in athletic games, or suffer discount in the estimation of the faculties and their fellow students?

A CASE OF HERESY.

The case of Prof. H. G. Mitchell, who has held the chair of Old Testament criticism in the Boston School of Theology, has at last been decided by the Board of Bishops of the M. E. Church. It has been before the Church, more or less, for eighteen months. Prof. Mitchell holds to the views of the most advanced destructive critics, and has written a book setting forth his views. Complaint was made long since of Prof. Mitchell's teachings, four of his students joining in the complaints; notwithstanding, the trustees re-elected him. The Board of Bishops declined to confirm the election, but the trustees insisted, and again elected him. Again the matter went before the Bishops. At the Spring meeting of the Board action was deferred until the Fall meeting. That meeting was held last week, and after full investigation the Bishops unanimously decided that Prof. Mitchell should vacate the chair. From this decision there is no appeal. Thus the M. E. Church, through the Bishops, arrays itself, not against higher criticism, but that form of higher criticism that denies the supernatural in religion. How many disciples Prof. Mitchell made through his teachings may never be known, but he will taint no more boys in Methodist schools.

READING THE HYMN.

Some one has said that: "One good test of a hymn is to read it aloud before the congregation. Try that test upon many of the songs that are so popular, and see how utterly miserable and absurd they are." As to many of the hymns, it depends altogether on who reads them. Read by some, they are "utterly miserable and absurd." Read by others, they take on a good degree of pleasantness and sense.

Our best hymns are always spoiled in the mouths of some who undertake to read them aloud. They are stripped of all beauty and seriousness and sense. A fine hymn can be spoiled in the reading as well as by attaching to it an unsuitable tune. We have known "All hail the power of Jesus' name!" to lose its force entirely by singing it to the tune of Ortonville. We have known a preacher to make a mess of "How firm a foundation, ye saints of the Lord!" by trying to read it "before the congregation."

Hymn reading is an accomplishment. Happy is the preacher who, conscious of his lack, refrains from reading difficult hymns in the pulpit. Thrice happy the congregation blessed with a preacher who knows how to interpret our sacred compositions.

Special Notice.

From this date until Dec. 1, 1905, we will give to all new subscribers at two dollars a year, and also to all who will renew at two dollars a year, one copy of the new Hymn Book, cloth-bound edition. In all cases money must accompany the order. The book will be mailed from Nashville or Dallas.

This offer will hold good only to the first of December.

PERSONAL.

Rev. J. W. Malone, who went two or three years ago from North Mississippi to Brunswick, Ga., is now engaged in building a new house of worship. He hopes to have the Church well under way by the time his Conference meets.

Rev. J. E. Wray, of Carondelet Street Church, is much encouraged in his work. The service on Sunday morning last was largely attended, and was very gracious, at the close of which four young gentlemen united with the Church by profession of faith.

We acknowledge an invitation to the marriage of Dr. Ethelbert H. Galloway to Miss Mabel Clara Johnson, of Jackson, Miss. The marriage occurred on the evening of Nov. 1, at our First Church, Jackson, but the invitation reached us too late for acknowledgment in advance. May they have all the blessings of grace and providence, and live long to enjoy them!

Rev. F. N. Sweeney, who was cut off from his work at Hammond for nearly three months, held a four days' meeting there, beginning on Wednesday evening, Nov. 1. There were no conversions, but the results otherwise were good. Saturday the presiding elder, Rev. R. W. Tucker, preached an instructive and edifying sermon, and in the afternoon held Quarterly Conference.

Rev. B. P. Jaco and his noble people at Grenada are making great preparation for the Conference to meet the sixth of next month. He gives us a pressing invitation to be present, and promises, if we accept, to see that we are "assigned to a comfortable place." And he further promises that if we will notify him the date of coming, he will see that we "reach the place." Have ready your horses and carriage. We accept your invitation, and give you to understand, further, that we "can stand a great deal of kindness."

Inter-Church Conference on Federation, Carnegie Hall, Nov. 15-21.

Attention is called to the following matters in relation to the approaching Conference of representatives of twenty-seven Protestant evangelical bodies:

Transportation The railroad associations covering the territory from Colorado, the Dakotas, and Texas, eastward to the Atlantic, have granted a rate of one and a third fares for the round trip on the certificate plan to all persons in actual attendance upon the Conference. Certificates will be issued for going tickets Nov. 11-17, inclusive, and will be honored for return tickets up to and including Nov. 25. The certificates will be obtained at the office where the ticket is purchased, and will be countersigned at New York City by the agent of the railroads. All communications as to railroad matters should be sent to William H. Roberts, chairman of the Executive Committee, Witherspoon Building, Philadelphia, Pa.

Principal and alternate delegates are requested to present themselves, with their credentials, at Carnegie Hall, Seventh Avenue and Fifty-seventh Street, on Wednesday, Nov. 15, between 10 A. M. and 12:30 P. M., and from 2 to 5 P. M.

Millsaps College Notes.

By PROF. J. E. WALMSLEY.

The fourteenth session of Millsaps College began on Wednesday, Nov. 1, under most favorable auspices. Something over 200 students were present in the chapel at the opening exercises. The exercises were conducted by Dr. W. H. LaPrade, of the First Methodist Church, Jackson, and Rev. W. S. Lagrone, presiding elder of the Durant district. Short talks were made by Dr. W. B. Murrain, Bishop C. B. Galloway, Major R. W. Millsaps, Rev. H. M. Ellis, of the Capitol Street Church, Jackson, and Dr. John Howell, of Canton, Miss., of the class of 1902. Of especial note was an admirable address from Senator W. A. Belk, of Holly Springs. A general air of cheerfulness pervaded the student body, and the only effect that the enforced delay in the opening seemed to have was to increase the eagerness of the boys to be at work.

On the evening of the third of November the Reception Committee of the Young Men's Christian Association, under the management of Mr. L. E. Price, the chairman, gave a delightful reception to the faculty, students, and friends of the institution in the Association Hall, on the first floor of the main building. The association looks forward to a highly prosperous year. Its president, Mr. C. L. Neill, is one of the most promising members of the Junior Class, and its other officers and chairmen of committees are filled with zeal for this good work.

Although the season is late, there is a marked interest in the various forms of athletics. The Tennis Club has a large enrollment, the gymnasium is fitted with new apparatus, and the Athletic Association had an enthusiastic meeting Friday evening. The new president of the association, Prof. A. A. Kern, is a wide-awake young man, and inspires the young men with much of his own interest in athletics.

Mr. Ackland, the experienced landscape gardener of the college, has

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JOHN C. WISE, M.D., Medical Inspector, U. S. Navy.

added a great deal to the beauty of the campus by his extensive improvements in new walks, drives, and grading, completed this Summer. He is now planning the oversight of a new athletic field in the southern part of the campus.

Dr. T. B. Holloman, of Vicksburg, made his regular visit to the college at its opening one day late this year, having been detained by the death of a member of his church. No session of Millsaps College is regularly opened without the presence of Dr. Holloman, one of the most devoted friends of the college.

Notice.

To the Preachers-in-Charge of the Mississippi Annual Conference—

DEAR BRETHREN: I have sent to each of you Annual Conference statistical report blanks, with full instructions inclosed, with reference to the arrangements of checks and vouchers to be given to the auditor at Conference. If any of you have failed to receive one, kindly inform me, and I will see that you are supplied.

You will note on back of the envelope, in the financial report, that the printer omitted domestic missions. Please interline, and fill out as directed. Yours fraternally,

M. L. BURTON.

To the Members and Delegates of the Mississippi Annual Conference, to meet in Gloster, Miss., Dec. 12, 1905—

DEAR BRETHREN: The railroads in Mississippi have granted the usual reduction on the certificate plan.

Where possible you will please buy through tickets, in order to avoid the inconvenience of more than one certificate.

The preachers and delegates in the Brookhaven district can lessen the expense of trip by coming to McComb City, and going out over the Liberty-White railroad to Liberty, thence to Gloster by private conveyance. By my request the Liberty-White road has made arrangement with livery men to carry the delegates; the cost of the trip from McComb to Gloster and return to be \$3.50.

Those desiring to avail themselves of this arrangement will please notify me at least a week before the meeting of Conference, as to whether they wish to go Monday or Tuesday.

Yours faithfully,

M. L. BURTON,
R. R. Sec.

Death of Rev. J. E. Riddle.

Rev. J. E. Riddle was at one time a member of the Louisiana Conference, in which he labored 10 years—ministry in the M. E. Church, South, and afterwards two years in the ministry of the Baptist Church, died recently in his home in St. Joseph, La. Before passing hence he sang several of the old hymns, among them, "Jesus, Lover of My Soul," and "There Is Rest for the Weary."

I write this by special request of his wife, who is a member of our church. He leaves, besides other relatives, two sons and one daughter, and a heart-broken, but hopeful wife.

Yours, W. R. HARVELL.

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BRITISH ART TREASURES.

The recent acquisition by an American of four first folios of Shakespeare's plays for the remarkable sum of £10,000 has strengthened the demand for legislation in the matter of the exportation of art treasures, says the London Mail.

The amount spent by the government annually on pictures and other works of art is as nothing when compared with the unlimited purses of American millionaires, and it is therefore evident that the only course that remains open, if private literary and art treasures are to be retained in this country, is legislation.

Italy protects her art treasures by prohibiting the exportation of any work of Italian origin without the permission of the government, and it was owing to this law that the attempted sale of the Borghese Titian "Sacred and Profane Love," to America, for an enormous sum of money—by some said to be £200,000—was prevented. Why, therefore, should not the British government make a similar law?

During the past season many of the finest canvases have crossed the Atlantic. Of recent times the most notable instance is the sale to Mr. Altman, of New York, of Hoppner's Lady Louisa Manners, sold at Christie's for 14,050 guineas. In fact, the high prices paid for many of the pictures sold under the hammer are undoubtedly caused by the unlimited commissions from America. The famous Titian "Ariosto," purchased last year for £30,000 by the British nation, would in all probability have found a place in some American collection, had not Mr. Astor, Mr. Beit and a few others generously subscribed £18,500 of the purchase money.

Our most valuable books are also leaving us. Of the seven Shakespeare quartos sold during the season for an aggregate of nearly £5,000, six have been acquired on behalf of American collectors.

Speaks Twelve Languages.

The youngest woman linguist in the United States is Miss Lillian Gonzales Robinson, who has just been appointed head of the department of romance in the University of Oklahoma. Miss Robinson graduated at the University of Chicago in 1903 with the degree of A. B., and although now only 23 years old she has mastered 12 languages and speaks most of them fluently.

Then He Knows.

A man never discovers how little he really amounted to before until some nice girl takes pity on him and leads him quietly up to the matrimonial altar to parrot a few things over after the minister.

Get In Easy.

Many big sins have a way of getting in with mighty small keys.

W. C. T. U. Convention.

The Woman's Christian Temperance Union will hold its annual State Convention in Ruston, La., Nov. 9 to 12, inclusive. A large delegation from the local unions of the State is expected.

A contest by young ladies during the convention for gold, grand gold and diamond medals, will be an interesting feature.

Mrs. T. W. ROBISON,
For Com. on Publication.
Ruston, La., Oct. 26, 1905.

North Mississippi Annual Conference

All supernuantes, supernumeraries, local preachers, members of Boards, who are laymen, but not delegates; all delegates elect, connectional men, and official visitors who expect to attend the North Mississippi Annual Conference at Grenada, Miss., Dec. 6, 1905, will please notify the undersigned at once, which will insure your comfort and a cordial reception.

BEN P. JACO, Pastor.

Notice.

Students entering Centenary after quarantines are raised will be charged only for the time they are in college. A reduction will be made for the time lost. Prospects are that Centenary will have a large attendance when quarantines are raised. Students at Centenary are now doing splendid work.

A working member of the church is the life of Zion. The man who does nothing will stagnate and relax his grasp upon spiritual things. Faith and prayer and active service make a robust Christian. The three go hand in hand in the experience and development of religious life—Selected.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. H. G. Davis, D. D., P. E.; residence, 1337 State street.

Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2718 North Rampart street; Telephone Main 736.

McDonoghville, Rev. G. S. Roberts, McDonoghville, La.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytania street; Phone 229 (uptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 731 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. J. C. Sligh, pastor.

Felicity Street, corner of Felicity and Chestnut streets; Rev. E. P. Craddock, pastor; residence, 1207 Josephine street; Telephone Main 545.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 1025 Peniston street.

Algiers, Lavergne street, corner Delaronde; Rev. H. Whitehead, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

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My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 60 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,

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DRESS OF THE MAHARANEE

The dress of an Indian princess is proverbially the most gorgeous in existence, but it is not often that the wife of a native ruler allows herself to be seen en grande tenue. A correspondent from Mus-sourie, however, sends to St. James' Gazette the following description of the dress of the Maharanee of Vizianagram, whose jewels are renowned even in India, the rajah being one of the wealthiest of the native princes:

"At a recent large dinner party which the rajah gave, we saw the Maharanee after dinner before the men came in. She talks English beautifully, and is the prettiest native woman I have ever seen. She is very short, and inclined to be stout, and has a soft, sweet face and a complexion not at all dark for an Indian lady.

"She was dressed in silk muslin from head to foot, a sumptuous design of red roses being woven into the material, which was 'shot' with blue according to the native fashion of weaving. The skirt was very full, and gathered into an enormous bunch in front drawn through her girdle, and with it she wore an elaborate blouse of the same material. Her beautiful, black hair, of which she has enormous quantities, was dressed in a close plait at the back of her head, but this effect was not enhanced by the addition of a palpably false fringe, which, it was said, her English nurse had told her was the height of fashion in Europe. As personal adornment she wore a huge nose ring with an enormous diamond set in it, while another large diamond was fixed in a marvelous way in the center of her forehead. On her head was poised a lovely crown, which took the form in front of a bird studded with diamonds and emeralds, the back being composed of a wide floral spray of large and small diamonds. A pendant girdle of emeralds and

other gems was worn loosely round the waist in Greek style. The emeralds—both cut and uncut—were of enormous size, while the other stones of which it was composed lost nothing in comparison with them in size or brilliancy. To complete the dazzling effect, a long chain, two inches wide, was twisted round her neck. This was a marvel of native workmanship, and was composed of countless small stones—diamonds, emeralds, sapphires, etc., set in various patterns, the ends being finished with a small tassel of pearls.

"The maharanee's little boy is three years old, and is the most comical little person imaginable. He talks English, Telgu and Hindustani already, and is as lively and intelligent as a child of treble his age. He may be seen at the band in the evening, dressed in red velvet with a little Scotch cap trimmed with black ribbons, his long hair being plaited half way down his back, where it is fastened and tied by his cap ribbons. His greatest amusement seems to consist in mimicking the bandmaster, and this, although it gave him evident satisfaction, caused no little dismay to his suite of attendants."

THEY ARE ODD FISHERMEN

There are many odd methods of catching fish, but one of the funniest is employed by boys in some parts of England when they wish to catch pike. They use a goose, and in their own words "to catch the goose is the hardest part of the whole affair."

Suppose this difficult feat is accomplished; they then take an ordinary fishing line, about eight feet long, on one end of which is fixed a barbed hook or spoon, and tie it to the leg of the goose.

She takes to the water right away and the line goes with her. For awhile she swims about in her usual dignified fashion, but pretty soon, if the time is well chosen, she starts suddenly, as if awakened from a dream.

It is only that the pike has nibbled at the bait and has become hooked in so doing. This hooking means a jerk to the leg of the unsuspecting goose, which makes a dash for the shore. She sputters through the water and comes climbing up the bank, hissing furiously and dragging her captive after her.

Won by a Fluke.

"What made you turn so pale when that grateful patient told you that your medicine cured him?" asked his wife.

"Because I gave him the wrong mixture by mistake!" gasped the young physician. — Detroit Free Press.

Automobile Age.

Mrs. Crimsonbeak — When I hear Gabriel's horn, I'll look around and expect to smell gasoline.

Mr. Crimsonbeak — Don't you mean brimstone? — Yonkers Statesman.

Warning.
One of the latest utilizations of wireless telegraphy at sea is in sending from ship to ship warnings of the presence of icebergs. A steamer discovering a fleet of bergs lying in the Transatlantic traffic lanes can immediately transmit electric signals to a distance of 50 to 100 miles ahead and behind, thereby informing other vessels that may be approaching the dangerous region. On a recent trip to New York the Kaiser Wilhelm II. was thus warned of icebergs lying in her track from the Teutonic, which was 60 miles away. The Teutonic also repeated a warning received from Caronia of the existence of another fleet of bergs farther along the course.

When Edward Was Crowned.

King Edward, it has been ascertained, was crowned at the second second of the second minute of the second hour of the second day of the second week of the second month of the second half of the second year of the twentieth century.

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into a medicinal cigarette, containing no tobacco.

The medicinal vapor, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure. If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, Walton St., Atlanta, Ga.

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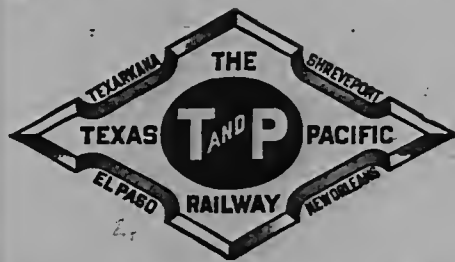
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No matter where you go, you could find no physician or specialist more competent to advise or to treat you, if you have a chronic disease, than Dr. Hathaway, of Atlanta; and too, he is offering to counsel and advise any sufferer free of charge. If you have any disease of a chronic nature, such as Kidney or Bladder Disease, Stricture, Rheumatism, Varicose, Skin Disease, Nervous Debility, Catarrh of the different organs, Stomach, Bowel and Liver Complaints, diseases peculiar to women, etc., you should at once write and take advantage of this offer. In addition, you will be sent a valuable booklet on your disease. Dr. Hathaway is recognized as the most successful specialist in the South to-day, and the secret of his success lies in the fact that he has always dealt with his patients in an honest, straightforward manner, promising them nothing that he could not fulfill and by curing their disease. His charges are not extraordinarily high, but are reasonable, certainly no more than you would be willing to pay for successful treatment of your case. All correspondence strictly confidential. Address DR. HATHAWAY & CO., 57 Inman Bldg., Atlanta, Ga.

General Conference Entertainment.

The Committee on General Conference Entertainment, consisting of B. W. Millsaps, B. M. Burgher, H. Y. McCord, T. S. Hutchinson, and W. F. McMurry, met in Nashville, Tenn., April 5, 1903, and after hearing representatives from Louisville, Ky.; Chattanooga, Tenn.; Asheville, N. C.; Atlanta, Ga.; Birmingham, Ala.; Parkersburg, W. Va., and New Orleans, La., passed the following resolution: "Resolved, That whatever place may be selected for holding the General Conference in May, 1906, it is with the distinct understanding that this committee shall be satisfied as to price of entertainment, place of meeting, and in all other matters where the comfort and convenience of the Conference is involved."

It was further determined that at least one year before the date of the next General Conference a committee, consisting of B. M. Burgher and W. F. McMurry, should visit the place to be subsequently chosen, with full authority to act for this committee in the matter of approving arrangements, and making contracts with the local committee.

Balloting was then begun for the place of meeting for the next General Conference, and, after several ballots, Birmingham, Ala., was selected.

The special committee named above met in Birmingham, in May, 1905, and were encouraged by the progress already made by the local committee, but as arrangements had not been completed, could not finally approve the same. It was apparent to the committee at that time that the Birmingham brethren had found the conditions unusually difficult, inasmuch as their hotel facilities were hardly ade-

quate for the normal demand. This condition is due to the phenomenal growth of the city of Birmingham. Her commercial interests are such that large numbers of visitors are going and coming all the time. We also learned that large hotels had been projected which could not possibly be finished by the time of the meeting of the General Conference. The Birmingham brethren, however, were enthusiastic and hopeful, and we expected to hear favorably from them a little later.

On Sept. 2 the chairman of the local committee wrote as follows: "We have just secured a meeting of our General Conference Entertainment Committee, who have instructed me, as chairman, to write you that, in view of the fact that you ask us to provide for four hundred persons, with only two in a room, and one to a bed, that we find that our hotel facilities are not sufficient to enable us to do this. The best proposition we can make, and be on the safe side, is to give the Bishops and fraternal delegates each a room to themselves, and in other cases it will be necessary to put three to four in a room, and in many cases two in a bed, in order to get them in our first-class hotels, and give the accommodations that would satisfy the delegates, and be satisfactory to us and our people, generally."

We could not consent "to put three to four in a room, and in many cases two in a bed."

On Sept. 13, 1905, the chairman of the local committee communicated to us a proposition to care for the Conference, placing "not more than two in a room and one to a bed," provided the church would pay \$2.25 per day.

Neither of the propositions referred to above were satisfactory to the special committee, and this fact was reported to the chairman, B. W. Millsaps, who called the Committee on General Conference Entertainment to meet at Asheville, N. C., Oct. 10, 1905.

The first action of the committee is the meeting at Asheville is as follows: "Resolved, That it is the sense of this committee that if Birmingham, Ala., which has already been selected as the place of meeting of the General Conference, can possibly meet the conditions already imposed by this committee, that the place of meeting of the General Conference should not be changed."

A representative from Birmingham was then heard. Asheville, N. C., was represented by a strong delegation, consisting of Bishop Smith, mayor of the city; R. V. Frank Siler, D. D.; Rev. James Adkins, D. D., president of the Board of Trade, and others. A

little later Dr. Dowman, pastor of First Church, Atlanta, Ga., presented a flattering offer from Atlanta.

It was decided that before any final action should be taken, the special committee should again visit Birmingham. This committee met the local committee at Birmingham, at the Morris Hotel, on the morning of Oct. 12. At that time the local committee representing Birmingham presented a proposition to the special committee to entertain the General Conference at the regular rate of \$2 per day, with not more than two in a room and one to a bed in their best hotels. The committee, without hesitation, accepted the proposition of Birmingham, as all the conditions had been met, and rejoiced that there was no necessity for a change of place of meeting.

The committee regrets very much the financial responsibility the Birmingham brethren have been compelled, under the circumstances, to assume. They did it willingly and gladly, and would not have felt kindly toward the committee had they not been permitted to do so. The General Conference will go to Birmingham, and the brethren who compose that body are promised good entertainment, and are assured that there will be no uncomfortable crowding of delegates in the rooms.

The Committee on Entertainment has decided that any member of the Conference who desires to look after his own entertainment may have the privilege of doing so by notifying the local committee at Birmingham, and may draw \$2 per day from the treasurer of the General Conference Entertainment Fund with which to provide for himself. The local committee agrees to this proposition.

It has also been arranged with the committee at Birmingham that any member of the Conference who desires to be accompanied by his wife during the session of the Conference may have entertainment for her at the same place where he is entertained by paying the local committee the same price—namely: \$2 per day—that the church pays for his entertainment.

The committee has striven diligently to complete arrangements for the entertainment of the Gen-

eral Conference which will secure for the members of that body entire comfort. The Birmingham brethren have agreed with us at every point, and the matter is now in their hands.

The committee desires to express its appreciation of the propositions which came from the cities mentioned above at its first sitting, and also to make special mention of the very liberal propositions made by Asheville, N. C., and Atlanta, Ga., at the meeting held Oct. 10.

We also desire to express our appreciation of the liberality and brotherly kindness of the Methodists of Birmingham. Any thought of change of place of meeting was not due to a lack of appreciation on the part of the committee of the representatives of Alabama Methodism. Birmingham is a wonderful city. There are twelve thousand Methodists in the Birmingham district, and the presiding elder serves that district without the necessity of being absent from his home a single night in the whole year. It is a city of beautiful homes, magnificent churches, and marvelous commercial activity. If it had been possible for hotels already projected to have been completed by the time of the meeting of the General Conference, the local committee would have had no difficulty. In making it possible for the Conference to be held in Birmingham in spite of unfavorable conditions, so far as hotel facilities are concerned, the local committee has done nobly, and deserves the thanks of the entire church.

B. W. MILLSAPS, Chairman.
W. F. McMURRY S. C.

NEW ORLEANS MARKET.

Tuesday Evening, Oct. 31.

COTTON.

Low ordinary	6 9-16
Ordinary	7 1-8
Good ordinary	8 1-4
Low middling	9 1-8
Middling	9 3-4
Good middling	10
Middling fair	10 5-16
Fair	11

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.	27 1-2c
Off refined oil, in bbls, per gal.	26 1-2c
Prime crude oil, loose, per gal.	22c
Prime C. S. cake, per ton, 2240 lbs.	\$25 75
Prime C. S. meal, per ton, 2,000 lbs.	\$24 00
Soap stock, per lb.	85c

AGENTS WANTED. Average 50 per cent. commission by selling the only Alpine Herb remedy—true to its name. Manufactured by the ST. BERNARD MFG. CO., Otto Kunath, Mgr., Evansville, Ind. Write to-day and be assigned to territory in your neighborhood. Correspondence in English or German.

A TRUE TONIC
and a most wholesome beverage.
MAXWELL HOUSE BLEND COFFEE
Cheers the heart, clears the brain and adds a charm to the simplest meal. Have it on your table. At your grocer's in 1 lb. and 3 pound sealed cans only.
CHEEK-NEAL COFFEE CO., Nashville, Tenn., and Houston, Tex.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.
(Revised.)

Carriere, at Carriere.....	Sat. and Sun. 30, Oct.	1	
Lumberton.....	Mon. p. m.	2	
Columbia.....	Tues. p. m.	3	
Hub, at Baxterville.....	Wed.	4	
Poplarville and P., at Purvis.....	Thurs.	5	
McHenry and W., at Wiggins.....	Sat. and Sun.	7, 8	
Brooklyn, at Brooklyn.....	Mon.	9	
Sumrall, at Carson.....	Sat. and Sun.	14, 15	
Mt. C. and S. Creek, at Mt. Zion.....	Mon.	16	
Williamsburg, at Williamsburg.....	Tues.	17	
C. and Macree, at Collins.....	Wed.	18	
Mt. Olive, at Mt. Olive.....	Thurs.	19	
Oloh, at East Columbia.....	Sat. and Sun.	21, 22	
Hattiesburg: M. Street and Mission.....	Sun. and Mon. 9 a. m.	29, 30	
Hattiesburg: Court Street.....	Mon. 2:30 p. m.	30	
Lucedale and Am., at Cross Roads.....	Sat. and Sun. Nov.	4, 5	
New Augusta, at Richton.....	Mon.	6	
Van Cleave, at Van Cleave.....	Sat. and Sun.	11, 12	
Coalville, at Coalville.....	Tues.	14	
Long B. and P. C., at Pass Christian.....	Sat. and Sun.	18, 19	
Bay St. Louis and M., at B. St. L. Mon.	P. and Logtown, at Pearlinton.....	Sat. and Sun.	25, 26
Gulfport: 28th Street.....	Sat. p. m. and Sun. p. m.	Dec. 2, 3	
Gulfport: 25th Avenue.....	Sun. 11 a. m. and Mon. 8:30 a. m.	3, 4	
Biloxi: Main Street.....	Sat. p. m. and Sun. 11 a. m.	9, 10	
Biloxi: Oak Street.....	Sat. p. m. and Sun. p. m.	9, 10	

I trust to be able to meet these appointments. Let every W. H. M. and every W. F. M. Society make full reports. Let the trustees make full answers to Question 29. The pastors will please see that this is done, and deeds presented.

Questions 17, 20 and 22, not fully answered on the third round, will be called again; and Church Registers and Records not shown will be called for. It is hoped that all collections will be reported in full, and also many conversions and accessions. Please read Num. vi, 24-26, and II Cor. xiii, 14.

T. L. MELLE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Pleasant Grove, at Pleasant G.....	Oct. 14, 15
LaBranch, McComb.....	21, 22
Centenary, McComb.....	22, 23
Providence, at Bahala C.....	23, 29
Pearlhaven and B. C., at Hawkins.....	Nov. 4, 5
Adams, at Adams.....	11, 12
Summit, at Summit.....	12, 13
Topisaw, at Topisaw.....	Wed. 15
Fernwood.....	Thurs. 18, 19
Gallman, at Gallman.....	21
Brookhaven.....	Tues. 22
Oyika, at Muddy Spring.....	Wed. 23
Magnolia.....	Thurs. 25, 26
Caseville, at Caseville.....	30
Bayou Pierre, at Sweet Water.....	Thurs. Dec. 2, 3
Beauregard, at Matthews C.....	3, 4
Wesson.....	Tues. 5
Crystal Springs.....	Wed. 6
Terry, at Terry.....	Thurs. 7
Hazlehurst.....	Thurs. 9, 10
Tylertown, at C. Grove.....	9, 10

T. W. ADAMS, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Centerville, at Centerville.....	Oct. 22, 23
Harrison, at Cane Ridge.....	22, 29
Fayette, at Fayette.....	Nov. 4, 5
Liberty, at Tarver's Chapel.....	11, 12
Meadville, at Meadville.....	Thurs. a. m. 16
Homochitto, at Mt. Vernon.....	18, 19
Barlow, at Rehoboth.....	Thurs. a. m. 23
Washington, at Washington.....	Sat. a. m. 25, 26
Natchez, Pearl Street.....	p. m. 26, 27
Natchez, Jefferson Street.....	28
Hamburg, at Knoxville.....	Tues. a. m. 30
Gloster.....	Thurs. p. m. 30
Percy Creek, at Percy Creek.....	a. m. Dec. 2, 3
Woodville.....	3, 4
Wilkinson, at Hopewell.....	9, 10

Quarantine restrictions have greatly hindered our work; hence the great necessity for pastors and stewards to exercise unusual diligence during the quarter, that full reports may be had. Let there be no falling off from any of the collections. Written reports are expected from woman's missionary societies. Pastors will see that Question 29 is answered.

B. F. JONES, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central.....	Sept. 16, 17
Shubuta.....	24, 25
Leakville, at Leaksville.....	30, Oct. 1
Waynesboro.....	7, 8
Landerdale, at Bethel...	14, 15
Wayne mission, at Hebron.....	21, 22
North Kemper, at Mt. Pleasant...	Fri. 27
DeKalb, at Pleasant Ridge.....	28, 29
Daleville, at Daleville, Sun., 7 p. m.; Mon. 11 a. m.	29, 30
Middleton, at Manassa.....	Nov. 4, 5
Chunkey, at Concord.....	11, 12
Enterprise, at Enterprise.....	12, 13
Vinville, at Cokers.....	Wed. 15
Matherville, at Andrews Chapel.....	18, 19
Buckatanna, at Winchester.....	25, 26
Binnsville, at Binnsville.....	Thurs. 30
Porterville, at Porterville.....	Dec. 2, 3
Meridian, East End.....	Tues. 5
Meridian, Fifth Street.....	Wed. 6
Meridian, South Side.....	Thurs. 7
Meridian, Seventh Avenue.....	Fri. 8
Pachuta, at Pachuta.....	9, 10

Let the pastors all see that the trustees answer Question 29; also, that Questions 14 and 16 are answered. Let us realize that with prayer, faith, and hard work for the next sixty days, we will bring all collections in full. Send what money you have on to the different Boards at once.

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane.....	Oct. 7, 8
Mooringsport and G., at Blanchard.....	14, 15
First Church, Shreveport.....	22, 25
Gilliam, at Ida.....	23, 29
South Bossier, at Haughton.....	Nov. 4, 5
Provençal, at Provençal.....	11, 12
Pleasant Hill, at Robeline.....	12, 13
Pelican, at Mt. Pleasant.....	11 a. m. 14
Coushatta, at Atkins.....	18, 19
La Chute and Lake End, at Campobello.....	19, 20
Spanish mission, at Williams.....	7 p. m. 20
Wesley, at Holly Springs.....	11 a. m. 21
Many, at Fisher.....	25, 26
Ft. Jesup, at New Hope.....	26, 27
Hornbeck, at Holly Grove.....	11 a. m. 28
Benton, at Alden Bridge.....	Dec. 2, 3
North Bossier, at Concord.....	3, 4
Texas Avenue, Shreveport.....	7 p. m. 4
Keatchie, at Longstreet.....	11 a. m. 5
Zwolle, at Zwolle.....	9, 10
Leesville station.....	10, 11
Carson station.....	11, 12
DeRidder station.....	16, 17
Bon Ami station.....	17, 18
Mansfield station.....	7 p. m. 18
DeSoto, at Mansfield.....	11 a. m. 22

Will the pastors kindly see that answers to Question 29 are properly prepared?

J. R. MOORE, P. E.

Mansfield, La.

CROWLEY DIST.—FOURTH ROUND.

(Only the date of preaching service is given.)

Rayne.....	Oct. 15
Lafayette.....	22
Grand Chenier.....	24
Frudhomme, at Long Point.....	11 a. m. 29
Crowley.....	7:45 p. m. 29
St. Martinsville.....	Nov. 5
Franklin.....	12
French Mission.....	11 a. m. 19
New Iberia.....	7:45 p. m. 19
Abbeville.....	11 a. m. Dec. 26
Patterson.....	11 a. m. 3
Morgan City.....	7:45 p. m. 3
Gueydan.....	10
Sulphur.....	13
Lake Arthur, at Lacassine.....	17
Jeanerette.....	20
Indian Bayou.....	24
Lake Charles, First Church.....	11 a. m. 31
Lake Charles, Second Church (for Jennings charge).....	7:45 p. m. 31

W. W. DRAKE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

West Alexandria.....	Oct. 28, 29
Third Street, Alexandria.....	29, 30
Opelousas.....	31
Chicot.....	Nov. 4, 5
Whites Chapel.....	11, 12
Bunkie.....	12, 13
Simsport, at S.....	15
Lecompte, at L.....	19, 20
Glenmora, at Pine Hill.....	25, 26
Jena, at Trout.....	Dec. 2, 3
Jonesville.....	9, 10
Pollock.....	12
Columbia.....	14
Pineville.....	16, 17
Colfax.....	19, 20
Montgomery.....	23, 24
Natchitoches.....	24, 25
Boyce.....	30, 31

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Baker, at Brookstown.....	30, Oct. 1
Wilson, at Gayden.....	7, 8
Clinton.....	8, 9
St. Francisville, at Star Hill.....	14, 15
Zachary.....	15, 16
Pine Grove, at Pipkins.....	21, 22
Ethel, at Concord.....	28, 29
Jackson.....	29, 30
Ponchatoula, at Hammond.....	Nov. 4
Amite City.....	5, 6
Franklinton, at Franklinton.....	8, 9
Kentwood, at Kentwood.....	11, 12
Port Vincent, at New River.....	18, 19
East Feliciana, at Gilead.....	25, 26
Live Oak, at Palmetto.....	27
St. Helena, at Greensburg.....	Dec. 3, 4
Baton Rouge, Second Church.....	3, 4
Baton Rouge, First Church.....	3, 4

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity and Dryades.....	a. m. Nov. 12
Carrollton.....	p. m. 12
Louisiana Avenue.....	a. m. 19
Parker Memorial.....	p. m. 19
Madisonville.....	a. m. 26
Covington.....	p. m. 26
Slidell.....	a. m. Dec. 3
Burgundy.....	p. m. 3
Rayne Memorial.....	a. m. 10
Algiers.....	p. m. 10
Carondelet.....	a. m. 17
McDonoghville.....	p. m. 17
Melville.....	a. m. 24
Plaquemine.....	p. m. 24
White Castle.....	31

H. G. DAVIS, P. E.

MONROE DIST.—FOURTH ROUND.

Winnsboro, at Winnsboro.....	Nov. 16
Harrisonburg, at Florence.....	17
Gilbert, at Gilbert.....	18, 19
Bastrop, at Oak Ridge.....	23
Mer Rouge, at Collinston.....	24
Floyd at Floyd.....	25, 26
Delhi, at Delhi.....	Dec. 2, 3
Waterproof, at Waterproof.....	10, 11
Lake Providence.....	14
Bonita, at Bonita.....	15
Rayville, at Rayville.....	16, 17
Brooklyn, at Sardis.....	24
Monroe.....	24

J. M. HENRY, P. E.

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Cash, balance \$5.00 a month, buys this 3-year guaranteed Buggy—\$37.50 on time payments or \$33.50 cash. We trust honest people located in all parts of the World.

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An electric car right to the top where you will have the finest hotel in the Southwest

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An ideal place for rest and recreation. Reduced rates via Frisco System every day.

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Within stone's throw of farms in the highest state of cultivation which are practically manless and can be secured at one-fifth to one-tenth the market price per acre of an "Old State" farm. Write for illustrated literature descriptive of Arkansas, Indian Territory, Oklahoma or Texas.

Very Low Round-Trip Rates

To any Southwestern point every Tuesday in September, and the 1st and 3rd Tuesdays in October and November.



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Gen. Pass Agent,

LITTLE ROCK, ARK.

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Dist. Pass Agent,

NEW ORLEANS, LA.



**She
Can't
Enjoy
The
Baby**

Unless she is a healthy mother. No woman can. If the baby has drained her vitality; if its care is a tax; if, in short, the baby is a burden instead of a blessing, how can she enjoy it? She loves it, but she cannot feed it. She yearns for it, but has not the strength to fondle it.

There is nothing more beautiful in the world than a healthy mother and her healthy child. The Madonna is the highest reach of human art. In the serene strength which art gives to the typical mother and child there is distinct denial of suffering and weakness as a necessity of motherhood. But how few women are there to whom motherhood is naturally an abiding joy. In how many cases a woman dates her loss of health from the birth of her child! To all such suffering women Dr. Pierce's Favorite Prescription comes as a veritable god-send. It prepares the mother for her hour of trial, tranquillizes her nerves, encourages her appetite, and brings her restful sleep. It makes the baby's advent practically painless, and gives the mother abundant strength to nurse and rear her child.

Every claim made for "Favorite Prescription" is supported by the testimonials of wives and mothers, thousands in number, and covering in their several experiences the whole range of womanly suffering. In a great number of cases after the utter failure of all doctors and medicines, Dr. Pierce's Favorite Prescription, tried as a last resort, has effected a perfect and permanent cure.

Sick women are invited to consult Dr. Pierce by letter free. All womanly confidences held under the seal of strict professional privacy. Address Dr. R. V. Pierce, Buffalo, N. Y.

There is no alcohol in "Favorite Prescription" and it is entirely free from opium, cocaine, and all other narcotics.

Between Life and Death.

"I think Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' the best medicines in the world," writes Mrs. Amelia Dougherty, of Kerrigan, Wayne Co., Mo. "My baby was born last summer. After baby came I became ill, had the best physician that could be got, and he diagnosed my case as uterine trouble leading to dropsy. Medicine seemed to do me no good; I lugged between life and death for quite a while, every day growing weaker, until I could not walk across the room. My friends were looking for my death every minute. A friend wrote and told me about Dr. R. V. Pierce. He replied immediately, giving me full instructions as to what to do. I at once followed his advice, and when I had taken his medicine about a week I felt a good deal stronger. When I had taken it about one month I felt as strong as I do to-day. I took four bottles of each kind and two vials of 'Pleasant Pellets.' Many thanks for the medicine. It has cured me permanently."

Gained 40 Pounds.

"I am very glad to let other poor sufferers know what Dr. Pierce's medicines have done for me," writes Mrs. Edwin H. Gardner, Beechwood, Norfolk Co., Mass., Box 70. "I know I wrote to you last summer. I read your medicine had done for other people, so I thought I would try it, and I found that it was a blessing to me and my family. I began in June and took six bottles of your medicine, and three vials of 'Pellets.' I took your medicine a year when I had a ten pound girl. I had the easiest time I ever had with any of my three children. I have been very well since I took your medicine. I took three bottles of 'Favorite Prescription,' three of 'Golden Medical Discovery,' and three vials of 'Pellets.' I had no appetite and I could not eat much without it distressing me before I took your 'Favorite Prescription' and I only weighed 35 pounds. Now I weigh 75 pounds."

Dr. Pierce's Pleasant Pellets commend themselves as a family laxative. They are easy to take, effective in results, and their use does not beget the pill habit.

NATCHING AN EARTHQUAKE

Mr. Charles Davison, Sc. D., F. G. S., writing from 16 Manor road, Birmingham, England, says: "On a recent morning, between the hours of 10 and 12, the instruments at every seismological station in the world were busily engaged in tracing their records of a great and distant earthquake. Entering my observatory at ten o'clock, I had the rare opportunity of watching the whole process, for the point of the writing lever was just beginning to register the first of the preliminary tremors, those which traversed the body of the earth by the shortest possible route. Quickly these tremors increased in magnitude, becoming also longer in period, and it was soon evident that the advance waves of an earthquake of the first order were crossing the country. In about 16 minutes from the start those early tremors were succeeded and dwarfed by long-period undulations, which had traveled along the surface of the earth. Never before have I seen waves so large depicted on the smoked paper. Several times the pointer struck the time-marking lever near one edge of the paper and then swept seven or eight inches across almost to the other edge, and once beyond it, so that, had I not been there to adjust the pointer immediately, the remainder of the record would have been lost. Generally the movement was a slow, steady march, each oscillation being completed in slightly less than half a minute; but often the pointer seemed to hesitate or stagger, either to recover itself or to swing back in the opposite direction. The extensive oscillations lasted for about ten minutes; then they decreased, though irregularly, in size, until, after 20 minutes more, they were no larger than the concluding undulations of many another distant shock. At about 12:15 o'clock the movement ended with waves which, traveling along the surface in the opposite direction through the antipodes of the center of disturbance, reached Birmingham, enfeebled by their long journey, but strong enough to leave a distinctly visible trace.

"Many days have now passed, and yet no news has reached the outer world from the scene of what must have been a great disaster. The origin must be distant from England about 4,000 miles, so that it may be situated in Venezuela, in India near Lahore, or in Russian Turkestan."

Lightwau.

"Oh, hurry, doctor! band has swallowed a c
"No use, madam; I'd
able to get a cent out of
band."—Yonkers States

Too Difficult.

Men who are puzzled about the problem of the hereafter might find the solution in attending well to the here.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus, Second Church.....	Sept. 10
West Point.....	17, 18
Winstonville circuit.....	23, 24
Columbus, First Church.....	Oct. 1
Starkville circuit.....	7, 8
Hebron.....	8, 9
Shenandoah circuit.....	14, 15
Crawford circuit.....	21, 22
Columbus circuit.....	28, 29
Macon.....	Nov. 4, 5
Cedar Bluff circuit.....	11, 12
Mathiston mission.....	18, 19
Brooksville.....	19, 20
Mayhew.....	25, 26
.....	Dec. 2, 3

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit.....	Sept. 2, 3
Holly Springs station.....	3, 4
Red Banks.....	9, 10
Olive Branch.....	13
Byhalia.....	16, 17
Shawnee.....	23, 24
Fotts Camp.....	30, Oct. 1
Myrtle.....	7, 8
Bethel.....	14, 15
Waterford.....	21, 22
Ashland.....	28, 29
Randolph.....	Nov. 4, 5
Mt. Pleasant.....	11, 12
Abbeville.....	18, 19
Pontotoc.....	25, 26

EUGENE JOHNSON, P. E.

DURANT DIST.—FOURTH ROUND.

Durant.....	Sept. 9, 10
Pickens, at Pickens.....	16, 17
Sallis, at Hurricane.....	23, 24
Ebenezer, at Liberty.....	30, Oct. 1
Lexington.....	1, 2
Tchula, at Tchula.....	7, 8
McCool, at Liberty Chapel.....	14, 15
Chester, at Antioch.....	21, 22
Ackerman, at Mt. Ary.....	28, 29
West, at Midway.....	28, 29
Kosciusko, at Bethel.....	Nov. 4, 5
Kosciusko station.....	5, 6
Poplar Creek, at Wesley Chapel.....	11, 12
Rural Hill.....	18
Louisville, at Louisville.....	19, 20
Sturges.....	25, 26
Inverness.....	Dec. 2, 3
Belzoni.....	3, 4

W. S. LAGRONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis.....	Sept. 9, 10
Como.....	12
Coldwater, at Love.....	16, 17
Pleasant Hill, at Baker Chapel.....	23, 24
Hernando and Hines, at Hines.....	30, Oct. 1
Senatobia.....	7, 8
Longtown, at Truslow.....	13
Arkabutla, at Hunter Chapel.....	14, 15
Cockrum, at Greenleaf.....	21, 22
Wall Hill, at Chulahoma.....	28, 29
Courtland, at Courtland.....	Nov. 4, 5
Eureka, at Forest Hill.....	11, 12
Batesville.....	18, 19
Tyro, at Mt. Vernon.....	25, 26

Let all claims be met in full, both salaries and collections. It is to be deeply regretted that in almost every church stewards complain that members of the church—some members—do not pay anything either for the support of the ministry or to the collections. Others pay a mere fraction of what is reasonably expected, of what both duty and honor demand. If all would pay their reasonable parts, every claim would be paid in full. Deficits do not come from lack of ability.

Will trustees kindly present to the Quarterly Conference full reports of items covered under their care?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen.....	Sept. 3, 4
Amory and Nettleton, at Amory.....	10, 11
Prairie, at Paine's Chapel.....	16, 17
Bena Vista, at Pleasant Ridge.....	23, 24
Shannon, at Troy.....	30, Oct. 1
Okolona station.....	8, 9
Verona, at Verona.....	14, 15
Okolona circuit.....	22, 23
Elzey, at Antioch.....	26
Houlka, at Wesley Chapel.....	28, 29
Aberdeen circuit, at New Hope.....	Nov. 4, 5
Nettleton circuit, at Carolina.....	11, 12
Fulton, at Hordon's Chapel.....	17
Smithville, at New Bethel.....	18, 19
Montpelier, at Sparta.....	25, 26
Houston and Ashury, at Houston.....	26, 27
Tupelo.....	Dec. 2, 3

Let trustees have reports ready at Conference.

J. H. MITCHELL, P. E.

WINONA DIST.—FOURTH ROUND.

Winona, station.....	Sept. 9, 10
Greenwood station.....	16, 17
Eupora and Maben, at Eupora.....	23, 24
Valden, at Kilmichael.....	Oct. 1, 2
North Carrollton, at North Carrollton.....	7, 8
Bena circuit, at Bear Creek.....	14, 15
Hawk, at Black Hawk.....	21, 22
Carrollton, at Smith Chapel.....	28, 29
McNitt, at Schlater.....	Nov. 4, 5
Vance, at Belview.....	11, 12
Crenshaw, at Crenshaw.....	14
Itta Bena and Sidon, at Sidon.....	16
Indianola, at Indianola.....	18, 19
Moorhead, at Moorhead.....	20
Ruleville, at Drew.....	21
Webb, at Cherry Hill.....	23
Winona circuit.....	25, 26
Mars Hill circuit.....	28
Tom Nolen, at Edgeworth.....	Dec. 2, 3

THOS. H. DORSEY, P. E.

CORINTH DIST.—FOURTH ROUND.

Guntown and Baldwin, at Lebanon.....	Sept. 16, 17
Corinth station.....	24, 25
New Albany.....	30, Oct. 1
Iuka circuit, at Bethel.....	7, 8
Iuka station.....	8, 9
Ripley and New Hope, at New Hope.....	14, 15
Jonesboro circuit, at Brownsfield.....	21, 22
Mantachie circuit, at Oak Grove.....	27
Mooresville and Sallito, at Oak Hill.....	28, 29
Corinth circuit, at Gaines Chapel.....	Nov. 3
Kossuth circuit, at Rienzi.....	4, 5
Booneville station.....	5, 6
Booneville circuit, at Carolina.....	11, 12
Marietta circuit, at Shady Grove.....	18, 19
Belmont circuit, at New Hope.....	25
Burnt Mills circuit, at Mt. Pleasant.....	Dec. 2
Blue Springs circuit, at Belden.....	2
New Albany circuit, at Ingomar.....	2

W. C. HARRIS, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada station.....	Sept. 24, 25
Oxford station.....	30, Oct. 1
Water Valley, Main Street.....	8, 9
Coffeeville.....	14, 15
Grenada circuit.....	21, 22
Charleston.....	27
Harrison.....	28, 29
Water Valley circuit.....	Nov. 4, 5
Water Valley, Wood Street.....	6
Toccoola circuit.....	11, 12
Paris circuit.....	18, 19
Ranner circuit.....	24
Pittsboro circuit.....	25, 26
Slate Springs.....	Dec. 2, 3
Minter City and Strathmore.....	2, 3

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Jackson, Capitol Street.....	11 a. m., Sept. 24
Jackson, First Church.....	8 p. m., 24
Jackson, Rankin Street.....	8 p. m., 27
Yazoo City.....	Oct. 1, 2
Lintonia, at Bennett's Chapel.....	1, 2
Sharon, at Camden.....	7, 8
Fannin, at Fannin.....	15, 16
Florence, at Rexford.....	18
Deasonville, at Union.....	21, 22
Flora, at Flora.....	23
Lake City, at Lake City.....	28
Thomasville, at Thomasville.....	Nov. 4, 5
Pinola, at Mendenhall.....	6
Braxton, at Cum Springs.....	11, 12
Madison, at Pearl River Church.....	25, 26
Canton.....	Dec. 1
Benton, at Benton.....	2, 3
Tranquil, at Tranquil.....	4
Silver City, at Midnight.....	9, 10
Brandon.....	9, 10

The preachers-in-charge are requested to see that answers to Questions 14, 16 and 22 are prepared, if, for any reason, these questions were not answered during the third round. Let the answers be in writing.

Especially attention is called to Question 29, and the pastors are earnestly asked to see that written reports are presented, covering all the points of this important question.

A. F. WATKINS, P. E.

FOREST DIST.—FOURTH ROUND.

Morton and Pelahatchie, at M.....	Sept. 8
Scott, at Lodoar.....	9, 10
Trenton, at New Prospect.....	10, 11
Harperville, at Good Hope.....	16, 17
Raleigh, at Pleasant Hill.....	23, 24
Decatur, at Good Hope.....	30, Oct. 1
Shiloh, at Shiloh.....	7, 8
Carthage, at Bethel.....	Thurs. 12
Edinburg, at Liberty.....	Fri. 13
Neeshoba, at Mt. Pisgah.....	14, 15
Philadelphia, at Mars Hill.....	16
Tallichulok.....	Tues. 17
Forest.....	21, 22
Walnut Grove, at Austin.....	23, 24
Newton and Hickory, at H.....	31
Montrose.....	Nov. 3
Rose Hill.....	4, 5
Laurel, M. Street.....	11, 12
Laurel, Kingston and Fifth Avenue.....	12, 13
Taylorville, at Oakhey.....	18
Eastahatchie, at Seminary.....	18, 19
Ellisville, at Mt. Zion.....	25, 26
Ellisville station.....	26, 27
Eucutta, at Goodwater.....	Dec. 2, 3
Vossburg and Heidelberg.....	3, 4
Lake, at Lawrence.....	9, 10

J. M. MOSE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central.....	Sept. 16, 17
Shubuta.....	24, 25
Leaksville, at Leaksville.....	30, Oct. 1
Waynesboro.....	7, 8
Lauderdale, at Bethel.....	14, 15
Wayne mission, at Hebron.....	21, 22
North Kemper, at Mt. Pleasant.....	Fri. 27
DeKalb, at Pleasant Ridge.....	28, 29
Daleville, at Daleville.....	Sun., 7 p. m.; 29, 30
Mon., 11 a. m.....	Nov. 4, 5
Middleton, at Manassa.....	11, 12
Chunkey, at Concord.....	12, 13
Enterprise, at Enterprise.....	15
Vinville, at Cokers.....	Wed. 18, 19
Matherville, at Andrews Chapel.....	25, 26
Buckatunna, at Winchester.....	30
Binnville, at Binnville.....	Thurs. Dec. 2, 3
Porterville, at Porterville.....	5
Meridian, East End.....	Tues. 6
Meridian, Fifth Street.....	Wed. 7
Meridian, South Side.....	Thurs. 8
Meridian, Seventh Avenue.....	Fri. 9, 10
Pachuta, at Pachuta.....	9, 10

Let the pastors all see that the trustees answer Question 29; also, that Questions 14 and 16 are answered. Let us realize that with prayer, faith, and hard work for the next sixty days, we will bring all collections in full. Send what money you have on to the different Boards at once.

W. M. SULLIVAN, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JASPER JOSIAH JACO was born Oct. 24, 1830, and died Oct. 8, 1905. These dates mark the beginning and the end of a life of great usefulness to his country and intense devotion to God. As a citizen, he ranked as the peer of the truest and best, and served his beloved Southland as a soldier in the great unequal struggle of the sixties. He was converted and joined the M. E. Church, South, at the age of twelve years, and ever after lived a life characterized by zeal and earnestness for the cause he had espoused. He was a charter member of See's Chapel Church, and for more than thirty consecutive years was Sunday-school superintendent of that church. Believing religion was good for the home, he would, for no reason, dispense with the family worship, morning and night, and was noted for his power in public prayer. The cause of his death was cancer, which had tortured him for fourteen years, and had eaten away almost his entire breast. He bore these afflictions with remarkable patience and fortitude. In the agonies of his sufferings, for at least a month prior to his death, he prayed, "Lord, take me, and give me peace," which the Lord, in mercy, finally did. Two sons survive him, namely: Rev. Ben P. Jaco, an honored member of the North Mississippi Conference, and Charles Jaco, a highly respected citizen of Panola county.

His pastor, E. E. LANGFORD.

Mrs. CAROLINE BADEAUX (nee Mitchell), aged seventy-six, died at her home, four miles east of Ponchatoula, La., Oct. 12, 1905. She was the daughter of Mr. and Mrs. Geo. Mitchell, and was born in the year 1829. She was married to Mr. John Badeaux in the year 1859. She was the mother of three children—two daughters and one son—all of whom survive her. Mrs. Badeaux always lived near her birthplace, in the seventh ward of Tangipahoa parish. She was a faithful wife, mother, grandmother, great-grandmother, and neighbor. Her community has to weep, with the bereaved, the loss of a faithful friend. She and her husband were members of the M. E. Church, South. Their names were enrolled on the church register for many years at Wesley Chapel Church, Ponchatoula circuit, but some years since the register was destroyed by the burning of the house where it was kept. Ever since, owing to inconvenience to attend, she never had her name enlisted any more, but she was always in sympathy with the good word for the Master. May God, in his infinite goodness, bless and cheer the bereaved husband in his declining years; also, may he comfort and guide the daughters, son, and grandchildren, that they may so live and die as to have a glorious reunion around the immaculate throne in glory!

Her friend, J. W. HARPER.

GLADYS EARL BARRIER was born Aug. 27, 1895, at Phoenix, Yazoo county, Miss. Her sweet spirit left us at Rolling Fork, Aug. 14, 1905. Her fatal illness was diphtheria, with which she suffered ten days. Her suffering was with such cheerfulness that she ever kept a ray of sunshine in the sick-room,

acquiescing in every suggestion of the physicians and nurses that might be beneficial, or give relief. She was like a sunbeam everywhere she went, and, as a favorite with young and old, had few equals. Her very name suggested a smile, and bright and cheerful words; the idol of the home, with one sister and three brothers to pet. The parental devotion was but an expression of what her life meant to the home. Her little life of ten years left its influence upon the home. Taking such a firm hold upon their affections, this influence will grow as the years come and go until they meet in the son's eternal home, prepared for them by transplanting this little gem of the flowers of earth. They are following on, and some sweet day will reach the bright shore.

BRO. GRIFFIN.

On July 14, 1905, after a painful illness of seventeen days, little CORRIE MANGHAM, aged one year and seventeen days, was called from her sufferings to rest in the arms of One who said: "Suffer little children, and forbid them not to come unto me: for such is the kingdom of heaven." Corrine was a sweet little child; papa's treasure and mama's joy. She was given to gladden the hearts of loved ones but a short while. Like the rose of a season, before the coming of the wintry winds, God took her. Another of the many jewels that make heaven richer and sweeter has been gathered from earth; another magnet to draw us to heaven. It was a great earthly loss to the home, but an eternal gain, for it is another tie that binds to the eternal home. Though the baby tongue has ceased to prattle in the earthly home, it will sing the angels' song in the home above. Though the baby hands no longer caress the loving mother and kind father, yet they beckon you to the land of the blest, which knows no sickness and death.

ONE WHO LOVED HER.

Mrs. MARY J. YOUNG (nee Wilson) was born Sept. 22, 1838, and on Sept. 19, 1905, the light faded from her eyes, her heart ceased to beat, and her sweet spirit was at rest in the inheritance of the saints. So passed away one of the most beautiful Christian characters. Death has chosen a shining mark, and leaves in his track deep gloom and sad hearts. The husband has lost a true and faithful wife; the children a fond and devoted mother; the community a valued friend; the church a shining light. Long years of usefulness had been meted out to her, and "He who giveth his beloved rest" needed her presence in the angelic throng who greeted her with songs of heavenly welcome. We mingle the tears of sympathy with those that are heart-broken, and who knew and loved her best, and pray that a loving and Heavenly Father who does not willingly afflict his children may soothe and comfort them who are so sorely bereaved by this sad dispensation.

Mrs. E. O. SULLIVAN.

Two Strange Adventures.

Travelers are sometimes brought face to face with great perils, out of which they escape in ways that you or I would hardly think possible. Two such cases are described for us by two different writers.

One tells us of meeting a lion while he was traveling in Africa. He was going down a steep hill on his bicycle, when suddenly, without warning, a lion walked into the middle of the

narrow path, and stood there gazing intently at the rapidly approaching traveler. There was but a moment for thought; and, quickly deciding that the only thing to be done was to go straight ahead, the traveler dashed forward, ringing his bicycle bell as furiously as he could. The lion stared in wonder at this strange machine rushing toward him, and then his wonder turned to fear. The terrible creature on wheels was all too much for the king of beasts, and, turning tail, he fled down the mountain side and was soon lost to view.

In the other case, a lady in Florida was returning from a walk, when she met a huge black bear, which rose on his hind feet to look at her. Feeling that she must do something, the lady quickly opened and closed her umbrella in the bear's face, and, like the lion, he turned and ran away—Christian Observer.

The New Pastor.

Back of his coming to you there lies a history which, if known to you, would make you treat him with great consideration. There was a time when he was not a preacher; when he was living an almost purely secular life, doing as little as you are now for the salvation of men. But he began to feel impressions of duty, to hear a voice directing him to preach the gospel to perishing men. He obeyed the call in the face of discouragements. Ridicule, opposition, unkind treatment at the hands of those for whom he labored have not turned him from his course, and in the providence of God he comes to you to teach you, or remind you of the greatest truth it is given to mortals to know—truth so great that even the angels of heaven stand in awe before it.

Take care how you treat a man that comes to you on such a mission. He is a messenger of God, and God is looking. Welcome him, and thank God for the message he sends, however imperfectly it may be expressed.

Your treatment of your pastor as a servant of God will help him to bear in mind his high office, and never fall in dignity below it in his association with those he is sent to instruct, or warn, or comfort.—Our Church Record.

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Christian Advocate.

W. BOSWELL,
EDITOR.

NEW ORLEANS, THURSDAY, NOVEMBER 16, 1905.

TERMS: { One Year, \$2.
Preachers, \$1.

WHOLE NO. 2569.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 46.

GLANCES AT THE WORLD.

The smashing of political machines was the order of the day Tuesday, the seventh instant. The reform ticket in Philadelphia and Pennsylvania won by a large majority, putting an end, at least for a while, to the plundering of the people. The vote in New York in the mayoralty contest was very close—so close indeed that a contest is on, and a recount of the vote, or a trial before court, will be necessary to settle whether Mr. McClellan or Mr. Hearst got the larger number of honest ballots. Mr. McClellan was Tammany's candidate, and on the face of the returns was declared elected. But Mr. Jerome—the candidate for district attorney, and violently opposed by Tammany—was elected by a good majority. He was an independent candidate. Minor victories for reform were recorded here. The most far-reaching and wholesome victory was in Ohio—the Democratic candidate, John M. Patterson, being elected Governor, and carrying with him a Democratic Legislature. The vote of the State, though overwhelmingly Republican, was a rebuke of "Boss rule," and a distinct repudiation of Governor Herrick, who had insulted the moral sentiment of the people, and who had been thrust upon the party for re-election by "Boss Cox," of Cincinnati, and the whisky ring of the State. A more stinging rebuke was never administered to a set of political manipulators. The people determined to throw off "Boss rule," and they succeeded.

Since the conclusion of peace with Japan the dissatisfaction in Russia has broken out afresh. Rioting and bloodshed prevail. Thousands of people have been killed, and much property destroyed. The very existence of the government is threatened, and, it is said, the Czar holds himself ready to flee from the country. The people, not satisfied with the concessions granted several weeks ago, made further demands. The pressure was so great that the Czar issued a proclamation virtually revolutionizing the government. The decree contained the following provisions:

First. To extend to the population the immutable foundations of civic liberty, based on the real inviolability of person, freedom of conscience, speech, union and association.

Second. Without suspending the already ordered elections to the State Duma, to invite to participation in the Duma, so far as the limited time before the convocation of the Duma will permit, those classes of the population now completely deprived of electoral rights, leaving the ultimate development of the principle of the electoral right in general to the newly established legislative order of things.

Third. To establish as an unchangeable rule that no law shall be enforceable without the approval of the State Duma, and that it shall be possible for the elected representatives of the people to exercise real participation in the supervision of the legality of the acts of the authorities appointed by us.

We appeal to all faithful sons of Russia to remember their duty toward the Fatherland, to aid in terminating these unprecedented troubles, and to apply their forces, in co-operation with us, to the restoration of calm and peace upon our natal soil.

M. Witte, who represented the Czar in the late Peace Commission, has been designated as Prime Minister. But the rioting still goes on, and at this writing it appears that nothing short of the strength of the army will be able to suppress it.

Representatives from the Southern States will meet this week at Chattanooga to discuss two important matters—immigration, and national quarantine. Those who are supposed to know tell us that the labor problem is a very serious one. Negroes, heretofore depended on as the most reliable laborer, and best adapted to our cotton fields, can no longer be had in sufficient numbers to do the work. They are crowding to the cities, and becoming consumers instead of producers. This question will occupy the thought of the convention. Quarantine will also receive consideration. On this there is likely to be serious disagreement. The Texas delegation, if one goes, is likely to stand out against putting the quarantine regulations in the hands of the national government. Outside of Texas the senti-

ment is almost unanimous in favor of national quarantine. Whatever prejudice may have heretofore existed against the proposition has been practically wiped out by the good service performed in New Orleans by the Marine Hospital surgeons who had charge of the work of fighting the fever. As we see the matter, we feel free to say that, as the city and State authorities failed to keep yellow fever out of the city, we have no objection to giving the national government full control in the matter.

A fight with gloves, according to the approved rules of the prize-ring, occurred between two cadets at the Naval Academy, Annapolis. Twenty-two rounds were fought, occupying a fraction over forty-five minutes. One of the cadets was knocked down, and the fall, either against the floor or wall, produced concussion of the brain, and he died before morning. The other contestant will be tried by court-martial for manslaughter. It is likely also that the seconds to the fight—two on each side—and other promoters of the fight, will also be arraigned by the authorities and punished. Fistic fights, it is said, to settle personal troubles, is the "code," though not written, at the academy. This being so, the plea is, the young man who was challenged was in honor bound to fight. If such is the code at the academy, written or unwritten, it should be abolished. The sooner, the better. Parties to such contests should be punished to the fullest extent. Secretary of the Navy, Mr. Bonaparte, will order a thorough investigation of the disgraceful affair.

A missionary of the Episcopal Church in Alaska advertised for "a peck of spectacles" for the benefit of the poor in his charge. From one hundred and fifty-three persons who responded, he received three and one-half bushels.

The Methodist Episcopal Church has forty houses of worship in the Philippines, and 11,000 members. They began work there after May, 1898—a little over seven years ago. A boasting denomination in the United States had only forty churches at the close of one hundred years' work.

Day of Thanksgiving.

PROCLAMATION.

By the President of the United States of America: A Proclamation:

When nearly three centuries ago the settlers came to the country which has now become this great republic, they confronted not only hardship and privation, but terrible risk to their lives. In those grim years the custom grew of setting apart one day in each year for a special service of thanksgiving to the Almighty for preserving the people through the changing seasons. The custom has now become national, and hallowed by immemorial usage. We live in easier and more plentiful times than our forefathers, the men who, with rugged strength, faced the rugged days, and yet the dangers to national life are quite as great now as at any previous time in our history. It is eminently fitting that once a year our people should set apart a day for praise and thanksgiving to the Giver of good, and at the same time to express their thankfulness of the abundant mercies received, and they should manfully acknowledge their shortcomings, and pledge themselves solemnly and in good faith to strive to overcome them. During the past year we have been blessed with bountiful crops. Our business prosperity has been great. No other people have ever stood on as high a level of well-being as ours now stands. We are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites, and follies, and against these there is always need that we should war.

Therefore, I set apart Thursday, the thirtieth day of this November, as a day for thanksgiving for the past and prayer for the future, and on that day I ask that the people throughout the country to gather in their homes and places of worship, and render thanks to the Most High for the manifold blessings for the past year; consecrate themselves to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this second day of November, in the year of our Lord 1905, and of the independence of the United States the one hundred and thirtieth.

THEODORE ROOSEVELT.

By the President:

ELIHU ROOT, Secretary of State.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Born Innocence of All Men.

No. 3.

We notice in this paper some seeming opposition to our theory. Let us notice some of the texts that are regarded as proof that original sin, or sin of some sort, is inherited. Let us be candid. Ps. li, 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

1. It is not logical to argue from a particular premise to a general conclusion. David wrote this of his own mother. We have no right to apply this to all mothers.

2. David claims that he was "shapen in iniquity." Let us inquire, By whom? Not by the Lord, for he is not the author of iniquity. If by the mother, then proof must be made that she has such a far-reaching power.

3. To infer that sin is transmitted from this text, is to have a direct conflict with Heb. xiii, 4. This text is a poetic expression, with poetic license. It stands isolated as teaching the transmission of sin. Some mothers are, no doubt, wicked, but it is not so with all. It is a shame to accuse all mothers of wicked intentions. It was not so, with Hannah and Elizabeth and others. Thousands of our women marry and bring forth with a consciousness of right, and in obedience to God's law, with the divine approval.

Ps. cxvi, 11: "I said in my haste. All men are liars." In Rev. xxi, 8, we read: "And all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." If we take the first as literal, then no one can be saved.

Ps. liii, 2, 3: "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one."

Is this a proof of inherited sin? It does not say so. The words, "every one of them is gone back," indicate personal and responsible sin. I ask the question, From what had they "gone back" from? From bad to worse, or from good

to bad? These two broad expressions may find an explanation the same as Matt. iii, 5, and John iii, 26. From the days of Seth to the present there have been some faithful ones. In the days of David, when these words were spoken, there were many thousands who had not bowed the knee to Baal.

Ps. lvi, 3: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."

This, at most, can only show the early development into sin. Mere infants can not sin, because they are not responsible. This disposition is not to be charged to heredity, for "they go astray." A good definition of sin is, "The voluntary transgression of a known law of God."

Is. i, 6: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores."

This was spoken of "Judah and Jerusalem" (see Is. i, 1), and is not to be applied to all persons; yet, so far as the mortal or corrupt body, it may be a good figure, but not of the soul.

John iii, 3: "Except a man be born again, he can not see the kingdom of God."

This was spoken to Nicodemus, a man in active life and responsible, who had the Scripture light of God's chosen people, and now the gospel preached by Christ himself. He was probably a sinner, and on that account needed to be born again. We ought not to apply this text to infants and heathens, for they are not responsible. It applies to all in the same condition that Nicodemus was.

Dent. xxiv, 16: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."

This law refers to the death of the body. If the human life is so precious in the sight of God that one must not die for another, then how horrid it would be for not only one, but millions, to die eternally for the sin of one man. Or if not that, to be put under the ban of spiritual death that would lead to eternal death, unless, perchance, he extricate himself. Is this giving each a fair chance for his life? Thank the Lord that each one is to answer only for his actual sins at the final day.

Ezek. xviii, 20: "The soul that sinneth, it shall die."

Sin is a personal thing. Only the sinner is in danger, and that for his known, or responsible, acts. As Nathan said to David, "Thou art the man," you alone are to

blame if "sin lieth at the door."

Let us close this paper by reference to Gen. iv, 1-8. The first two sons of Adam were very diverse in character when grown men. The one (Cain) was a very bad man; the other (Abel) a very good man. Why so? Were both born sinners, and Abel turned and became righteous? Or were they both born innocent, and Cain made himself a sinner? What influence had heredity here? Let us "think on these things." (Phil. iv, 8.)

X.
Stegomyia, Anopheles Glossina, and Trypanosoma.

The above are declared to be vehicles for the transmission of the diseases known as yellow fever, malaria, and nelevan, or the sleepy sickness of Africa. In other words, they are said to carry and deposit the parasite that causes such diseases, and most especially is it declared by some that the only vehicle for the transmission of the yellow-fever parasite is the stegomyia fasciata. The period of the experiments that have resulted in such a belief is too short to justify dogmatism in a matter so momentous. Who can honestly say that he knows there is no other source of transmission but that of the stegomyia fasciata? He may say that he honestly believes it to be, but that is not knowing it to be. It does seem to us that since the mosquito theorists admit the harmlessness of the stegomyia until it has access to a yellow-fever patient, that one of a very ordinary ken could see the possibility of another vehicle of transmission. Yellow fever is a symptom of a cause, and, therefore, since the mosquito is only a vehicle for its transmission, and is not its origin, it savors of rashness for one to declare himself in possession of a positive knowledge that he does not possess. Where did yellow fever come from? What is its origin? This is no trifling question, although it has been said such a question is no more intelligent than for one to ask, "Does the egg produce the hen, or the hen the egg?" But we are persuaded to believe both to be pertinent, although the latter is easier of an answer than the first.

To make a long matter short, let it not be forgotten that it is admitted by the most enthusiastic mosquito theorists that the mosquito is not its origin, and that it is innocent, until a certain period after having had free access to a yellow-fever patient, and, therefore, can not any see that since that patient took the yellow fever without the mosquito, that there is another agency in its spread? More when time will allow.

ISAAC L. PEEBLES.

Bolton, Miss.

Montrose Charge.

This has been the hardest year's work of my life. We have had revival services at all my churches. We are now closing a great revival at Montrose, in which many precious souls have been blessed. Twenty-two members have been added to the church during this revival. Bro. O. C. Griffin, of the Raleigh charge, did most of the preaching. He is a man of God, and his preaching is with spirit and power.

The Montrose High School here has opened, and has one hundred and forty-five pupils enrolled. The brick work of our new school-building is finished, and in three more weeks we expect to occupy it. The outlook for the school here is good. This is the only Methodist school east of a line drawn north and south through the central part of the State.

Bishop Galloway has kindly consented to make us an address when our building is completed.

Dr. Boswell, come and be with us at that time. W. W. MOORE.

Montrose, Miss., Nov. 4, 1905.

Fifth Street Church, Meridian, Miss.

DEAR DR. BOSWELL: Fifth Street Church, Meridian, has just closed a very gratifying protracted meeting. It was begun by the pastor, who preached ten days, and then came Rev. G. H. Thompson, who preached one week. The members of the church were greatly revived; there were several conversions and accessions to the church. Bro. Thompson is a strong and effective preacher. His preaching is deeply spiritual, and his labors to win souls are unstinted. The people were delighted with him, and his pleasant visit with the pastor's family is numbered among the many happy experiences of the itinerant.

It is hoped that a gratifying report will be made of the year's work.

Your friend and brother,

C. F. EMERY.

Nov. 3, 1905.

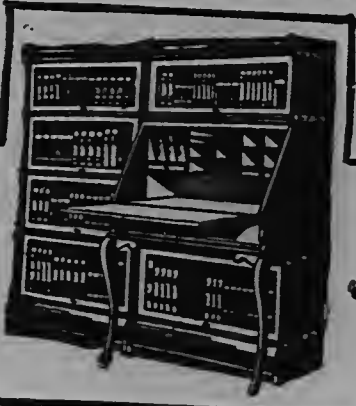
A Former Acquaintance.

The so-called "Remarkable Letter" recently published in the Advocate was shown this writer some time ago by a person who accepted it as religious truth. The original was even more absurd than the present copy. It was probably first issued by the Seventh-Day Adventists, who are unremitting in their attacks on the Christian Sabbath, and in their efforts to lead astray the uninformed and the unthinking.

The promulgators of such falsehoods are boldly, or ignorantly, daring the curse written in Rev. xxii, 18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

FANNIE MINOR MONTGOMERY.

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WRITE FOR CATALOGUE 12

The Globe-Wernicke Co.
CINCINNATI

Colorado Springs and Vicinity.

The view of the Rocky Mountains which the traveler gains on approaching Colorado Springs from the East is one of unsurpassed beauty, and the most graceful descriptive writer America has yet produced says: "I know no external picture of the Alps that can be placed beside it. If you take away the valley of the Rhone, and unite the Alps of Savoy with the Borneese overland, you might obtain a tolerable idea of this view of the Rocky Mountains. Pike's Peak would then represent the Jungfrau—a nameless snowy giant in front of you; Mont Rosa and Long's Peak, Mount Blanc. The altitudes very nearly correspond, and there is a certain similarity in forms. The average height of the Rocky Mountains, however, surpasses that of the Alps.

... From the point where we get the first glimpse of the Rockies there appears to be three tolerably distinct ranges. The first rises two or three thousand feet above the level of the plains, and is cloven asunder by the canons of the streams. Some distance behind it appears a second range, of nearly double the height, more irregular in its masses, and of a dark, velvety, violet hue. Beyond, leaning against the sky, are the snowy peaks, all of which are from thirteen to nearly fifteen thousand feet above the level of the sea. These three chains, with their varying, but never discordant undulations, are as inspiring to the imagination as they are enchanting to the eye. They hint of concealed grandeurs in all the glens and parks among them, and yet hold you back with a doubt whether they can be more beautiful near at hand than when beheld at this distance."

With such an approach Colorado Springs must be something more than ordinary not to strike the traveler as a discord in the grand harmony of the scene. Its distance from Denver is seventy-five miles. It has a population of about 30,000, and has an elevation of 5,992 feet. Many of the most influential men of Colorado have their residence in this city. No more delightful home city can be found than this. Mansions and cottages of the highest architectural

beauty abound, and the society is composed of cultivated and wealthy people. It is said that there are thirty-seven millionaires who have residences on one street alone. The town was originally laid out as a health resort, and while it still maintains its superiority in this respect, has grown beyond that single characteristic, and is now a thriving commercial place, in addition to being a favorite residence city. The streets are unusually wide—one hundred feet—and the avenues one hundred and sixty feet. Trees line both sides of the streets, and on Nevada avenue, the central street of the city, there are six rows of trees—two on each side, and two down the center. Cold, clear water for domestic uses is conducted through pipes from mountain sources. The pressure is such that no fire engines are necessary, the water being forced from hydrants to the tops of the highest buildings. The scenery around Colorado Springs is of a very interesting and attractive character. The hotels are noted for their excellence, special attention being given to the entertainment of tourists. There are ample accommodations, and of different grades to suit all tastes and pockets. The plains to the east, and the mountains to the west, give unlimited variety. Cheyenne Canon, Austin's Bluffs, Crystal Park, Broadmoor, Cameron's Cave, Monument Park, and Manitou, with its environs, are all within the radius of nine miles, and accessible by trolley lines. Two miles west of Colorado Springs is Colorado City, once the seat of the State capitol, and the building which was used at that time for the State House is still standing. Located in this old town are the railroad repair shops, and three large cyanide ore reduction works for handling the output of the famed Cripple Creek mines. But Manitou is the one resort of all the West. The attractions of this watering place have secured for it fame, and fame secures for it largely increasing patronage each year. No resort has had a more rapid growth than this, and none has more truly deserved its prosperity.

There are more places of extraordinary interest to visit in the vicinity of Manitou than can be found contiguous to any other resort in the world. It is situated six miles from Colorado Springs, and at the foot of Pike's Peak. Here are the famous effervescent soda and iron springs, which, in an early day, gave the name of "springs" to the town of Colorado Springs. A trolley line connects the three towns of Manitou, Colorado City, and Colorado Springs, and it appears to a stranger to be really one city.

There are various ways in which to enjoy one's self in Manitou. A favorite pleasure is that of riding. The saddle horses are excellent. Comfortable saddles for ladies, and well-trained horses, are furnished by the stables at reasonable prices, but your writer, being from the South, could not admire the universal custom of the ladies riding astride. It was here that I, for the first time, saw a "girl cow-boy," which was very

shocking to my idea of the fitness of things. There is a burro or donkey brigade here also, which is a feature for the special benefit of the ladies and children. There is a stable which contains 125 burros, and they have regular hours for excursions. One of these leaves every afternoon at three o'clock for the summit of Pike's Peak (nine miles), resting at the half way station. They reach the summit about day-light next morning, and return in the afternoon, completely exhausted. I was at the stable one afternoon when a caravan of about twenty-five ladies and girls returned, and they were so overcome with fatigue that they had to be literally lifted from the burros, and then they could not stand up, but they could say that they had enjoyed, or rather endured, the novelty of riding a burro to the top of Pike's Peak and back. Many persons take it, leisurely, and walk to the top of the peak, either following the burro trail or the cog wheel railroad, the first being a distance of thirteen miles, and the latter about nine miles.

But I have written enough for this time, and I will have more to say of this interesting spot and its surroundings in my next.

J. B. STREATER.

Leaksville Charge as It Is To-day.

MR. EDITOR: Perhaps the members of the Board of Missions would like to know what the Leaksville charge is doing. The pastor, Rev. D. Scarborough, has been hindered because of continued sickness in his family, so the work has not reached the point the pastor expected; however, he has completed a nice church that cost \$2,700—a beautiful church indeed—put some three or four hundred dollars' worth of work on and in the parsonage, received about fifty into the church, secured a lot on which to build a church at Ramoville, on the Alabama and Mississippi railroad, and expects to build early in the year next Conference year, for all the people want him returned. He and his wife are willing to stay.

Leaksville is a little town at the terminus of the Alabama and Mississippi railroad, with four or five good business houses, two big saw-mills, one shingle mill, a bank doing good business, and now they have doubled the capacity of the jail. I did not ask whether Scarborough had anything to do with that, or not.

Bro. Scarborough serves a kind, liberal people. He stated at the fourth Quarterly Conference that there had not been a single day this year that his salary was behind. He has had receipts for all his Conference money for four or five months, with a good appropriation next year and successful work. The Leaksville charge will be a good, self sustaining charge. We are hopeful of paying assessments in full this year for the Conference collections over the entire district.

W. M. SULLIVAN.

It matters not what face of truth is revealed to you, so long as you get a vision that will help you to bless your fellow-men.—Kate Douglass Wiggin.

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The Honorable John Hay and the Church.

In a recent issue of the Literary Digest appears an article on the Honorable John Hay, late Secretary of State, titled, "John Hay as a Member of the Church without the Church." In the one short column given to this great American, and his relation to the church, many excellent things are written. He was evidently generous with the church; a "steady attendant upon her worship," and an exemplary, moral man. The writer says that "it was generally understood that he held aloof from actual church membership because he did not find within the limits of any one creed or ritual the complete expression of his own religious attitude." In this expression we are reminded of the many lesser lights, with whom we meet daily, who stand aloof from the church because, in their judgment, all are wrong, and none are perfect. We are led to ask if the honorable gentleman agreed in every detail with the great political party to which he belonged from his earliest manhood; that if down in his heart of hearts he assented to its every doctrine and act; that in all these more than forty years of political life he never had a dissenting thought from the Republican party of 1860-1904. To suppose such a thing is to charge that he was either an unthinking man (and that no one would assert), or that, like a reasonable and great statesman, he ignored the minor differences in the interest of the greater principles.

That Mr. Hay was a great statesman, no one will doubt; but that he made a mistake in his attitude to the organized church of God is equally evident. The constitution of the church is the Bible, with its holy teachings, its doc-

trines concerning salvation through Jesus Christ; but the interpretation of these doctrines, and their dissemination, has given rise to the different denominations of the day. And while few men, who think, accept every teaching and movement of the peculiar branch to which they may belong, there is an agreement with the essentials, and a consequent surrender of the non-essentials.

It is possible that there might be a perfect church upon the earth, but it is not probable as long as men are human. Mr. Hay might have written a creed acceptable to many thousands of people; and had he seen fit to have done so, and gathered around him his followers, he would have added just one more to the numerous denominations now existing, and would, doubtless, have found that there would have been also many thousands of dissenters from his doctrine and ritual. None of the great reformers of the world have ever sought to stand aloof from the church because of differences in smaller things, and the Master himself did not condemn or refuse his endorsement because there were sects in his day and synagogues dedicated to different organizations. He condemned Phariseism and hypocrisy in all; but, "as his custom was, he went into the synagogues on the Sabbath day," wherever he might be. Although the worship of the temple had become so offensive as to call from him a rebuke, and those who represented the church in his day were loudest in their "Away with him! away with him!"—yet he wept over Jerusalem, and would have healed them, but they would not.

While Mr. Hay may have been and, doubtless, was a great respecter of all creeds and churches, in his position he withdrew himself without the pale of greatest benefit to his fellow-man and service to his Maker. In his position no anxious pastor or consecrated superintendent could ask for his talents, in the Sunday-school work. No body of people could call upon him as a leader, such as he could have been in any church, and, thus co-operating with an organized body, have been useful in helping to establish the cause of Christ among men. Of all the different creeds in our lands, diverging slightly, as most of them do, we can but think, had this remarkable scholar have thrown himself in with some church, his life would have meant more for his fellow-man, himself, his country and his God.

T. B. HOLLOMAN.

Vicksburg, Miss.

Dr. J. D. Barbee.

A CHARACTER SKETCH.

By Dr. H. M. DuBose.

The early scenes of the life of the great and good man who is the subject of the present sketch were depicted by himself in terms of unaffected simplicity. He was born in Lawrence County, Ala., March 16, 1832. Like many another successful man of the South, he was descended from Huguenot stock, drawing through the currents of his ancestral blood the lively traditions of religious zeal and manly freedom for which the early French Protestant immigrants to America were noted. His father was Capt. James Barbee, whose antecedents carried the history of the family back to the James River region of Virginia. His mother, whose maiden name was Ready, transmitted to him a strain of Irish blood, and not a few of the characteristics of that sturdy race, which accounted for his strong trait of self-reliance and for the optimism which was so marked a quality of his mind. His paternal grandfather was a Colonel in the American Army during the War of the Revolution. In recognition of his military services, Col. Barbee received from the Government after the war a grant of land in the State of Alabama, and almost immediately removed his family to that Commonwealth, where his descendants continued to live for two generations.

Capt. James Barbee, the father of Dr. Barbee, served as a soldier in the ranks under Andrew Jackson in the War of 1812. The title of Captain of Militia was conferred upon him later by the State of Alabama. He appears to have been an honorable man and one held in esteem by his neighbors, though he was possessed of but small worldly fortune. This latter fact was mentioned by the son in giving, in later life, an account of his early experiences, not by way of complaining at Providence, but rather in expressing gratitude for subsequent blessings.

The boyhood of Dr. Barbee was spent on his father's farm, where he early took up the burdens of life in that heroic way in which he bore them to the end. Precocity of talent and spirit fell in with the inexorable exactions of necessity laid upon a tender boyhood. At 9 years of age he began to follow the plow. The recollection of this early dedication to labor was, to him, a source of pride and satisfaction in all his after life, and he was accustomed to dwell upon it in conversation with his children when they had come to share his maturest thoughts. From his first experience as a plowboy to the end of his distinguished and useful career as a teacher of men he showed the highest qualities of self-reliance. As at the beginning, when once he had put his hand to the plow, he was not to be turned back or swerved from his purpose. As a child he was dutiful and obedient. It was the boast of his maturer years that he had never once in childhood wilfully disregarded the word or will of his parents. His obedience was implicit and intelligent, a habit which settled itself permanently in his character and may be traced through the entire course of his life like the central current of a great river.

The limited fortunes of his family and the conditions of the country reduced of necessity the chances of his early education. The training which he received was extremely rudimentary, but it was characteristic of him that he should display an early and extraordinary thirst for knowledge. It was equally characteristic that he should have fallen, unaided, upon those unusual and effective expedients which led him up to a feeding of his intellectual hunger. To procure the means with which to buy books and pay tuition in the brief winter terms of the neighborhood school, young Barbee hired himself to pick cotton and perform other labor on nearby farms. So carefully husbanded was his time during these seasons, and so ardent was his desire for letters, that he carried his text-books with him to the table and studied while he ate.

When but eighteen years of age young Barbee felt sufficient confidence in his own toilsomely acquired knowledge of letters to offer himself as a teacher for his neighborhood school. This school he taught for two years, and it is altogether safe to venture that the most industrious pupil in it, and the one which made the most distinct progress, was the young master himself. His laudable ambition was not only to keep ahead of his pupils, but so far ahead as to be able to render honest and faithful service in his work. Master and teacher to himself, as to his classes, he came in after years to regard the little log schoolhouse as his true alma mater, and facetiously referred to it as "Bark Log College." When, at the height of his career, he asked—as he often was—where he had graduated, he named this as his college, slyly adding that he was once its president. In the humble distinction of this rustic literary maternity he was content to go on, until one of the oldest and most dignified institutions of learning in the country conferred upon him that title of theology which he so worthily wore.

While yet a boy, struggling in the throes of an unshapen ambition of life, James D. Barbee was soundly converted, receiving in the moment a witness which seems never to have been eclipsed or impaired. This event in his life occurred at a Methodist revival meeting conducted near his native place by the Rev. Edgar M. Swepe, a local preacher and a well-to-do planter of that region. His love for this man, whom he esteemed as his spiritual father, was very tender and suffered no abatement during his more than sixty years of after life. His very latest memories appear to have been of him, and of the time when his simple, boyish heart "was strangely warmed" under his preaching. The new birth was

ever to him the clearest and surest of doctrines, for he read the record not only in the written Word—which he held to be absolute—but also he read it from the fleshly tablets of his own heart. The clear witness of the Spirit which he received in his conversion put his faith beyond doubt or the possibility of perversion. To be born again was with him to rise and live in newness of life, to be put in the way of attaining and perfecting that holiness without which no man can see the Lord. He was during all his ministry impatient of any teaching which minimized or gave a secondary importance to the doctrine of regeneration. In the light of his boyhood experience he walked, as it grew more and more unto the perfect day. His theology, as his experience, was singularly clear and orthodox at every point, and yet his tolerance and charity for the opinions of others amounted to a genuine catholicity. He entered into the universal fellowship of those who believe.

Dr. Barbee was licensed to exhort on the 25th day of June, 1852. He at once became diligent to exercise his gifts, and after the lapse of exactly six months, so certain was the belief of his elders that he was called of God to preach, that his exhorter's license was changed to that of a local preacher's license. This action was taken by Trinity Circuit, Tennessee Conference, the section of Alabama in which he lived being then in said Conference. His license was signed by the Rev. W. D. F. Sawrie, the Presiding Elder of the district, an apostolic and renowned man of the old times. In the fall of the same year (1852), being then somewhat more than 20 years of age, he was received on trial into the traveling connection at the session of the Tennessee Conference, held at Pulaski, Tenn. Two years later, at the session of the Conference held at Florence, Ala., he was ordained a deacon by Bishop Robert Paine. At the end of the required additional two years, and at the session of the Conference held at Huntsville, Ala., he was made an elder by the imposition of the hands of Bishop James O. Andrew, of whom he always spoke as "the dear old Bishop."

Thus, without delay, and strictly, within the required four years of study, the boy who began life on "a depressed plane of poverty" (as he himself phrased it), and who had scarcely had any other master or teacher than himself, entered into acknowledged representative fellowship with the men of one of the most august and distinguished bodies of Methodism. At the age of four and twenty years, he gave promise of the marked career he was to lead as a minister of Jesus Christ. While yet an undergraduate, he had filled two important stations, and at the end of his fourth year took that rank in his appointments which held with a steady advance until he reached and filled for four years the first pulpit in Methodism. It is seldom that even the Methodist itinerancy, so prolific of such contradictions of condition, has paralleled this steady march toward distinction and success.

While in his fourth year at McKendree, Dr. Barbee was elected to the Book Agency, in which office he continued until 1902. In October of the same year he was appointed by Bishop Wilson to the presiding eldership of the Nashville District. To this position he was reappointed in 1903 and 1904, his death coming only a few weeks after the last assignment.

When the North Alabama Conference was organized in 1867, Dr. Barbee was presiding elder of the Huntsville district, a considerable part of which lay within the limits of the State of Tennessee. He was given his choice by the Bishop presiding of taking membership in either Conference. For personal and domestic reasons he decided to remain in the Tennessee Conference, thus making a choice which materially affected his after career. He was twice selected to represent his Conference in the General Conference, first in 1882, and again in 1898. While sitting as a member of the General Conference in 1882, he was described by the late Dr. R. A. Young as a man of extraordinary ability and acumen. In the general body, as in other councils of the church in which he participated, he displayed a characteristic modesty and quietness of manner. He spoke only when he held matured opinions and knew, as few men have known, the value of a golden silence. When honored by his brethren he accepted the trust, but when they chose to honor others in his stead, he manifested no disappointment either in manner or word. It may be said of him as truly as of any man who has lived amongst us that the promotions of his life came unsought, but he rejoiced in the promotions and successes of those with whom he labored as brethren.

In July of the year 1887 he was elected to the Book Agency, a post which had become vacant through the death of Dr. McFerrin. It was a place not easily filled. The problems with which the Publishing House had struggled for a score of years were still, in a large measure, to be solved. The demand was for a man of exceptional gifts and fitness. It was very soon seen and admitted that the man had been found in James D. Barbee. Selecting a competent and trained business man in the person of D. M. Smith, the present senior book agent, to be his assistant, he addressed himself to his new task with a zeal and intelligence of plan that revealed the master of affairs. The confidence which he inspired in the church as the head of its publishing interests, is seen in the fact that he was elected and re-elected by succeeding General Conferences from 1890 to 1902, when he asked that his name be not considered for a longer continuance in office. His administration of the Book Agency thus covered a period of nearly fifteen years, being the longest term ever served by any man in the same post.

During the administration of Dr. Barbee as Book Agent, the bonded debt of the Publishing House was reduced in the sum of \$47,000. During the same time the Con-

ference claimants were paid, through the various joint boards of the church, the sum of \$167,500, while the assets of the house were increased \$150,000, making a total of nearly three-quarters of a million of dollars created and left to the church's credit during his incumbency. The business significance of this statement is of historical moment, as it shows that the men of the Kingdom are not theorists only, but may be, as well, men of affairs and sound judgment. Except during his agency (part of the time with D. M. Smith as Junior Agent) no money has ever been paid by the Publishing House to Conference claimants, until during the current year under Smith & Lamar. By his inimitable courtesy, and his systematic visitations at the Conferences, he popularized the Publishing House, and put it in the front as a commanding institution of the church. During his incumbency the producing power of the house was greatly increased, the character of all our editorial literature was improved, and many valuable copyrights were secured and put out.

In January, 1898, the church's claim against the Federal Government for the use and abuse of the Publishing House during the war between the States was settled in full, the amount allowed by act of Congress being \$288,000. This claim had been pending for more than thirty years, and had taxed the skill and efforts of numerous agents and representatives of the church. That the Congress was ever brought to favorably and finally consider its adjustment was due to Dr. Barbee's persistent and never wearying efforts as Book Agent. Bishop Keener, writing to him under date of Jan. 28, 1898, said concerning this settlement: "I congratulate you on the passage of the impossible. That the Houses (of Congress) passed a bill in relief of the Southern Methodist Publishing House, which for thirty years has been on the anvil, is a wonderful fact. I congratulate you, because you have had hope, a lively hope, when it had quite expired in my breast, and in almost every other breast that knew what such claims are usually worth."

The chapter which followed the settlement of that historic claim is too well known to need to be rewritten here. It also has become history. The part borne by the chief actor in it is an open book. He asked no man to share his burden or to divide with him his accountability to God and the church. Believing that he had followed conscience and duty throughout, he stood unmoved to the end. In this passage of his life it was with him as it had been in all others. His self-reliance stood like the mountains and his faith took hold upon the invisible. He was meliorated, transfigured, but he was not shaken. The floods passed over him, but the subsiding waters showed him, standing in his original place. The calm, patient and meekly submissive spirit which characterized him throughout this sorest ordeal of his life, and the noble and blameless demeanor which he maintained to the end, are to his brethren the confirmation of his testimony that in all things he walked in his integrity and before the Lord his God.

A detailed study of the ministerial life of Dr. Barbee would furnish material for a manual of superior value to young preachers. He went slowly and studiously through all the grades of ministerial development, from the humblest to the highest. Each lower station was quit for a higher with the approving sense that he had wrought his best in the lower. It was this practical excellence which so constantly recommended him to the appointing powers. The memory of his boyhood ministry is still fresh amongst the rural patriarchs who heard him on his first circuit in 1852. A fragrance of Christy ministry marked his upward journey. He literally fulfilled the mission of a minister of the gospel. Like his Master, he went about doing good. As a pastor he visited the members of his flock faithfully. The sick of his parish he attended as constantly as did the physician, and knew how to administer the comfort of his Lord in the sick chamber and by the dying bed. He looked after all the work of the church, gave personal attention to all of its societies and organizations, and administered the church's charities with a tender and sympathetic care. His private papers, examined after his death, showed that his quiet and unobtrusive personal gifts to charity represented a good part of his income. His benefactions were often so great as to leave him in debt, and yet it is the pleasing record of his life that his debts were always paid in full. In addition to his ordinary charities, he gave liberally to education, the cause of missions and the other large interests of the church. Giving was with him a passion and a pleasure. He did not tie himself down to the Jewish tithe, but found a higher standard in the Christian's sense of loyalty and love.

When the City Mission of Nashville was organized he took a deep interest in the work and contributed of his time and means to its support. He was accustomed to preach on afternoons and in the evenings at these mission appointments, and his Sundays, when not otherwise employed in ministerial work, were given to such places as were assigned him by the missionary in charge. The Crawford Street Mission especially drew largely on his service. When the Rev. George W. Winn died in 1894 Dr. Barbee was appointed city missionary to fill out the unexpired term. Although burdened with official cares, he put in full time on his laborious task. At the end of the year the salary which he received from the domestic mission fund was divided to the last penny among the young preachers and students who had helped in the work. This was his way of serving the church and of helping those who were preparing for a future ministry.

As a presiding elder Dr. Barbee was particularly careful of the interests of the preachers under his charge and dwelt with them in the warmest and tenderest confidence.

He opened his heart freely to them and hastened to repeat to them any generous or approving words which he heard on the outside. He was equally concerned to shield them from unnecessary censure and to secure for them the official approval which they merited. It is authentically on record that he once sold the piano in his home, and that an heirloom, in order to provide money for the urgent needs of one of the preachers in his district. No struggling, worthy brother ever appealed to him in vain.

A noteworthy thing in the ministry of Dr. Barbee was his cordial relations with the churches and ministers of other faiths. Men of no faith also sought his confidence and advice, seeing the catholic spirit of his life and walk. The pulpits of all the evangelical churches welcomed him, and men of all faiths attended his ministry in his own. During his wonderful pastorate at McKendree, it was no unusual sight to see orthodox Jews and Irish Catholics in attendance, even at the weekday prayer meetings. Partisan controversies were impossible to him; but his courage was always equal to his convictions. His preaching was marked by such manly sincerity as to command the respect of even those who differed from him. Sensational sermons he abhorred. His gospel was "the yea and the amen" of the truth as taught in the Word of Christ. Those who attended upon his ministry came to audience disarmed and went away convinced without resentment. It was a favorite maxim of his that the gospel message is always strong plus the man behind it. He fully hid himself behind the Word, but exercised a lively and prayerful conscience in keeping himself a vessel sanctified and meet for the Master's use.

In the passing away of the men of the generation to which Dr. Barbee belonged passes the old order of that unique and apostolic ministry which the Methodist Episcopal Church, South, once maintained to the people of color in our midst. His relations to these people, especially to those of them who remained loyal to our own Methodism, was most intimate and brotherly. He had been a missionary to the negroes before the Civil War, his diaries showing that in most of his pastorates his Sunday afternoons were given to the slaves of nearby plantations. When the Colored Methodist Episcopal Church was set up, he remained steadfast in his friendship, and was to the day of his death a counsellor sought by the leading men of the race. Even after he became distinguished as a preacher and leader in his own church, he delighted to minister to them. For a long time he carried, unaided and alone, the financial burdens of the Colored Methodist Episcopal Church, in the city of Nashville. A Southerner of Southerners, he had in his heart a true Southern man's love for and interest in those who had once been slaves. In their ability to rise and fulfill their destiny he believed, and was amongst those who held that it was peculiarly the right, as it was the duty, of the people of the South to help and direct them to this end.

A side of the character of Dr. Barbee upon which shone a particularly genial and enduring light was that of his private friendships. There never lived a more loyal or constant friend. His, too, was a soul which drew to it the highest and lowliest alike. The princes of the church made him their confidant, but the tyro, the student and the undergraduate itinerant on the remotest mission knew each a nook in that great heart all his own. If a friendship of his life was ever uprooted, it was a catastrophe that brought blood with the plucking up. He counted his wealth in his friendships. A friend to him was a lover and one to be beloved. The humblest of his familiars got a chapter from his hands and a "hall" at the lintel of the door of his heart. The strength and catholicity of his friendship was attested by the religious affiliations of the men who officiated as pall bearers at his funeral. Among them were a Jew, a Roman Catholic and a man of no faith. A Justice of the Supreme Court of Tennessee and a police officer of the city of Nashville walked side by side in front of his coffin. Such was his wide human sympathy, and his simple love of men, that in his death he drew all classes together in a common sense of loss.

Dr. Barbee's home life was simple and beautiful. In the sanctities of his fireside he was no wise different from the man whom the world saw walking in the white light which for more than fifty years beat about his itinerant path. As a husband he was that chivalrous, knightly man of whom the love-dreamers have often dreamed, but seldom seen. As a father he was a type of the Old Testament Jewish sire, who ordered his house after the commandment. The devotion of his children to him, both in life and in memory, is a testimony to his domestic faithfulness and love. While he was pastor at McMinnville, in 1857, Margaret Rankin, a young and beautiful girl, was converted under his ministry and joined the church. How fitting and pleasing the fact that he should be permitted to lead to Christ the woman who was afterward to become his wife. But it was only after the long drama of war had gloomed and rekindled the land that their lives were united. They were married July 18, 1866, at the home of her sister, Mrs. George J. Stuhlfeld, in the city of Nashville. Rev. Robert A. Young, D. D., the pastor, officiating. For nearly forty years they walked together, with the love of their bridal vows fresh on their lips and quenchless in their hearts. Any one who ever saw the inside of that home, or came near to its holy of holies, remembers something that, with him, will forever exist manhood and glorify womanhood. For many years the dear wife and mother was an invalid. The patient, suffering grace of the wife was only equalled by the loyal love and tender thoughtfulness of the husband. Esteemed as he was for commanding talents and a faithful public service, at who

loved him, all who called him friend, saw in his knightly devotion to his invalid wife the very crown of manhood and grace. To him there were born eight children, of whom only four survive. James D. Barbee, David Rankin Barbee, Robert Wendell Barbee and John F. House Barbee. The wife and mother did not long survive the husband and father. Together they sleep a peaceful sleep with the dust of half their children reposing about them. It is with them as they wished it in their lives.

To sum up the dominant qualities of Dr. Barbee's character would only be to emphasize what this sketch has plainly shown—namely, a man who acted always out of his convictions, who was ever moved by fidelity to duty and loyalty to his home and his friends. Above all these he put on a cloak of fervent charity and lived as in the presence of his God.

While serving as Presiding Elder of the Nashville District, his last appointment, he frequently expressed to his children and intimate friends the belief that he was doing the best work of his life. He entered upon the discharge of these last duties with a peculiar zest. He was happy and contented, while he ripened toward the kingdom of rest. His hold on the city of Nashville was stronger, if possible, than ever before. In a sense he became the pastor of the whole community, marrying and burying more people than any other minister; and his popularity grew steadily to the end. In February, 1904, he was stricken with pneumonia. From this he rallied to a degree, but it was a token of the end. His heart action was weakened and it was foreseen by his physician and friends that his life was rounding toward its sleep. During his months of sickness he received from the people of Nashville and from the widest reaches of his acquaintance such assurances of sympathy and love as gladdened his heart. He was deeply and sincerely in love with this life, but felt that to die was gain. In that it would transport him into the presence of his Lord. He died suddenly and without warning on Dec. 7, 1904. It had been his lifelong wish to die in full work, and this was granted him. Only a few hours from the pulpit, he lay down and died without a pain or a struggle.

NO MORE EXILE FOR CONSUMPTIVES.

The encouraging news recently chronicled in the daily press in reference to the inhalation treatment for Tuberculosis is causing widespread discussion among physicians. It is known as the Bensonizer treatment, and was originally used in St. Louis. Subsequently, experiments were conducted on a charitable basis in the tenement districts of New York City, among the poor people, where consumption is seen at its worst. After experimenting during the past year under the supervision of a member of the City Board of Health, it has been shown that out of one hundred cases, over 65 per cent. were successfully treated—a record which is remarkable, considering the adverse conditions surrounding the patients. The treatment consists of an instrument or nebulizing apparatus, by which various healing and antiseptic oils are transposed into medicated air, and breathed into the lungs. This destroys the tubercle bacilli, heals the affected lung tissue, and allows nature to complete the cure.

There is nothing disagreeable about the treatment; it is pleasant and even delightful to take, and relief is usually experienced in the first few inhalations. The feeling of tightness and soreness in the chest leaves, the cough loosens, the phlegm comes up easily, the stomach, relieved of the strain put upon it by the constant coughing spells, becomes stronger, and is able to digest food. Increased easiness in breathing rests the heart—the pulse beats stronger and fuller—a sensation of complete relief and comfort fills the entire being, and the sufferer himself realizes the improvement in his condition, and feels himself getting well.

The Bensonizer Sanitarium Company, 805 Granite Building, St. Louis, Mo., who are giving the treatment to the world, state in their literature that the treatment is utterly opposed to all former methods of drugging the stomach. As they apply it: "No drugs are taken into the stomach to ruin the digestion; no strong tonics or stimulants to create a false feeling of health; no hypodermic injections to deaden the sensibilities." It is just a common-sense treatment which may be taken at home by anyone with benefit. The price of the Bensonizer treatment is moderate, and terms are made to suit those who can not make the full payment at once.

Medical journals are favorably commenting on the treatment, and it would seem that at last a weapon has been found with which to successfully combat the "white plague." The Bensonizer apparatus is used not only in treating tuberculosis, but other diseases of the air passages as well, such as bronchitis, asthma and catarrh, in all of which it is considered very effective. To those who are interested the company offers to send their 64-page book by mail on request. This book is full of valuable hints and information on home treatment of all diseases of the respiratory tract.

A Fine Report.

DEAR ADVOCATE: We have just raised \$1,000 here to day to pay debt on organ and parsonage. Collections running over. Membership is 400. Senior and Junior Leagues doing well. Fine Sunday school. Thirty subscribers to Epworth Era.

T. W. LEWIS,

Tupelo, Miss., Nov. 12, 1905.

Honest, Reliable and Skillful Treatment.



DR. HATHAWAY

Recognized as the Oldest Established and Most Reliable Specialist.

If you have a disease that has not responded to other treatment, and are in search of a competent physician and specialist, in whom you can place the utmost confidence to treat your case correctly and successfully, write to Dr. Hathaway. He is just this kind of a physician. He has been treating the chronic diseases of men and women for nearly 25 years, and has established a reputation for honesty, integrity and superior medical skill that is unequalled. If your disease is curable he can be depended upon to cure it; if it is not, he will unhesitatingly tell you so and not take your case knowing that you can not be cured.

Dr. Hathaway's standing, both financially and professionally, is of the very highest. His charges are very reasonable—more so than you would imagine, so have no hesitancy whatever in writing him on this account. He is offering to counsel and advise professionally, every person writing him, without charge, and, in addition, will send a valuable little booklet on your disease. Correspondence strictly confidential. Address as follows: DR. HATHAWAY & CO., 57 Inman Bldg., Atlanta, Ga.

Reduced Board and Railroad Rates.

We are glad to announce that we have secured reduced railroad rates to the Holiness Convention that is to be held at Meridian, Nov. 22-26, provided each person purchasing a ticket will get a certificate at the same time, and have it signed by the secretary of the convention and the ticket agent at Meridian. They can return for one-third fare plus twenty-five cents. We have also secured low rates for board for fifty cents a day and upward. Those who prefer to get only rooms, and take meals where they please, can do so, and live very economically. If any could not come unless entertained free, it will be well for them to write immediately to the chairman of the committee on the entertainment, Dr. S. R. Wyse, of Meridian, Miss., who will do the best he can for them. It will be well for those who want the committee to help secure board to write and tell him whether they want lodging alone, or board and lodging, and how much they want to pay, and the committee will do their best for each individual. The city has been canvassed, and boarding places have been found sufficient for everybody who comes.

J. W. BEESON.

"General" for 25 Cents.

The Nashville, Chattanooga and St. Louis railway is distributing a very beautiful colored lithograph, 18x25 inches, of the famous engine "General," which is now on exhibition in the Union Depot, Chattanooga, Tenn. The picture is ready for framing, and will be mailed to any address for twenty-five cents. The "General" was captured by the Andrews' Raiders at Big Shanty (now Kennesaw), Ga., on the Western and Atlantic railroad, April 12, 1862, and was recaptured by Conductor W. A. Fuller, Anthony Murphy and others, near Ringgold, Ga., after an exciting chase of about ninety miles. It was one of the most thrilling exploits of the Civil War. The object of the raid was to burn the bridges on the Western and Atlantic railroad, and cut off the Confederate Army from its base of supplies. A booklet, "The Story of the General," will be sent free upon application.

W. L. DANLEY, G. P. A.,
N. O., and St. L. Railway,
Nashville, Tenn.

YOUNG WIFEHOOD

Boston, Mass., 152 Shawmut Ave., Oct. 25, 1902.

After I had been married about four months I felt my health generally decline. I seemed to lose the light step and dragged wearily along instead. My appetite failed me and I lost health and strength. I was nervous and had shooting pains through my limbs and stomach while bearing down pains and constant headaches added to my misery. The menstrual flow became more and more profuse and I was unfit to attend to my daily duties. My husband called in three different physicians and I took enough medicine to kill or cure a dozen women, but it all had no effect on me whatever, until I took Wine of Cardui. In a few days I felt a change for the better, my general health improved and at the next time of my periods my flow was more natural and I was in less pain. Gradually I recovered my health and strength and am now in perfect health. I take an occasional dose of Wine of Cardui which keeps me well.

I am happy to give you this endorsement.

Betty Ricker

President, Back Bay Woman's Club.

Why don't you try for the same health Mrs. Ricker has? It is easy to secure if you take Wine of Cardui according to directions. Wine of Cardui strengthens weak and worn-out women of any age and assists the mother and housewife to bear her exacting duties. Wine of Cardui makes women fit for all the duties of womanhood.

It will relieve the pains of irregularity, cures falling of the womb, leucorrhoea, ovarian troubles, and has been known to remove what physicians considered dangerous tumors. Women who use Wine of Cardui do not suffer at the monthly periods. They do not suffer hysterical attacks, because Wine of Cardui gives them strong nerves freed from the irritation of female suffering.

A \$1.00 bottle of Wine of Cardui purchased from your druggist will keep you free from pain.

WINE of CARDUI

HOME CIRCLE.

Write Home to Mother.

Yes, boys, write home to mother at least once a week, for she can not help thinking of you every day. Way down in her heart there is a tender spot that calls to memory her darling boy as the hours pass away.

Do you remember, when you left home, how father, mother, brother and sister gathered around you with broken hearts, and tear-drops in their eyes, as they bid you good-by? And do you remember, when you looked back to take one more view of the dear old home where you were reared, that you saw mother sitting at the window watching you until you were out of sight, hoping to see her dear boy some day soon?

Now, why not write and tell her how you love her, so as to cheer her drooping heart? I can see you for a few weeks shed tears as you sit down to read dear mother's letter, and think that it is the sweetest letter that you ever read. I can see you after a while, and hear you say, "Well, I have not the time to write to-day, but will in a few days," and then forget to answer mother's letter. Then she will begin to be worried, and can not sleep, for fear that you are very ill. She will write again, and ask you why you do not answer her letter.

Now, that is not the way to treat her, for she had a great deal of trouble with you when an in-

fant. She sat by your bed-side to give you the proper attention while ill.

Just stop and think a little while how sister kept your clothing ready for you; how tidy she kept your room and cosy bed, and to think that you would treat her that way. Just read that letter you received from sister one more time, in which she said: "Dear brother, I miss you from your place in the parlor, and I can hardly stand to go in your room and not find you there. When the mocking-bird wakes me at mid-night, warbling its beautiful song at your room-window, I can not help but shed tears."

Now, boys, please write home to the dear ones, and tell them that you are coming home soon, so as to comfort them, and that you want to stroll through the beautiful green forest with loved ones again, and to enjoy the fragrant odor of the beautiful wild flowers that float on the gentle breeze.

Boys, there is no place like home. There is nothing to be compared with mother's love for her dear son. So, write home at least once a week, anyway.

RADFORD VEST.

Hollandale, Miss.

The Widow's Mite.

The fog had settled down in drops of dampness that clung to the bare limbs of the fig trees and weighted down the drooping gums.

It seemed to creep around the Widow Jepson's heart, as she sat by the window trying to mend,

but oftener watching the people passing through the parsonage gate, for to-night was to be the donation party.

"Yes, they're all giving to the Lord, and I'm left out," she thought, and a lump swelled in her slender, yellow-white throat. "It ain't for want of the willingness, but I haven't a thing to give. I'm even poorer than the preacher; why, I don't know where the children's food is coming from next week."

Great tears were rolling down her worn cheeks. "There, if I aint crying again, and I said I wouldn't. I'm going to stop this minute and hang on to the Lord's promises. Hasn't he helped me right along, and stood by me through the children's sickness? He won't let us starve. He'll be sure to send some work that I can do; then I can give to him."

She straightened up and pulled the little shawl she wore closer around her shoulders, and looked out again. "There goes Brother Jones with a big load of oak wood. Why, he isn't going to pitch it off; he's drove into the yard, and now he's taking out the horses; he must be going to leave it right there to-night."

"There comes John Peters; looks like sacks of potatoes he's taking out."

"There's the wagon from the store—what a lot of things! I shouldn't wonder now if Mrs. Judge Collins ordered them sent—it's like her. Everybody giving but me; if I didn't know that the Lord understands, I'd feel worse."

She set another patch, then looked out again.

"There's the preacher's little boy on the fence—how red with cold his hands are! He ought to have some mittens. Why—why—I wonder if I could now—" She caught her breath with a quick gasp, as if something hurt her, and sat quite still for a few minutes.

Then she put down her work and crossed the room to an old bureau. She opened the top drawer and took out a small box. She opened it slowly. Within, wrapped in white tissue paper, was a pair of partly worn red mittens, bearing still the shape of the chubby hands that had once owned them.

"They're all I've got of little Henry's, and O, how they do look like him! That thumb all worn out—he always did it," and she stroked the coarse yarn tenderly. "How pleased he was the Christmas his grandma sent them! Johnnie over there, with his little red fingers, makes me think of my boy, but my Henry aint cold any more; he's been playing in the Lord's

gardens these many years. Yes, I'll give them to Johnny; they shall be my offering."

She searched and found a ball of red yarn and her knitting needles, and began to take up stitches and repair the worn thumb.

By the time the children came in for their scanty supper the mittens were done and wrapped up.

"I'll slip over there and leave them when nobody's looking; it's so little to give." She threw a shawl over her head and stole out into the damp dark. Halfway across the street she almost ran into the minister's wife.

"Why, Sister Jepson, we came near having a collision. I was just coming over for you and the children. I wanted you to be sure and come. There's to be a supper, too, you know—"

"I can't, I haven't anything to bring—only this for Johnnie—they were my little Henry's—I couldn't—I would not feel right—"

"You dear soul! We don't want you to give anything. Come as my guest; now you will, won't you?"

Mrs. Jepson had to promise.

It seemed as if the whole town came to the donation party, so full were packed the rooms of the parsonage. There were music and games for the young folks, and from the long dining-room, where supper was served, came the jingle of silver coin.

Mrs. Jepson, sitting shyly in her corner, thought how happy everybody seemed. "It's God's love in their hearts; and how good they've been to us, giving us kind words and the supper, when they know I didn't do or give either."

The minister's wife came and slipped her arm within the little widow's. "Come out with me and see the donations," she said.

The kitchen seemed piled full—tables, chairs, and dresser overflowed with good things; sacks of flour, bags of meal, hams, potatoes, rosy apples, yellow pumpkins, pounds of butter, boxes of eggs, tins of spices, and molasses—a bounteous store.

Everybody seemed to have crowded out to see, too, and before she knew they were in the center of the big room and the minister's wife was saying: "They are all for you; this is your donation party."

"Yes, for you!" "For you, Sister Jepson!" the glad voices cried heartily. Bewildered and surprised, she stood there, the tears rolling down her cheeks, and trying to thank them, when a little group of children surrounded her. Each carried a can of fruit, which they placed in a circle about her, and, joining hands, began;

"Our mamas have saved them, the fruits fresh and sweet;
We bring them to you for your children to eat.
Our harvest home is our greeting day.
We come together and gladly say,
Accept the fruits, and the welcome, too,
That the children of Grace Church bring to you.
Welcome, we wish you a happy year!
Welcome, welcome; we're glad you're here!"

She could not speak a word, but the minister knew, as he pressed into her hand a purse of coin—and so did they all—the deep thankfulness she could not express.—Marie Allen Kimball, in Christian Advocate (New York).

A Chinese Funeral.

The old lady across the street has just died. Her sons are rich, and think their money can buy happiness for their mother's soul. They burn make-believe money, and say that it turns into real gold and silver for her to use. I can not tell you all the things they have burned for her. There was a paper horse for her to ride, though the old lady never even trusted herself on a donkey here; there was a cart with a mule to pull it; servants to do all kinds of work; paper houses, flowers, tables, chairs, a pig, and even an image of her pet cat. These all were sent up in smoke, and supposed to go to her, wherever she is. Several bowls of real food she liked best were burned, too. Ugly paper lions were burned to guard her doors and keep thieves away, for the Chinese have no treasures in heaven where "thieves can not break through and steal." At her grave two huge paper giants were burned, one black and the other white. Their faces were terribly fierce, and they were expected to drive evil spirits away.—Exchange.

"Open Thy Mouth Wide."

A generous man hates to be asked for a trifle. He likes to do things after the pattern of his own large make-up. Jesus asked the man by the waters of Bethesda, "Wilt thou be made whole?" When Jesus forgives sin he does it, as Chaucer said, "every whit, or not a deal." There is no room for purgatory in the gospel. It is repugnant to the whole spirit of the New Testament. "The quality of mercy is not strained," is the way Shakespeare put it. Nobody who understands the base-line of redemption ever talks about "doing penance" for sin. God does not discount our debt; he wipes it out. He does not take us a ride; he gives us power to walk. He does not remand us to some limbo more tolerable than hell; he opens the kingdom of heaven to all believers. When the prodigal comes home, the best robe is his, and the ring. Divine love does things in a large way, even though "elder brothers" may misunderstand the reason,

and snk at the door. To minimize the gospel is to destroy it.—The Interior.

Plan of Episcopal Visitation 1905-06.

FIRST DISTRICT—BISHOP A. W. WILSON.

Conference.

W. Virginia, Barboursville, W. Va., Sept. 6, 1905.
W. N. Carolina, Greensboro, N. C., Nov. 8, 1905.
N. Carolina, Wilson, N. C., Nov., 1905.
Baltimore, Cumberland, Md., March 8, 1906.

SECOND DISTRICT—BISHOP W. W. DUNCAN.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov. 15, 1905.
North Georgia, Newnan, Ga., Nov., 1905.
South Georgia, Americus, Ga., Nov. 9, 1905.
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—BISHOP C. B. GALLOWAY.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, 1905.
China Mission, Szechow, China, Oct. 4, 1905.
Tennessee, Nashville, Tenn., Oct. 5, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov., 1905.
Little Rock, Camden, Ark., Nov. 9, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—BISHOP E. R. HENDRIX.

Denver, Colorado Springs, Colo., July 13, 1905.
Western, Kansas City, Kans., Aug. 4, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, 1905.
St. Louis, Caruthersville, Mo., Sept. 9, 1905.

FIFTH DISTRICT—BISHOP J. S. KEY.

New Mexico, Deming, N. Mex., Sept. 14, 1905.
German Mission, Fredericksburg, Tex., Oct. 6, '05.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov., 1905.
Texas, Pittsburg, Tex., Nov. 9, 1905.

SIXTH DISTRICT—BISHOP W. A. CANDLER.

Florida, Ocala, Fla., Dec. 7, 1905.
S. Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb., 1906.

SEVENTH DISTRICT—BISHOP H. C. MORRISON.

Montana, Boulder, Mont., Aug. 4, 1905.
East Columbia, Milton, Oregon, Aug. 3, 1905.
Columbia, Grant's Pass, Oregon, Sept. 8, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpinteria, Cal., Oct. 1, '05.
Louisiana, New Orleans, La., Jan. 3, 1906.

EIGHTH DISTRICT—BISHOP E. E. HOSS.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, 1905.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 2, '05.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—BISHOP A. COKE SMITH.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Letchfield, Ky., Sept. 7, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrell, Rev. H. C. Morehead.

Thursday, November 16, 1905.

THE KINGDOM IN THE CRADLE.

Dr. Atkins, in his book just issued, in combating the idea that evangelism should be confined to persons of mature age, has this to say:

"If it be argued that Christ and his apostles addressed themselves chiefly to the mature among men, and sought the conversion of the grown-up multitudes, a sufficient answer is not hard to find. They were laying the foundations of the kingdom by proclaiming the truth. They had no access with such a ministry to the children of the day. The truths which they taught could not be committed to children directly, or at first-hand. It was in this case as in giving the law through Moses. That law was committed to one grown-up generation, but never to another. Those who received it were bound by it to teach it diligently unto their children. The noise and quaking of Sinai were succeeded by the quiet and sweetness of the family school of religion. In the case of the first generation, the law was planted in the ear; in the second, it was sown in the heart. So it was with the work of our Lord and his disciples. . . .

"One of the most vital questions before the Church of our day is whether the citizenship of the kingdom shall be chiefly reared within or captured from without; or, as two able writers have stated it, whether the working policy of the Church shall be predominantly one of nurture or of rapture, of evolution or revolution. If we prefer a similitude from the vegetable world, from which Jesus drew so freely in his parables of the kingdom, we may say that the question is really one of transplantation, or of growth from the seed."

Of the undervaluation of children by the disciples, who rebuked their mothers for bringing them to Jesus, Dr. Atkins says:

"The fault of the disciples then is the fault of the Church now—that of undervaluing children and the child-like. The making of a wrong estimate results in all manner of wrong-going. Undervaluation is the 'original sin,' while neglect, contempt, and offenses, make up the category of 'actual transgression.' The provision in the household and the Church fold for the care of children and for their development marks accurately the value in which the child is held. . . . The neglected child is the mill-stone about the neck of modern society. . . . 'That the modern Church is, in a large measure, violating this command ('Suffer the little children to come unto me'), greatly to its undoing, scarcely needs to be argued. By a policy of chilling neglect; by the almost exclusive expenditure of its energies upon efforts at adult conversion and culture; by omitting from the architecture of its houses of worship and of its sermons all consideration of a place for the little ones; by a failure to provide any well-adapted system of instruction until very recent years, and only partially so now, and, above all, by a failure to use the family in accord with the divine intent for the training of children in the nurture of a spiritual life, the Church is, like the disciples in the incident, forbidding the children to come to Jesus; and the Christ of today, like Jesus in that incident, is rebuking his remiss and short-sighted followers."

There is much more good reading bearing on "The Kingdom in the Cradle," in Dr. Atkins' book. Get the book and read it!

VISIT THE POOR.

It was the fortune of this editor, some years since, to follow a brother who had filled the station four years. He was universally popular, and regarded as the best pastor in all the land. He visited all the time. In fact, he spent much time in going from house to house that should have been spent in preparing his Sunday sermons. But he visited in a ring. Outside of that ring he seldom went. Some members who needed his visits never got them. Among them was a poor widow, with several children, and though he was in the town four years, he was never in that widow's home.

In an exhortation by one of our old Bishops, he insisted that the preachers visit the poor. "Do not confine your visits to the well-to-do, or rich," he said. "They think they honor you by opening their

doors to you. Your visits are not properly appreciated. It is different with the poor. They feel honored when you enter their humble homes, and your visits do them good."

Whatever may have been a man's social standing, though he may have been born and reared in the lap of luxury, when he becomes a preacher of the gospel, he becomes at once the servant of the Church, and is bound to serve the poor as well as the rich. If he fails, he shows himself a respecter of persons. He is an unfaithful feeder of the flock of Christ. Jesus told the Church that the poor would always be in it. As it was then, so it is now, a sin to neglect the Lord's poor.

WHO CONTROLS VANDERBILT?

We have been laboring under the impression a long time that the M. E. Church, South, owns and controls Vanderbilt University. It develops, however, a third of a century after its beginning, that the Church's title is not clear. At least, some wise men living at the center are in doubt, and propose to have the matter settled. To this end, a resolution was passed by the Tennessee Conference as follows:

Be it resolved by the Tennessee Annual Conference, as one of the original owners and controllers of the university, that we hereby memorialize the next General Conference of our Church to consider and act upon all matters involving the question of ownership and control of Vanderbilt University, and especially to direct what changes, if any, shall be made in the terms of the original charter, and, in general, to set in motion any plan that may more perfectly conserve the university to our Church, and rally our Church more fully and heartily to the support of the university.

(Signed) D. C. KELLEY,
H. M. HAMILL,
J. R. STEWART.

We are all interested in Vanderbilt University, and are annually called upon to renew our allegiance. If we do not own the institution, the fact should be known.

DO THE EDITORS DIFFER?

Editors and correspondents have wasted much time in trying to explain why the expression, "holy catholic Church," occurs in the Apostles' Creed as printed in our Sunday school periodicals and elsewhere. The last explanation coming under our observation was by Dr. Lovett, of the Wesleyan Christian Advocate, Atlanta. In his notice he expressed the hope that the next General Conference will restore the words to the Creed where it occurs in our Discipline. A resolution of the General Conference of 1902, offered by Dr. James Atkins and others, "di-

rected" the Book Editor "to have printed in the Discipline, at some suitable place, the proper form of the Apostles' Creed, in order to uniformity in the use of it" (General Conference Journal, page 195). If Dr. Atkins, editor of our Sunday-school literature, uses "the holy catholic Church," he certainly thinks that is the proper form, and should be so used everywhere. Possibly there is difference of opinion between Dr. Atkins and Dr. Tigert.

THE HOLY SABBATH.

We are happy to know that the Presbyterian Church, as represented in her councils, is still sound in regard to the holy Sabbath. This fact was again shown a few days ago in the New Orleans Presbytery. A brother made application for membership in the Presbytery. The examination which followed was satisfactory in all respects except in regard to the brother's views of the Sabbath. In these he was found unsound, whereupon the disposition of the case was postponed for further examination.

What this brother's views of the Sabbath are was not made public, but the Presbyterian position is "known and read of all men," and the Church stands like a stone wall in opposition to all innovations and forms of modern desecration. Those who stand guard have the courage of their convictions.

A BIT OF PRESUMPTION.

In a land which has no Church established and sustained by the State, it is without reason or authority that one sect should characterize others as "dissenters." It is particularly offensive to do so in a land where Methodists, Baptists and Presbyterians have antedated the Episcopal Church by many years. Yet a prospector of that Church down in Cuba, who met the Presbyterians and testified to their success, had the grace to tell the Southern Churchman that, though the Presbyterians "seem to have met with a fair amount of success, there is no doubt that the Church is what the people want in Cuba, and will welcome, rather than any form of dissent."

BOTH IN THE SAME BOAT POSSIBLY.

Dr. Winton, in the Advocate of October 26, tries to "set us on" the editor of the Southern Christian Advocate for expressing the hope that "before the Common Hymnal becomes obsolete, the two Churches using it will have become re-united into one." Why not "have at him" yourself, Dr. Winton? But maybe you also favor the thing.

Special Notice.

From this date until Dec. 1, 1905, we will give to all new subscribers at two dollars a year, and also to all who will renew at two dollars a year, one copy of the new Hymn Book, cloth-bound edition. In all cases money must accompany the order. The book will be mailed from Nashville or Dallas.

PERSONAL.

Rev. R. R. Jones is at present engaged in a meeting with Rev. Wm. Schuble at Covington, La. He began on Sunday last.

Bishop Keener is at home again in the city after a sojourn at Ocean Springs since about the last of May. He is in excellent health, and cheerful as a man can well be.

A good sister, writing from Jackson, Miss., says: "I love the dear old ADVOCATE, and it has been a weekly visitor to my home ever since I was a bride, fifteen years ago." She renews with best wishes. Such messages are not infrequent, and they are always welcome.

In a private note Rev. W. H. Lane, Decatur, Miss., says: "We are closing up our year's work on the Decatur charge very successfully. We expect to be able to meet all the Conference claims in full. Pray for us, that we may continue to be successful in the work of the Lord."

A visit from Rev. W. L. Hunter, of Slidell, on Tuesday last, was much enjoyed. He has had a busy year, and met with success. At present he is much interested in a new Church-building at Slidell. Work will begin soon, and he expects the house will be completed by the first of January.

Notwithstanding the difficulties encountered in the work on the Gulf coast, progress is being made. Among those who rejoice is Rev. M. M. Black, of Scranton, who has received twenty three new members into the Church, and built a new two story parsonage of six rooms; besides the bath room, at a cost of seventeen hundred dollars.

Accompanying a business note to this office were the following encouraging words from Rev. J. R. Countiss, of Oxford, Miss.: "I have had a year of great personal pleasure and profit. My Church has done well, having received about forty members, placed a good pipe organ, bought new hymnals, and enjoyed a good revival conducted by Rev. T. W. Lewis."

Mr. and Mrs. Joseph T. Beal, of Little Rock, Ark., have issued invitations to the marriage of their daughter, Lula Turner, to Dr. James L. Dibrell. The wedding will take place at the First Methodist Church, South, Little Rock, on the evening of

Nov. 22. The editor, who united Mr. and Mrs. Beal in marriage, and who baptized the daughter, acknowledges a kind invitation to the coming wedding. We pray Heaven's blessings upon this union.

Bishop S. M. Merrill, of the M. E. Church (North), died suddenly at Keyport, N. J.—away from home—on the evening of Nov. 12. He was in good health apparently, and though eighty years of age, he preached twice at Keyport the day he died. For years past Bishop Merrill was the leading legal mind of the episcopal bench of his Church. Thus twice within a few months our Northern brethren have been called to mourn the death of chief pastors.

Two honored veterans of the Church joined the Tennessee Conference fifty seven years ago—Rev. J. C. Putman and Rev. F. M. Williams. They went their ways in the providence of God, meeting in annual session for seven years, then separated, and never met again until after the lapse of half a century. This meeting—a happy one—occurred in Nashville the last week of October. Brother Putman has maintained his connection with the Tennessee Conference all these years, but for seventeen years past he has been on the superannuated list. He is eighty years of age. Brother Williams is eighty-one, has been in the Mississippi Conference forty years, is still robust and active, and has a charge of six appointments. Judging by his present state of health and appearance, he is good for several more years of active service. God bless these gray-haired fathers!

New Orleans Preachers' Meeting.

The New Orleans Preachers' Meeting was called to order by Dr. H. G. Davis, Monday morning, Nov. 13, 1905. Reports.

Algiers, Bro. Whitehead, pastor. Splendid Sunday-school; also fine congregation at night. The preacher in charge seems very much encouraged.

Carrollton Avenue. Brother W. W. Holmes reported good week, increased Sunday school, good Sunday night service. Dr. Davis preached. All enjoyed the sermon.

Carondelet, Rev. W. E. Wray. Good congregation in the morning; two accessions. Raised \$4,000 for new church during the week.

Felicity, Rev. E. P. Craddock. Most of his people back from their vacation. Sunday school doing well; good congregation in the morning.

Burgundy, Brother Brown. Good week of prayer for the revival; attended the union services at the Third Presbyterian Church at night.

Louisiana Avenue. Fine Sunday-school. Good congregation and service in the morning. Dr. Davis preached.

Parker Memorial, Rev. K. W. Dodson. Good interest in union meeting; week of prayer well attended. Best day of the year; full house at night.

Dr. Davis reported the country points as doing well. District in fine condition. K. W. Dodson, Sec.

A Marked Copy.

A marked copy of the Carrollton (Miss.) Conservative, received at this office, gives the best sort of a report of a Quarterly Conference held by Presiding Elder Dorsey. The meeting was at Smith's Chapel. Rev. W. E. M. Brogan (accent on last three letters) is pastor. Brother Dorsey preached Friday, Saturday, and Sunday. Saturday was the great day of the feast, and the feast was great, the crowd being treated to chicken, prepared and served in seven different styles. The preachers, we take it for granted, had chicken to their taste. We have always thought Carrollton a great place. Now, having learned that Smith's Chapel is an attachment, and so well supplied with chickens and everything else good to eat, we are convinced that it is a better place for preachers than we thought. But, best of all, the pastor has achieved success. Good revivals have followed his ministry. He will report a good net gain in membership, all collections paid in full, and more, besides \$500 contributed to special work. Happy the preacher that goes to Carrollton!

Mansfield College.

Possibly we are late making note of the annual catalogue of Mansfield College, but it has just fallen under our eyes. To say that it is the most elegant thing of the kind we have ever seen is to speak the simple truth. It is more like a magazine in shape and size than the catalogue of a school. The press work, including the half-tone engravings, is superior. In all respects it sets forth Mansfield in the best light. The designer should have a premium for "getting up" catalogues. There's life in the old college yet. The first class graduated in 1856 with three members; the last in 1905 with nine. Long may Mansfield live and prosper!

Manuscripts in Pencil.

The rule of this office requires communications to be written with ink. Pencil writing never gets to the printer, except it comes from persons who can not well use a pen. This is the rule, as far as we know, in all printing offices. It is adopted for good reasons. Those who have recently sent us communications in pencil writing hereby learn why their favors do not come to light.

Home for Superannuates.

Brother F. A. Howell, of Bowling Green, Miss., is agent for the Durant district to solicit and collect funds to buy or build a home for superannuated preachers. The brethren, we hope, will bear this in mind, and give Brother Howell generous responses to his call. The cause is worthy.

Book Notice.

THE JOURNEYS OF JESUS. A Manual Harmonized from the Four Gospels. By John Ithiel Sanford.

This little book, specially designed for Sunday-school and Bible class workers, will be found helpful in tracing the travels of our Lord from his birthplace to his last journey to

Many millions of tins of Royal Baking Powder are used yearly in making biscuit, cake and hot breads, and every user of it has rested in full confidence that the food would be light, sweet and wholesome.

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Jerusalem. There are only thirty-five pages, but they are large—about the size of the average Sunday-school Teachers' Bible, well printed and well-bound. It may be had of the publishers, Atkinson, Mentzer & Grover, Chicago or Boston.

Christmas Boxes.

Nothing is so acceptable to God as a thank-offering. Might not such an offering for missions be made by the children of our Methodist homes and Sunday-schools to be received by the pastor or Sunday school superintendent at Christmas? Nothing would be more appropriate. We have at the Mission Rooms several thousands of beautiful Christmas mite boxes which could be utilized for this purpose, and which can be secured free upon application to G. W. Cain, Nashville, Tenn.

Reduced Rates to North Mississippi Conference

Persons attending the North Mississippi Conference at Grenada, Miss., Dec. 6-11, 1905, may secure a return rate of one third fare, plus twenty-five cents, provided certificates are procured each time a ticket is purchased, showing that full fare has been paid for going passage.

JOHN R. COUNTISS, Sec.

Wanted.

MINUTES OF THE NORTH MISSISSIPPI CONFERENCE.

I desire to secure, and will pay a reasonable price for, copies of the Minutes of the North Mississippi Conference for the years 1870-75, 1877-83, 1885. Write me if you have any of the above to dispose of.

JOHN R. COUNTISS, Oxford, Miss.

Notice.

NORTH MISSISSIPPI CONFERENCE.

The Class of the Fourth Year will please meet the committee at the Methodist Church in Grenada, Miss., Dec. 4, 1905, at 7 p. m., prepared for written examination.

JOHN R. COUNTISS, for Com.

RAILROAD SCHEDULES Louisville & Nashville.

Arrive.	Depart.
7:35 A. M. Fast Mail, Daily.....	8:15 P. M.
6:00 P. M. Express, Daily.....	7:00 A. M.
8:25 P. M. Limited, Daily.....	9:25 A. M.
11:15 A. M. N. Y. Fast Mail, Daily.....	
..... Mob. and Coast Lim., Daily.....	7:20 P. M.
8:40 A. M. Coast Ac., Daily ex. Sun.....	4:05 P. M.

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	Leave.	Arrive.
Memphis Express.....	3:15 p.m.	8:15 a.m.
Vicksburg & Natchez Express.....	7:00 a.m.	5:30 p.m.
Bayou Sara Accommodation.....	9:40 a.m.	4:00 p.m.

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LETTER CARRIER'S PALACE.

There has recently been discovered in the department of Drome, in France, the extraordinary "palace" of a rural letter carrier, built in fantastic style by himself. The letter carrier erected his fairy mansion stone by stone with his own hands.

On his way across country one day he picked up a strangely formed stone, which flashed with brilliant colors. This excited his interest, and he began looking out for such things.

When he had collected quite a number of remarkable specimens he resolved to build a dwelling for himself with them. He is now 69, and he has consecrated every moment's leisure in the last 26 years to the work. Every stone in it he collected himself; he has used 3,500 bags of lime and cement, and has expended about 5,000 francs.

The "palace" now includes 1,000 cubic meters of solid masonry. It has four races ranging from 80 to 35 feet in length, and it varies from 20 to 25 feet in height.

One front displays an Arabic mosque placed on top of a Buddhist temple; another resembles a Swiss chalet, but is decorated with colored pebbles; a third is in the style of a Roman temple, and the fourth of a castle of the Middle Ages.

The palace exhibits still more grotesque features which are partly fashioned after nature and partly spring from the letter carrier's own invention. There are figures of Egyptian gods and Druid priests and priestesses, sarcophagi, statues of the Virgin and the Evangelists, of Death, of the Goddess of Fruitfulness and of angels. All these are constructed with groups of colored stones arranged by the builder to suit his own sweet will.

Below the building he has dug a deep basement in which, like the Pharaohs, he has constructed a grave in which he will be buried when he dies. All around it are labyrinths and catacombs with stone figures representing elephants, bears, ostriches, serpents, flamingoes, geese and various gods.

The man has concentrated the whole interest of his life upon the edifice; he now lives in it; he is extremely proud of it and of the celebrity that it has gained him through the country, and is seemingly quite unconscious of the fact that he is generally regarded as a little bit crazy. He has no greater pleasure than in showing his great work to visitors.

USEFUL RATHER THAN RICH.

A young man of ability and great promise recently refused to enter a vocation which would yield him a large income, lest the temptation to become rich might eat up his desire to help his fellow-men, says Orison Swett Marden, in Success. He feared that the frantic struggle for wealth and self-being

waged by the majority of men with whom his position would force him to associate would insensibly draw him into the same vortex of selfishness. He felt that his ideals would become tarnished, that his aspirations would be starved in such an atmosphere, and so he chose a vocation which would enable him to render the greatest service to humanity.

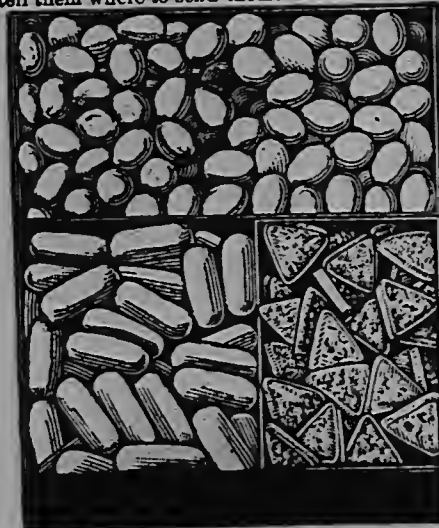
It is a refreshing thing, in a material age, to see people who are ambitious to be useful rather than rich, who are more eager to help others than to make money. These are nature's noblemen, these are the characters which enrich life, and which have pushed civilization from the savage to the Florence Nightingales and the Lincolns.

One of the most promising things about our civilization today is that, side by side with the greed for gold, is the ever-growing passion of humanity for good. The number of people who prefer to be useful to their fellow-men is constantly increasing. This passion for good is the salt of humanity; it is what makes us believe in the future of the race.

Does Wonders For The Kidneys,

**BLADDER, RHEUMATISM,
Backache, General Weakness, Nervous,
Urinary, Liver and Stomach Troubles.
Prevents Bright's Disease, Dropsy, Gravel.
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The Pape Medicine Co. will send by prepaid mail, to any sufferer, whether man or woman, a complete test course of their three new remedies to relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them. Do this now.



What The Free Package Contains.
One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, the cause of Rheumatism. Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are expelled, the urinary passages are restored to a healthy condition.

And a large course of Formula C.—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Tones the general system. Infuses life and vigor into every vital organ and strength all over the entire body. There is not one sufferer in the whole world who can afford to leave these remedies untried. Write to the PAPE MEDICINE CO., A. F. Boylan Bldg., Cincinnati, O., telling where to send them, and the complete test course of each of the Formulae A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clean pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send \$1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 469 Walton St., Atlanta, Ga.

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RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect cure. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled quality of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter:

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 66 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your aid truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,

(Rev.) JAMES M. CLINE,
Benton, Ark.

H. M. S.

"You will be glad to know that we have recommended thirteen deaconess applicants to enter the training-school this Fall. This, with the eight applicants who were there last year, makes a student-body of twenty-one deaconess applicants, in addition to other home mission workers in training. For this seal upon our efforts we should thank God."—Extract from letter of Mrs. MacDonnell.

"Are there not in the M. E. Church, South, more young women who feel called to take the course of training at the Scarritt Bible and Training-school, that they may be tested and fitted for the service of God as deaconesses in the church? This is the training provided in response to the duty laid upon the Woman's Board of Home Missions by the action of the late General Conference. Already it is bearing fruit for eternity in the lives and influence of a number of deaconesses in our Southern cities, but the workers are few, and the call for them almost overwhelming. We must do more than make training possible; we must pray for workers to be raised up. Let us pray earnestly to the Lord of the harvest for laborers, and carry this need in our hearts and in our daily prayers until the beauty of this service is revealed to many hearts, and bears fruit in many lives."—Extract from Leaflet and Editor's Note.

Central Church Home Mission Society, of Meridian, is earnestly seeking a suitable person to take charge of a mission school in a factory district. The school was opened some months ago, and the work progressed in growth and character, but was discontinued when our teacher entered Scarritt in the Autumn. An earnest, consecrated Christian woman would find an interesting field wherein to labor, and would be warmly supported in her efforts by the society.

Do we do our individual duty in urging new members of the church to join our Home Mission Societies? Think, if each member should bring in only "one" new member during the year, in twelve months our membership would be doubled. Let us urge, too, the securing of honorary

members among the gentlemen and those ladies of our church who are incapacitated by age or otherwise for active church work. One dollar a year is the sum needed to make one an honorary member. Let us talk home missions wherever we go; keep the subject before all new church members; impress upon them our need of workers; pray daily that the work may strengthen, and we shall see the reward of our labors.

All auxiliary superintendents are requested to send their address to the editor of this column at once.

MRS. E. J. HARRIS.
Meridian, Miss., Nov. 5, 1905.

Notice.

To the Preachers-in-Charge of the Mississippi Annual Conference—

DEAR BRETHREN: I have sent to each of you Annual Conference statistical report blanks, with full instructions inclosed, with reference to the arrangements of checks and vouchers to be given to the auditor at Conference. If any of you have failed to receive one, kindly inform me, and I will see that you are supplied.

You will note on back of the envelope, in the financial report, that the printer omitted domestic missions. Please interline, and fill out as directed. Yours fraternally,
M. L. BURTON.

To the Members and Delegates of the Mississippi Annual Conference, to meet in Gloster, Miss., Dec. 12, 1905

DEAR BRETHREN: The railroads in Mississippi have granted the usual reduction on the certificate plan. Where possible you will please buy through tickets, in order to avoid the inconvenience of more than one certificate.

The preachers and delegates in the Brookhaven district can lessen the expense of trip by coming to McComb City, and going out over the Liberty-White railroad to Liberty, thence to Gloster by private conveyance. By my request the Liberty-White road has made arrangement with livery men to carry the delegates; the cost of the trip from McComb to Gloster and return to be \$3.50.

Those desiring to avail themselves of this arrangement will please notify me at least a week before the meeting of Conference, as to whether they wish to go Monday or Tuesday.

Yours faithfully,
M. L. BURTON,
R. R. Sec.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Suite 10, Dallas, Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail prepaid, on receipt of ten cents, stamps or coin.

ARISTOCRATIC BURGLARS.

The arrest of an important band of burglars is described in the Sviet as just having been effected in Moscow. Thirteen men and women are now under lock and key. They were the aristocrats of the profession, and disdained any operations likely to yield any result under £2,000. They had a town house in Moscow, rent £400 a year, and furnished at a cost of £2,000. They had also a country house near Moscow, where telephones and electric lights were fitted. Fine horses and carriages served for their pleasure excursions, the horses in the stables being pure breeds, and their lawns and flower beds were tended by the most highly qualified gardeners they could hire. Their last exploit in May was worth over £6,000 to them in securities, gold and diamonds. They were dressed in the finest material and latest fashions. Those arrested were caught during the night, while most of them were asleep, but one was writing out a telegram to an accomplice in Odessa.

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Then take a dose of MOZLEY'S LEMON ELIXIR and you'll suffer no inconvenience, even though you are a confirmed Dyspeptic. 35 years has proven

MOZLEY'S LEMON ELIXIR

to be the greatest remedy for indigestion and disorders of the stomach, liver and bowels ever offered to the public. Try it once and you'll never be without it. 50c and \$1.00 per bottle at all drug stores. "One Dose Convinces."



who are particular about the color of their linen should employ

Magic White Soap

in washing. It means spotless white clothes and soft hands to the user.

If your grocer does not keep it, send us \$1 for 20 sample cakes, express prepaid.

Send the CHRISTIAN ADVOCATE One Dollar for a Sample Box of 20 Cakes, Express Charges prepaid. The Manager of this Paper is authorized to return the Dollar if you don't find Magic the best soap you ever used. Factory pays express charges.

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THE GUARD
over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection. Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of
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Steel Alloy Church and School Bells. Send for Catalogue. T. M. BELL CO., Williams, O.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c and \$1.00 at 10c drug stores.

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DALLAS, TEXAS.

Glass

Some people think that glass is glass.

Lamp-chimney glass is different from cut glass, window glass, bottle glass.

MACBETH'S chimneys (my name on every one) are made of lamp-chimney glass.

My Index to lamps and their chimneys tells all about lamps and lamp-chimneys. I will gladly mail it free to all who take the trouble of writing for it. Address, MACBETH, Pittsburgh.

The November American Boy.

The artistic, vigorous cover page picture of The American Boy has "Thanksgiving" written all over it, and the contents of the paper almost mark the limit of what boys enjoy. It is filled from cover to cover with such reading as will interest and profit the boys, even boys of larger growth than those in knee-pants. Even the advertisements will attract boys with wide open eyes. For the boys who are doing and want to do things, a whole lot of hints will be found in "Boys as Money-Makers," "The Stamp, Coin and Curio Collector," "The Boy Photographer," "The Boy Mechanic and Electrician," "The O. A. B. Page," "The Tangle Page," and "Boys' Books Reviewed," will all be found of unusual interest. There are eighty five splendid illustrations. Subscription price, \$1 a year. The Sprague Publishing Co., Detroit, Mich.

FIRE.

"A WORD TO THE WISE IS SUFFICIENT."

Even when Spring and Summer are with us the elements of destruction go on with their work. Beating rains and the sun's hot rays find the tender spots; rust and warp are caused.

Fall and Winter follow with their demands for fires. There may be a defective flue, or other undiscovered impairments; then the bright midnight light and crackling noise awaken the members to the fact that their beautiful church and contents are gone, or it may be the parsonage. What a common exclamation, "How in the world will we be able to rebuild!"

The National Mutual Church Insurance Company of Chicago, whose advertisement appears in this paper, will, at a minimum cost, cause you to sleep undisturbed, and if the church does go down by fire or cyclone, will replace it for you.

Write to Mr. Horace T. Morrison, P. O. Box 530, Louisville, Ky., for full information.

I Cure Cancer.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 818 E. 12th St., Kansas City, Mo.

A Request.

MR. EDITOR: Please request the pastors in the Baton Rouge district, Louisiana Conference, through the columns of your paper, to send to me their petitions as gotten up in accordance with the resolution of District Conference, held in Clinton last July. The Conference urged each preacher to get up a petition memorializing the Congressman of the Sixth District to use his influence have legislation enacted to stop the C. O. D. whiskey traffic by express companies. We desire these petitions at as early a date as possible, in order that we may send them to the Congressman before Congress convenes.

Yours fraternally,

W. L. HANEY,
Sec. of Committee.

Clinton, La.

New students are still arriving at Centenary. The students now at Centenary are young men and young ladies of the highest type. Their aspirations are high; they mean to become true men and true women in every sense. Students now coming late to Centenary will pay only for the time they attend college. The boarding department, under the management of Prof. R. S. Walton and wife, gives perfect satisfaction to the students, the table fare being excellent. Students are now doing thorough class work under the enthusiastic and conscientious instruction of Centenary's Christian professors.

NEW ORLEANS MARKET.

Tuesday Evening, Oct. 31.

COTTON.

Low ordinary.....	6 9-16
Ordinary.....	7 1-16
Good ordinary.....	8 1-4
Low middling.....	9 1-8
Middling.....	9 3-4
Good middling.....	10
Middling fair.....	10 -516
Fair.....	11

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal.....	27 1-2c
Off refined oil, in bbls, per gal.....	26 1-2c
Prime crude oil, in bbls, per gal.....	22c
Prime C. S. cake, per ton, 2240 lbs.....	\$25 75
Prime C. S. meal, per ton, 2,000 lbs.....	\$24 00
Seed stock, per lb.....	85c

Morales' Honesty.

Most Americans who have had to do with Carlos Morales, president of Santo Domingo, declare that he is unlike the ordinary promise-making Spanish-American. Dependence may be placed on his word and he is honestly trying to set his country upon its feet. He will not allow his followers to pay off old grudges and he is too strong to be the tool of politicians.

Willie Know-It-All.

When a boy comes home from his first year at college he wonders how it is that his father knows so little.

Grapes in Wine.

To make a single wineglassful of port 5½ ounces of grapes are required.

AGENTS WANTED. Average 50 per cent, commission by selling the only Alpine Herb remedy—true to its name. Manufactured by the ST. BERNARD MFG. CO., Otto Kunath, Mgr., Evansville, Ind. Write to-day and be assigned to territory in your neighborhood. Correspondence in English or German.

OLE BULL VOICED PEASANTS

What was it that made Ole Bull undeniably the greatest political influence in the history of modern Norway? The riddle is easy to read, says Margaret E. Noble, in Century. Although he voiced the peasants, his own voice was that of no peasant, but one of the most severely learned of European utterances. His instrumental mastery was complete, and the technical difficulties of his compositions have left them for the most part unperformable. But Mozart was his chosen theme, worshiped with such an ardor of consecration that the whole range of his works had for him no secret. His fame, therefore, was of that order that opens all doors. Statesmen and chief captains like Bismarck and Von Moltke were his intimates, and he was their confidant. Indeed, a curious physical resemblance between Liszt and himself led to many amusing contretemps on this score. And sovereigns, diplomatists and great nobles were all proud to name him among their friends. In him, then, Norway had found one who could stand for her in the highest ranks of the nations, learn for her the secrets of statecraft, and recover in her behalf the trick of thinking like a king. For this is one of the losses entailed on a people who are governed by foreigners from a foreign seat, that they forget to think of their country as a whole, the habit that is the secret of rulers.

Yet it was only as a man, and not by any means as a politician, that an autocrat could claim the friendship of the distinguished artist. His own sovereign felt that he had cause for grave offense when the news reached Stockholm, in 1848, of his heading a procession in Paris to present the Norwegian colors to Lamartine. But even royal anger could not resist the good stories told on the next visit, and the king stood biting his lip at the careless bonhomie of Ole Bull, as he turned suddenly and said: "By the way, sire, you should have been with us the other day in Paris, when we went to acclaim Lamartine."

PLAYING AT WAR SERIOUS.

An extraordinary accident happened recently, during some military maneuvers on the sand marshes of the Senne, in Westphalia, says the London Express.

The general gave an order to a regiment of Bavarian dragoons to perform some operation against two regiments of Hessian dragoons, which were formed up in line half a mile away. Owing to some confusion the Balaklava blunder was repeated. The instructions were misinterpreted as an order to charge the Hessians.

The Bavarians charged madly across the plain, cheering and waving their swords and lances. Expecting that the charging regiments would swerve when within striking distance, the Hessians

stood their ground, behaving as interested, but quite unconcerned, spectators.

To their horror the Bavarians did not change front. They crashed at full speed into the Hessian line. Horses and men were thrown into confusion. Many on both sides were hurled to the ground. The commanders were unhorsed and trampled under foot.

Even the officer of the brigadier's staff was swept off his horse and some of them were seriously injured. In their excitement many of the Hessians drew their swords to defend themselves, and some hasty wounds were inflicted. A lieutenant had his leg broken.

The worst accident happened to one of the subalterns of the Hessians. A Bavarian dragoon, maddened by the excitement of the charge, and unable to pull up his horse, inadvertently drove his lance through the lieutenant's body.

Staff officers galloped up to stop the scuffle. Called to attention by the bugle the dragoons looked at each other in amazement, scarcely understanding what had happened. Fifty horses were struggling on the ground, and many of them were so seriously injured that they had to be shot.

Such incidents, although rare in England, are comparatively frequent in the German maneuvers.

Last year's "kaiser maneuvers" at Lubeck, personally directed by the emperor, had a long casualty list. A private was shot dead, and another blinded; a hussar was killed by a lance thrust, and 50 men were injured in a cavalry charge; a gunner lost both his legs; a corporal was killed by the explosion of a balloon; a major was thrown from his horse and killed, and a dragoon and his horse were lost in a bog.

To Harness the Stars.

A man who is fond of working out statistics and astronomical calculations figures that the cotton factories of Lancashire, England, at present spin about 155,000,000 miles of thread a day, so that in six seconds they make enough to go around the earth. In one month they spin enough to reach from here to the moon. The product of 18 days would reach from the sun to Neptune. Counting 310 working days in the year, it would take them, at this rate, 500 years to spin enough thread to reach the nearest star.

Salvation on the Links.

The bishop of Manchester declares that if the people will not come to the church the church must go to the people, and follow them to their week-end resorts. It is, we hear, proposed to make a start by supplying golf links with missionaries, who will sing a short hymn after each drive. In the event of a fizzle the hymn will be sung with extraordinary vigor in order to drown any lay remarks that may be made.—Punch.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.
(Revised.)

Carriere, at Carriere.....Sat. and Sun. 30. Oct.	1
Lumberton.....Mon. p. m.	2
Columbia.....Tues. p. m.	3
Hub, at Paxterville.....Wed.	4
Poplarville and P. at Purvis.....Thurs.	5
McHenry and W. at Wiggins.....Sat. and Sun.	7, 8
Brooklyn, at Brooklyn.....Mon.	9
Sumrall, at Carson.....Sat. and Sun.	14, 15
Mt. C. and S. Creek, at Mt. Zion.....Mon.	16
Williamsburg, at Williamsburg.....Tues.	17
C. and Hagar, at Collins.....Wed.	18
Mt. Olive, at Mt. Olive.....Thurs.	19
Oak, at East Columbia.....Sat. and Sun.	21, 22
Matthews, M. Street and Mission.....Sun. and Mon. 9 a. m.	29, 30
Matthews, Court Street.....Mon. 2:30 p. m.	30
Lucedale and Am. at Cross Roads.....Sat. and Sun. Nov. 4, 5	6
New Augusta, at Richton.....Mon.	11, 12
Van Cleave, at Van Cleave.....Sat. and Sun.	14
Coalville, at Coalville.....Tues.	18, 19
Long B. and P. C., at Pass Christian.....Sat. and Sun.	25, 26
Bay St. Louis and M., at B. St. L. Mon.	2
P. and Logtown, at Pearlinton.....Sat. and Sun.	3
Gulfport, 25th Street.....Sat. p. m. and Sun. p. m.	3, 4
Gulfport, 25th Avenue.....Sun. 11 a. m. and Mon. 8:30 a. m.	9, 10
Merri, Main Street.....Sat. p. m. and Sun. 11 a. m.	9, 10
Merri, Oak Street.....Sat. p. m. and Sun. p. m.	9, 10

I trust, to be able to meet these appointments. Let every W. H. M. and every W. F. M. Society make full reports. Let the trustees make full answers to Question 29. The pastors will please see that this is done, and deeds presented.

Questions 17, 20 and 22, not fully answered on the third round, will be called again; and Church Registers and Records not shown will be called for. It is hoped that all collections will be reported in full, and also many conversions and accessions. Please read Num. vi. 24-26, and II. Cor. xiii. 14.

T. L. MELLE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Pleasant Grove, at Pleasant G.....Oct. 14, 15	14, 15
LaBranch, McComb.....21, 22	21, 22
Combs, McComb.....22, 23	22, 23
Providence, at Bahala C.....23, 24	23, 24
Pearlhaven and B. C., at Hawkins.....Nov. 4, 5	4, 5
Adams, at Adams.....11, 12	11, 12
Summit, at Summit.....12, 13	12, 13
Topisaw, at Topisaw.....Wed. 15	15
Fernwood.....Thurs. 16	16
Gallman, at Gallman.....18, 19	18, 19
Brookhaven.....Tues. 21	21
Oyika, at Muddy Springs.....Wed. 22	22
Magnolia.....Thurs. 23	23
Caseyville, at Caseyville.....25, 26	25, 26
Bayou Pierre, at Sweet Water.....Thurs. 30	30
Beauregard, at Matthews C.....Dec. 2, 3	2, 3
Wesson.....3, 4	3, 4
Crystal Springs.....Tues. 5	5
Berry, at Terry.....Wed. 6	6
Bayahurst.....Thurs. 7	7
Lyketown, at C. Grove.....9, 10	9, 10

T. W. ADAMS, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Centerville, at Centerville.....Oct. 22, 23	22, 23
Harrison, at Cane Ridge.....23, 24	23, 24
Fayette, at Fayette.....Nov. 4, 5	4, 5
Liberty, at Tarter's Chapel.....11, 12	11, 12
Madville, at Meadville.....Thurs. a. m. 16	16
Emochitto, at Mt. Vernon.....18, 19	18, 19
Barlow, at Rehoboth.....Thurs. a. m. 23	23
Washington, at Washington.....Sat. a. m. 25	25
Natchez, Pearl Street.....p. m. 25, 26	25, 26
Natchez, Jefferson Street.....26, 27	26, 27
Hamburg, at Knoxville.....Tues. a. m. 28	28
Chetser.....Thurs. p. m. 30	30
Percy Creek, at Percy Creek.....a. m. Dec. 2, 3	2, 3
Woodville.....3, 4	3, 4
Wilkinson, at Hopewell.....9, 10	9, 10

Quarantine restrictions have greatly hindered our work; hence the great necessity for pastors and stewards to exercise unusual diligence during the quarter, that full reports may be had. Let there be no falling off from any of the collections. Written reports are expected from women's missionary societies. Pastors will see that Question 29 is answered.

R. F. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson.....Oct. 7, 8	7, 8
Rocky Springs, at Hickory Ridge.....14, 15	14, 15
Merita, at Mt. Olivet.....21, 22	21, 22
Hermanville, at Hermanville.....23, 24	23, 24
Utica, at Utica.....Nov. 4, 5	4, 5
Oak Ridge, at Oak Ridge.....11, 12	11, 12
Anguilla, at Anguilla.....18, 19	18, 19
Mayersville, at Mayersville.....25, 26	25, 26
Edwards, at Edwards.....Dec. 2, 3	2, 3
Washington Street, Vicksburg.....p. m. 4	4
Washington Street, Vicksburg.....p. m. 5	5
at Bolton.....p. m. 6	6
Vicksburg circuit.....7	7
Rolling Fork, at Rolling Fork.....9, 10	9, 10

W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane.....Oct. 7, 8	7, 8
Mooringport and G., at Blanchard.....14, 15	14, 15
First Church, Shreveport.....22, 23	22, 23
Gilliam, at Ida.....23, 24	23, 24
South Bossier, at Haughton.....Nov. 4, 5	4, 5
Provencal, at Provencal.....11, 12	11, 12
Pleasant Hill, at Robeline.....12, 13	12, 13
Pelican, at Mt. Pleasant.....11 a. m. 14	14
Coushatta, at Atkins.....16, 19	16, 19
La Chute and Lake End, at Campobello.....19, 20	19, 20
Spanish mission, at Williams.....7 p. m. 21	21
Wesley, at Holly Springs.....11 a. m. 25, 26	25, 26
Many, at Fisher.....26, 27	26, 27
Ft. Jesup, at New Hope.....11 a. m. 28	28
Hornbeck, at Holly Grove.....Dec. 2, 3	2, 3
Benton, at Alden Bridge.....3, 4	3, 4
North Bossier, at Concord.....7 p. m. 4	4
Texas Avenue, Shreveport.....11 a. m. 5	5
Keatchie, at Longstreet.....9, 10	9, 10
Zwolle, at Zwolle.....10, 11	10, 11
Leesville station.....11, 12	11, 12
Carson station.....16, 17	16, 17
DeRidder station.....17, 18	17, 18
Bon Ami station.....18	18
Mansfield station.....11 a. m. 22	22
DeSoto, at Mansfield.....11 a. m. 22	22

Will the pastors kindly see that answers to Question 29 are properly prepared?

Mansfield, La.

J. R. MOORE, P. E.

CROWLEY DIST.—FOURTH ROUND.

(Only the date of preaching service is given.)

Rayne.....Oct. 15	15
Lafayette.....22	22
Grand Chemier.....24	24
Prudhomme, at Long Point.....11 a. m. 29	29
Crowley.....7:45 p. m. 29	29
St. Martinsville.....Nov. 5	5
Franklin.....12	12
French Mission.....11 a. m. 19	19
New Iberia.....7:45 p. m. 19	19
Abbeville.....11 a. m. Dec. 26	26
Patterson.....7:45 p. m. 3	3
Morgan City.....7:45 p. m. 3	3
Gueydan.....10	10
Sulphur.....13	13
Lake Arthur, at Lacassine.....17	17
Jeanerette.....20	20
Indian Bayou.....24	24
Lake Charles, First Church.....11 a. m. 31	31
Lake Charles, Second Church (for Jennings charge).....7:45 p. m. 31	31

W. W. DRAKE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

West Alexandria.....Oct. 23, 29	23, 29
Third Street, Alexandria.....29, 30	29, 30
Opelousas.....Nov. 31	31
Chicot.....4, 5	4, 5
Whites Chapel.....11, 12	11, 12
Bunkie.....12, 13	12, 13
Simsport, at S.....15	15
Lecompte, at L.....19, 20	19, 20
Glenmora, at Pine Hill.....25, 26	25, 26
Jena, at Trout.....Dec. 2, 3	2, 3
Jonesville.....9, 10	9, 10
Pollock.....12	12
Columbia.....14	14
Pineville.....16, 17	16, 17
Colfax.....19, 20	19, 20
Montgomery.....23, 24	23, 24
Natchitoches.....24, 25	24, 25
Boyce.....30, 31	30, 31

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity and Dryades.....a. m. Nov. 12	12
Carrollton.....p. m. 12	12
Louisiana Avenue.....a. m. 19	19
Parker Memorial.....p. m. 19	19
Madisonville.....a. m. 26	26
Covington.....p. m. 26	26
Slidell.....a. m. Dec. 3	3
Burgundy.....p. m. 3	3
Rayne Memorial.....a. m. 10	10
Algiers.....p. m. 10	10
Carondelet.....a. m. 17	17
McDonoghville.....p. m. 17	17
Melville.....a. m. 24	24
Plaquemine.....p. m. 24	24
White Castle.....31	31

H. G. DAVIS, P. E.

MONROE DIST.—FOURTH ROUND.

Winnboro, at Winnboro.....Nov. 16	16
Harrisonburg, at Florence.....17	17
Gilbert, at Gilbert.....18, 19	18, 19
Bastrop, at Oak Ridge.....23	23
Mer Rouge, at Collinston.....24	24
Floyd, at Floyd.....25, 26	25, 26
Delhi, at Delhi.....26, 27	26, 27
Waterproof, at Waterproof.....Dec. 2, 3	2, 3
Lake Providence.....10, 11	10, 11
Bonita, at Bonita.....14	14
Rayville, at Rayville.....15	15
Brooklyn, at Sardia.....16, 17	16, 17
Monroe.....24	24
West Monroe.....24	24

J. M. HENRY, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Port Vincent, at New River.....Nov. 18, 19	18, 19
East Feliciana, at Glead.....25, 26	25, 26
Wilson, at Gayden.....Dec. 3, 4	3, 4
Clinton.....3, 4	3, 4
St. Helena, at Greensburg.....9, 10	9, 10
Baton Rouge, Second Church.....17, 18	17, 18
Baton Rouge, First Church.....17, 18	17, 18
Live Oak, at Palmetto.....30, 31	30, 31

R. W. TUCKER, P. E.

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INCREASING COST OF WAR.

Two or three centuries ago it was discovered that money for warfare could be secured more easily and in larger quantities by bonding the nation for it and taxing the people to pay the interest, says the New York Tribune. Wars began to cost more. In less than 300 years Great Britain has spent on warfare \$6,795,000,000. The revolution of 1688 cost \$155,000,000; the war of the Spanish succession, \$220,000,000; the Spanish war, \$325,000,000; the seven years' war, \$535,000,000; the American war of revolution, \$725,000,000; the war of the French revolution, \$2,360,000,000; the war against Napoleon, \$2,930,000,000. The Boer war cost Great Britain in cash more than \$800,000,000.

It is estimated that the wars of the nineteenth century cost the world \$17,922,000,000. A statistician has figured that there are 3,155,673,600 seconds in a century. According to these figures the world paid out nearly \$6 a second in the last century for war. Adopting Archbishop Usher's chronology, which made the world 5,904 years old at the end of 1899, the nation spent in the nineteenth century for war an amount equal to nearly \$6 a minute since the creation. This statistician has estimated that the world's population is 1,500,000,000. If this is correct the amount spent in war between 1801 and 1900 would furnish each man, woman and child with nearly \$12 pocket money.

The debts of the chief nations of the earth aggregate more than \$34,000,000,000. It is believed that three-fourths of this sum was swallowed up in warfare and preparations for it. Nearly all the sum represented by the debts of Great Britain, France and Germany was spent for warfare. These countries are spending annually in interest on their debts nearly \$390,000,000. This sum is in addition to the amount being expended for the support of military armaments. The amount appropriated this year for this purpose by Great Britain in round figures is \$360,000,000; by Germany, \$217,500,000; by France, \$200,200,000; by the United States, \$195,000,000.

ARTIFICIAL HEART BEATS.

That the heart of a cold-blooded animal, after the death of the animal, may be contracted by electricity or other irritant, is a fact which is well known to the ordinary person. But that it is possible to take the human heart out of the body and keep it in activity for hours is a fact which has just been demonstrated by Dr. Deneke, of Hamburg. The case is fully reported in the Hamburger Nachrichten.

The experiment was performed on a dog and Adam on a dog had been executed by a doctor in Hamburg, the dog was years of age and its head fell into

a closed sack, into which also passed the greater portion of the blood from the carotid arteries, and from this sack there was obtained about 1 1/2 liters of blood, which was at once deprived of its fiber. At 8:12 a. m. the body was taken into a cell of the prison, stripped, and the thorax opened; there were still evident weak contractions of the single portions of the heart, the movements of the auricles being tolerably regular, while the contraction of the left ventricle was hardly distinguishable. The heart was taken from the body at 8:15, and the coronary artery was then washed thoroughly with a physiological solution of salt water at 35 degrees C., until the fluid coming from the heart was colorless. The heart was now completely at rest—all movement had ceased. Then the organ was washed with a Lochesche solution, which produced a well coordinated contraction of the whole heart; at 8:32 in place of the Lochesche solution there was passed into the heart the blood freed from its fiber, filtered and warmed. Immediately there took place an unusually powerful and regular contraction of all portions of the heart.

After the regular beating of the heart had continued for some time a little air balloon was passed into the pulmonary veins in the left auricle, and then through the mitral valves into the left ventricle. Two hours after the execution the heart commenced to palpitate, apparently in consequence of the rise in temperature and the pressure used to force the blood through the organ. The supply of fluid was then shut off, but after a half hour again passed into the heart, at which time the organ again took up its regular movement. The contractions, however, gradually became less, and at 11:03 a. m. the movement ceased. But it had been possible to keep an isolated heart in movement for a period of three hours after taking it from the body.

wanted to Shave Him.

Here is an amusing story of a leading Thespian who engaged a green supe to assist him in a heavy tragedy. In one scene there was a robber's cave in which the robber was supposed to be hiding.

"Ha, ha!" shouted the leading man, nudging his assistant. "He is concealed amid the rocks. Go in and beard him in his den."

"Beard him?" responded the green supe. "You've engaged the wrong man. I ain't no barber. I never shaved a man in my life."—Chicago Daily News.

Not Always Jealous.

"You opera singers are all jealous, aren't you?" quizzed the friend.

"Oh, no," replied the prima donna, "lots of us never sang in church choirs."—Philadelphia Record.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus, Second Church.....	Sept. 10
West Point.....	17, 18
Winstonville circuit.....	23, 24
Columbus, First Church.....	Oct. 1
Starkville circuit.....	7, 8
Starkville.....	8, 9
Hebron.....	14, 15
Shuqualak circuit.....	21, 22
Crawford circuit.....	28, 29
Columbus circuit.....	Nov. 4, 5
Macon.....	11, 12
Cedar Bluff circuit.....	18, 19
Mathiston mission.....	19, 20
Brooksville.....	25, 26
Mayhew.....	Dec. 2, 3

J. W. DORRAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit.....	Sept. 2, 3
Holly Springs station.....	3, 4
Red Banks.....	9, 10
Olive Branch.....	13
Byhalia.....	16, 17
Shawnee.....	23, 24
Potts Camp.....	30, Oct. 1
Myrtle.....	7, 8
Bethel.....	14, 15
Waterford.....	21, 22
Ashland.....	28, 29
Randolph.....	Nov. 4, 5
Mt. Pleasant.....	11, 12
Abbeville.....	18, 19
Pontotoc.....	25, 26

EUGENE JOHNSON, P. E.

DURANT DIST.—FOURTH ROUND.

Durant.....	Sept. 9, 10
Pickens, at Pickens.....	16, 17
Salina, at Hurricane.....	23, 24
Ebenezer, at Liberty.....	30, Oct. 1
Lexington.....	1, 2
Tchula, at Tchula.....	7, 8
McCool, at Liberty Chapel.....	14, 15
Chester, at Antioch.....	21, 22
Ackerman, at Mt. Ary.....	28, 29
West, at Midway.....	28, 29
Kosciusko, at Bethel.....	Nov. 4, 5
Kosciusko station.....	5, 6
Poplar Creek, at Wesley Chapel.....	11, 12
Rural Hill.....	18
Louisville, at Louisville.....	19, 20
Sturges.....	25, 26
Inverness.....	Dec. 2, 3
Belzoni.....	3, 4

W. S. LAGRONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis.....	Sept. 9, 10
Como.....	12
Coldwater, at Love.....	16, 17
Pleasant Hill, at Baker Chapel.....	23, 24
Hernando and Hines, at Hines.....	30, Oct. 1
Senatobia.....	7, 8
Longtown, at Truslow.....	13
Arkabutla, at Hunter Chapel.....	14, 15
Cockrum, at Greenleaf.....	21, 22
Wall Hill, at Chulahoma.....	28, 29
Courtland, at Courtland.....	Nov. 4, 5
Eureka, at Forest Hill.....	11, 12
Batesville.....	18, 19
Tyro, at Mt. Vernon.....	25, 26

Let all claims be met in full, both salaries and collections. It is to be deeply regretted that in almost every charge stewards complain that members of the church—some members—do not pay anything either for the support of the ministry or to the collections. Others pay a mere fraction of what is reasonably expected, of what both duty and honor demand. If all would pay their reasonable parts, every claim would be paid in full. Deficits do not come from lack of ability.

Will trustees kindly present to the Quarterly Conference full reports of items covered under their care?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen.....	Sept. 3, 4
Amory and Nettleton, at Amory.....	10, 11
Fairlie, at Palne's Chapel.....	16, 17
Buena Vista, at Pleasant Ridge.....	23, 24
Shannon, at Troy.....	30, Oct. 1
Okolona station.....	8, 9
Verona, at Verona.....	14, 15
Okolona circuit.....	22, 23
Elizay, at Antioch.....	26
Houlka, at Wesley Chapel.....	28, 29
Aberdeen circuit, at New Hope.....	Nov. 4, 5
Nettleton circuit, at Carolina.....	11, 12
Fulton, at Hordon's Chapel.....	17
Smithville, at New Bethel.....	18, 19
Montpelier, at Sparta.....	25, 26
Houston and Asbury, at Houston.....	26, 27
Tupelo.....	Dec. 2, 3

Let trustees have reports ready at Conference.

J. H. MITCHELL, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station.....	Sept. 9, 10
Greenwood station.....	16, 17
Eupora and Maben, at Eupora.....	23, 24
Vaiden, at Kilmichael.....	Oct. 1, 2
North Carrollton, at North Carrollton.....	7, 8
Itta Bena circuit, at Bear Creek.....	14, 15
Black Hawk, at Black Hawk.....	21, 22
Carrollton, at Smith Chapel.....	28, 29
McNutt, at Schlater.....	Nov. 4, 5
Vance, at Belview.....	11, 12
Crenshaw, at Crenshaw.....	14
Itta Bena and Sidon, at Sidon.....	16
Indianola, at Indianola.....	18, 19
Moorhead, at Moorhead.....	20
Ruleville, at Drew.....	21
Webb, at Cherry Hill.....	23
Winona circuit.....	25, 26
Mars Hill circuit.....	28, 29
Tom Nolen, at Edgeworth.....	Dec. 2, 3

THOS. H. DORRAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Guntown and Baldwin, at Lebanon.....	Sept. 16, 17
Corinth station.....	24, 25
New Albany.....	30, Oct. 1
Iuka circuit, at Bethel.....	7, 8
Iuka station.....	8, 9
Ripley and New Hope, at New Hope.....	14, 15
Jonesboro circuit, at Brownsfield.....	21, 22
Mantachle circuit, at Oak Grove.....	27
Mooreville and Saitillo, at Oak Hill.....	28, 29
Corinth circuit, at Gaines Chapel.....	Nov. 3
Kosciusko circuit, at Rienzi.....	4, 5
Boonville station.....	5, 6
Boonville circuit, at Carolina.....	11, 12
Marietta circuit, at Shady Grove.....	18, 19
Belmont circuit, at New Hope.....	24
Burnt Mills circuit, at Mt. Pleasant.....	25, 26
Blue Springs circuit, at Belden.....	Dec. 1
New Albany circuit, at Ingomar.....	2, 3

W. C. HARRIS, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada station.....	Sept. 24, 25
Oxford station.....	30, Oct. 1
Water Valley, Main Street.....	8, 9
Coffeyville.....	14, 15
Grenada circuit.....	21, 22
Charleston.....	27
Harriston.....	28, 29
Water Valley circuit.....	Nov. 4, 5
Water Valley, Wood Street.....	6
Tocopolia circuit.....	11, 12
Paris circuit.....	14
Banner circuit.....	18, 19
Pittboro circuit.....	24
Slate Springs.....	25, 26
Minter City and Strathmore.....	Dec. 2, 3

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Jackson, Capitol Street.....	11 a. m., Sept. 24
Jackson, First Church.....	3 p. m., 24
Jackson, Rankin Street.....	8 p. m., 27
Yazoo City.....	Oct. 1, 2
Lintonia, at Bennett's Chapel.....	1, 2
Sharon, at Camden.....	7, 8
Fannin, at Fannin.....	15, 16
Florence, at Rexford.....	18
Deasonville, at Union.....	21, 22
Flora, at Flora.....	29
Lake City, at Lake City.....	31
Thomasville, at Thomasville.....	Nov. 4, 5
Pinola, at Mendenhall.....	6
Braxton, at Gum Springs.....	11, 12
Madison, at Pearl River Church.....	11, 12
Canton.....	25, 26
Benton, at Benton.....	Dec. 1
Tranquil, at Tranquil.....	2, 3
Silver City, at Midnight.....	9, 10
Brandon.....	9, 10

The preachers-in-charge are requested to see that answers to Questions 14, 16 and 22 are prepared, if, for any reason, these questions were not answered during the third round. Let the answers be in writing.

Special attention is called to Question 23, and the pastors are earnestly asked to see that written reports are presented, covering all the points of this important question.

A. P. WATKINS, P. E.

FOREST DIST.—FOURTH ROUND.

Morton and Pelahatchie, at M.....	Sept. 9
Scott, at Lodoar.....	9, 10
Trenton, at New Prospect.....	10, 11
Harperville, at Good Hope.....	16, 17
Raleigh, at Pleasant Hill.....	23, 24
Decatur, at Good Hope.....	30, Oct. 1
Shiloh, at Shiloh.....	7, 8
Carthage, at Bethel.....	Thurs. 12
Edinburg, at Liberty.....	Fri. 13
Neshoba, at Mt. Pisgah.....	14, 15
Philadelphia, at Mars Hill.....	16
Tallichulok.....	Tues. 17
Forest.....	21, 22
Walnut Grove, at Austin.....	28, 29
Newton and Hickory, at H.....	31
Montrose.....	Nov. 3
Rose Hill.....	4, 5
Laurel, M. Street.....	11, 12
Laurel, Kingston and Fifth Avenue.....	12, 13
Taylorville, at Oakley.....	18
Eastabuchie, at Seminary.....	18, 19
Ellisville, at Mt. Zion.....	25, 26
Ellisville station.....	26, 27
Eucutta, at Goodwater.....	Dec. 2, 3
Vossburg and Heidelberg.....	3, 4
Lake, at Lawrence.....	9, 10

J. M. MORSE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central.....	Sept. 16, 17
Shubuta.....	24, 25
Leaksville, at Leaksville.....	30, Oct. 1
Waynesboro.....	7, 8
Lauderdale, at Bethel.....	14, 15
Wayne mission, at Hebron.....	21, 22
North Kemper, at Mt. Pleasant.....	27
DeKalb, at Pleasant Ridge.....	28, 29
Daleville, at Daleville.....	Sun. 7 p. m. 29, 30
Mon., 11 a. m.....	29, 30
Middleton, at Manassa.....	Nov. 4, 5
Chunkey, at Concord.....	11, 12
Enterprise, at Enterprise.....	12, 13
Vinville, at Cokers.....	Wed. 15
Matherville, at Andrews Chapel.....	18, 19
Buckatunna, at Winchester.....	25, 26
Binnsville, at Binnsville.....	Thurs. 30
Porterville, at Porterville.....	Dec. 2, 3
Meridian, East End.....	Tues. 5
Meridian, Fifth Street.....	Wed. 6
Meridian, South Side.....	Thurs. 7
Meridian, Seventh Avenue.....	Fri. 8
Pachuta, at Pachuta.....	9, 10

Let the pastors all see that the trustees answer Question 29; also, that Questions 14 and 16 are answered. Let us realize that with prayer, faith, and hard work for the next sixty days, we will bring all collections in full. Send what money you have on to the different Boards at once.

W. M. SULLIVAN, P. E.

(Continued on Sixteenth Page.)

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. RACHEL MARGARET BOLTZ was born in the State of Indiana, and was fifty-nine years of age at her death, which occurred at Gulfport, Miss., Aug 23, 1905, after a brief illness. Of three persons (members of the writer's charge, numbering several hundred) who have been called from labor to reward during the present year, and all of whom were much above the average of spiritual living, Sister Boltz was not the least distinguished. She was one of those rare characters to whom, in ordinary conversation, we would refer as "a lovely Christian," while regretting that there was no adjective to make the phrase stronger. It was not my privilege to have known her until the beginning of the present year. when she became a member by certificate at Twenty-eighth Street, Gulfport, having come recently from Fitzgerald, Ga., but not remotely from her native State, where she was widely known, both for her domestic virtues and unusual talent in the conduct of business. She had been a Christian from early life, and thus, during a long series of years, had been growing towards the consummation of ripeness

AUDRA IONE GRIFFING, little daughter of J. M. and Dellie Griffing, was born March 12, 1898. She was a lovely child with amiable disposition, and a great favorite with all who knew her. She died Oct. 6, 1905. She had been stricken a few weeks before her death with congestion of the brain, from

MAMA.

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Bishop H. C. Morrison, D. D., 1445 Henry (Clay avenue).

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Burgundy Street, 2529 Burgundy street; Rev. H. N. Brown, pastor; residence, 2718 North Rampart street; Telephone Main 786.

McDonoghville, Rev. G. S. Roberts, McDonoghville, La.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. J. E. Wray, pastor; residence, 5830 Prytania street; Phone 829 (nptown).

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 731 Nashville avenue.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. Jno. C. Sligh, pastor.

Felicity Street, corner of Felicity and Chestnut streets; Rev. E. P. Craddock, pastor; residence, 1207 Josephine street; Telephone Main 545.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 1025 Peniston street.

Algiers, Laverne street, corner Delaronde; Rev. H. Whitehead, pastor; residence, 305 Olivier street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

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WHEN THE "STAG" ROARS.

"There are certain spots known to and recognized by the deer in most forests called 'soiling pools,'" says an English writer. "They are usually peaty pools to which the stags resort, often at night, to wallow and to have a good time generally. Here I have occasionally seen them rolling on their backs, though more often black bubbles bursting sluggishly on the surface of the water have told me that I have come just in time to miss their late occupants. I was spying a distant hillside one day in September when some bright object flashing in the sun caught my eye, and looking through the glass I saw that it was a stag. He was standing shaking himself at the edge of one of these pools, the water flying off him in all directions. It was the sun flashing on this which had attracted my attention. The pools are much used in the fall of the year, beginning approximately on September 20, known in Gaelic as 'the day of the roaring,' though, of course, the exact date varies very much according to the season. I have heard stags roar as early as September 10, though this is rather unusual. It is much more of a bellow than a roar, and is quite awe-inspiring at close quarters, more especially if the roarer is himself hidden.

"The end of the season is always the most exciting time for stalkers. Stags then are all on the move, and great fights take place. I have never had the luck to witness a real big pitched battle between two champions. I doubt whether they often fight to the death, but the numbers of stags with broken and damaged horns which are met with after the autumn season is over show that pretty severe contests do occur. Stags always maneuver, when fighting, to get their opponent down hill. They have tremendous power in their hind quarters, and in this position can use it to the best advantage. Deer do not fight only with their horns, as both sexes will rise erect on their hind legs and strike savagely with their fore feet, the sharp edges of the latter making a very nasty wound. "A rather curious fact with regard to the fights between red deer, illustrating the toughness and elasticity of their skins, was told to me by a Dorsetshire agent. There was a big park full of red deer on the estate, and a large number of stags had been killed owing to fights. On skinning the dead ones he found that, though in many cases the lungs and flesh were pierced through, the skins themselves were comparatively uninjured."

Still Working.

Woman's curiosity has been doing a continuous performance ever since Mother Eve took a bite of that little apple — Chicago Daily News.

Of the various papers read at the adjourned meeting of the British Association of Johannesburg, none is of more practical interest than Sir C. Scott Moncrieff's on irrigation. Only the man who has seen what has been done in Italy, in India, in Egypt and in California can appreciate the veritable romance of agriculture which the engineer has brought about.

In India the irrigation canal has turned millions of acres to fertility and saved tens of thousands of lives which must have succumbed to famine. In the western states of America vast deserts have been converted into orchards, and the land which would otherwise be dear at \$5 an acre has become worth \$50. Much of the British triumph in Egypt is summed up in the word irrigation. English engineers—Sir C. Scott Moncrieff among them—came from India after the British occupation and have ever since been engaged in some of the greatest irrigation works in the world, so that Egyptian agriculture has developed beyond the dreams of the most sanguine.

Whether extensive irrigation would be good for South Africa or even possible, Sir C. Scott Moncrieff did not attempt to say, but there are many who believe that agricultural progress in South Africa will be small without the help of irrigation.

Persia's National Anthem.

Persia is an ancient country, as the world goes. It has ancient monuments. It has a literature in several ages. But one of its institutions, its national anthem, is comically modern. Several French bandmasters were in Persia 30 or 40 years ago, organizing military bands. The shah was about to start for Europe, and it occurred to him that he ought to have a national anthem. Summoning M. Lemaire, the French military music master of Teheran, the afternoon before his departure, the monarch, with an instinct more imperial than musical, ordered him to have a Persian national anthem composed and played before him by the imperial band next morning. There was night work for everybody concerned in Teheran that night, but next morning the "national anthem" was duly played and approved and it is the "national anthem" still. M. Lemaire is now a Persian general, and lives in Teheran.

The oldest inhabitant still possessed a little wit.

"Have you lived in the village long?" asked the stranger within the gates.

"Naw," answered the aged man, "only sense I wuz born."—Chicago Daily News.

May Be Brought Up.

Don't brag about your future if your past won't bear close scrutiny.—N. Y. Times.

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Those who know what Johnson's Chill and Fever Tonic is are safe. Those who remain in ignorance face a great danger. Johnson's Tonic will cure every case of fever that scourges the South.

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And you will find that, in one short day, you are safe beyond the danger line.

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THE FEVER SITUATION.

For the twenty four hours ending Tuesday, Nov 14, at 6 P. M., the fever situation was reported as follows:

Number of deaths.....	0
Number of new cases.....	0
Places newly infected.....	0

Total to date:

Number of deaths.....	452
Number of cases.....	3,401

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NEW ORLEANS CHRISTIAN ADVOCATE

JOHN W. BOSWELL, Editor.

NEW ORLEANS, THURSDAY, DECEMBER 14, 1905.

CHAS. O. CHALMERS, Manager.

WHOLE NO. 2574.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. 52—NO. 51.

For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—Isa. ix, 6.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel of the Lord said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people,

For unto you is born this day in the City of David, a Savior, which is Christ the Lord.

And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.—St. Luke.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager or the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

Secretary Wilson, in his annual report, strikes a blow at gamblers in cotton. After referring to the "gross breach of trust on the part of one of the employes of the Bureau of Statistics," he says: "This Department acted with vigor and dispatch when it got evidence of wrong-doing on the part of its own officials, but we have no evidence of disciplinary or preventive action at the traders' end of the line, where gamblers interested neither in the production nor consumption, disturb values to the injury of both, and make loud outcry when creatures of their own kind corrupt officials to betray confidence for the love of money. The responsibility for this 'leak' is shared by everyone who, to get money without work, gambles in farm products. When this form of industry ceases these parasites who tempt department officials will have to work for their bread."

The verdict in the case of Midshipman Merriwether, who had a fight at the Naval Academy with a fellow-student, which resulted in the death of the latter, has been made public. Young Merriwether was charged with manslaughter and "fighting in violation of the articles for the government of the Navy," and "of conduct to the prejudice of military discipline." He was acquitted of the charge of manslaughter, but found guilty on the other counts. The punishment was fixed at confinement within the grounds of the Academy for twelve months, and to be publicly reprimanded by the Secretary of the Navy. The Secretary commuted the sentence somewhat by allowing the midshipman to take the usual "practice courses" during the summer. The sentence is eminently satisfactory to the friends of young Merriwether, who feared a much severer penalty. The penalty is, indeed, light for the breach of a law which occasioned the death of a fellow-being, for, while Merriwether may not have intentionally killed his antagonist, the blow of the fist which felled him caused him to fall and strike his head, which fall resulted in death. In view of the lightness of the penalty "naval officers predict that hazing at both Annapolis and West-point will be harder to suppress" in the future.

"Uncle Sam" is jealous, not only of the honesty of the mail service, but also of its purity. The mails are scrupulously guarded against all forms of fraud and obscene matter. There has recently been a craze for souvenir postal cards. These cards, innocent in themselves at first, were soon turned into vehicles of indecency, and at once became immensely popular with persons of the baser sort. The New York Postoffice alone gathered and destroyed 500,000 of them in one

week—postal cards too obscene to pass through the mail. And only this week a professor in a University was tried and convicted for sending "offensive and scurrilous matter through the mails." His offense was addressing Sheriff H. H. Peck, of Windsor, Vt., who hanged a woman last week for the murder of her husband, as "Official Woman Butcher." The Grand Jury did the right thing in indicting this "professor" for thus publicly insulting an officer who discharged his duty, and the Court did the right thing in fining him for the offense. The fine was all too light. Ten dollars is a small penalty to pay for such a grave breach of law; not to say breach of etiquette and common sense. The "professor" paid the fine, and confessed his fault.

We stated a few weeks since that the Board of Consulting Engineers had agreed to recommend a sea-level canal, and that their recommendation would likely be followed. But those higher in authority favor the "lock canal," because it will cost less, and can be constructed in a shorter time, though it is acknowledged that a sea level canal is the more desirable, will cost less to operate, and not require so much time to get through. It is said that after it has been determined what sort of a canal will be constructed, it will require a whole year to make the drawings. In the meantime those who are opposed to the whole project are doing what they can to obstruct the work. Their opposition may delay, but will not stop it. Congress has agreed upon an emergency appropriation bill, and the work will proceed. With engineers on one side, and Mr. Roosevelt, who favors the lock system, on the other, Congress may be called on to settle the matter. An expert engineer in New York regards the Panama project "as chimerical and impossible," and it is hinted in certain quarters that all hands may turn about and go the Nicaragua route at last.

The treaty recently entered into between Japan and Korea, by which the management of the foreign affairs of Korea pass under the control of Japan is giving dissatisfaction, and has been repudiated by the Emperor of Korea. There are those who do not hesitate to declare that the Japanese acted the part of treachery. "The Emperor declares that the agreement is null and void, because it was obtained by force. He also declares that he will never sign this agreement in the present form, and that the disturbances which attended the outrage of Nov. 17 are likely to occur again." Inasmuch as our Government definitely promised to use its good offices in case Korea was wronged or oppressed, and, as after the agreement between the two Empires had been entered into, our Government, exclusively on the representations of Japan, broke off direct diplomatic relations with Korea, it is likely the Emperor will make an appeal to Mr. Roosevelt.

The wealth of the farmers of this nation is amazing. The figures given below are taken from the report of the Agricultural Department at Washington. We quote a whole paragraph. "If the farmers' economic position in the United States is to be condensed to a short paragraph, it may be said that their farms produced this year wealth valued at \$6,415,000,000; that farm products are yearly exported with a port value of \$875,000,000; that farmers have reversed an

adverse international balance of trade, and have been building up one favorable to this country by sending to foreign nations a surplus which in sixteen years has aggregated \$12,000,000,000, leaving an apparent net balance of trade during that time amounting to \$5,092,000,000, after an adverse balance against manufacturers and other products not agricultural, amounting to \$543,000,000, has been offset. The manufacturing industries that depend upon farm products for raw materials employed 2,154,000 persons in the year, and used a capital of \$4,132,000,000. Within a decade farmers have become prominent as bankers and as money lenders throughout large areas; and during the past five years prosperous conditions and the better directed efforts of the farmers themselves have increased the value of their farms 33.5 per cent, or an amount approximately equal to \$6,133,000,000." The corn crop this year amounts in value to more than \$1,200,000,000. It is the biggest thing in the United States in the way of a crop. The cotton value is comparatively insignificant.

NEWS AND NOTES.

Rev. F. C. Campbell, who has charge of Laurens Institute, Monterey, Mexico, is greatly troubled about his work. His school is full, and he has been compelled to turn off about twenty boys, who desire to enter as boarders, and as many more who desire to enter lower grades. They press to him rather than to the public schools, because the parents say he "teaches the children to live better lives." Bishop Candler makes an appeal through the *Richmond Advocate* in behalf of this school thus "hindered by success."

Chancellor Butler, speaking to the students of Columbia University, having in mind the painful disclosures in the management of life insurance companies, and perhaps certain disclosures in the Government service, said: "Just now the American people are receiving some painful lessons in practical ethics. * * * Put bluntly, the situation which confronts Americans to-day is due to lack of moral principle." That is a severe judgment.

The Ruston Baptist Church (Louisiana), with 465 members, contributed this year \$1,502.73 to purely benevolent work. The pastor's salary and incidental expenses are not included in the amount. A little more than one-third of the contribution was for foreign missions.

The Annual Conferences in Texas were asked to unite in a memorial to the General Conference to institute a "connectional tract society," or some other agency, by which tracts, booklets and other helpful publications, setting forth and defending our doctrines and polity, may be gratuitously distributed among the masses of our people." The memorial was prepared by Rev. J. W. Hill.

The *Baptist and Reflector* says: "The man who attempts to ride two horses will sooner or later get a fall, especially when the horses are going in opposite directions." Our notion is the man will get a fall sooner or later if both horses are going the same direction, and if they are going in opposite directions the man will fall "forthwith or sooner."

That which promotes interest in good literature and adds beauty to home environment, naturally appeals to those who exercise careful judgment in the selection of **HOLIDAY GIFTS**. G. W. "Elastic" Book Cases are particularly appropriate. Write for catalogue. **The Globe-Wernicke Co. Cincinnati.**

The brewers of Galveston, Tex., have undertaken to reform the city—to clean out certain dirty places. At last accounts they had closed out one or two variety theatres, several gambling dens, and persuaded the City Council to pass a midnight closing law, and are trying to make the saloons obey it. Brewers and whisky men have heretofore said: "You cannot make men good by law." But, as the Gospel has failed to do this in Galveston, the brewers will try the law. We trust they will prove their former stand to be a false one. Dr. Rankin has not much faith in the movement, but says "it is good as far as it goes, and as long as it lasts."

At the recent session of the Indian Mission Conference a total of forty-nine men entered the membership. Eighteen were admitted on trial, three were readmitted, three were received from other churches and twenty-five were received by transfer. The Arkansas Methodist says: "We believe no parallel can be found for the number of men brought into the Conference this year." The Indian Mission seems destined to become one of our largest Conferences. It is out West, and men are going there to "grow up with the country."

After witnessing a game of football, Congressman Landis, of Indiana, was so shocked by its roughness and brutality that he denounced it in the strongest terms, saying, among other things: "I desire to register my opinion, that dog fighting, cock fighting and bull fighting are Sabbath school games in comparison with modern football." Notwithstanding, great schools under Christian influence, not only tolerate, but encourage the brutal sport.

Some of the Kansas jails are full to overflowing owing to the rigid enforcement of the prohibition law. In one court the Judge was forced to defer the sentence of twenty-one liquor sellers because there was no room for them in the county prison. If the law in Kansas had been enforced years ago, as it is being enforced under the present administration, prohibition would long since have prohibited in that State.

A contributor to the *Baptist Chronicle* says: "Baptists claim to have more of the truth than other so-called churches. This being so, they ought to be better people." That all of us should be better people than we are goes without saying, but how Baptists can claim more of the

truth than others we do not understand, for all of us have the same Bible. We have been laboring a long while under the impression that all of us had all the truth and that none of us have any excuse for being bad people."

THE CONDITION OF THE HEATHEN.

The broad and what seems to me to be unscriptural grounds taken by X. in a recent article ought not to be left unchallenged. To answer the fourth article of his series of articles is to answer the whole series, for the one thought around which all his arguments have clustered is that every man who has never known the law nor heard the Gospel is saved. It does seem to me that X. totally misunderstands the passage on which he bases all his arguments (Romans iv. 15), for where no law is there can be no transgression. The manifest meaning here is that if God had not given law to the world, there could have been no sin in the world. If God had not given Adam one law to keep there could have been no sin for him, any more than has any other animal, and so there would be no sin in the world.

X. gives us four points which he says must be coupled with every culpable sin:

First—There must be a law. This is admitted.

Second—We must have knowledge of that law. No law, either civil or Divine, takes any notice of the plea of ignorance. Violate the civil law, and you suffer the penalty; and the same is true of the Divine. It is the truth that makes free. God holds us accountable not for what we know, but for what we might have known; not for what we are, but for what we might have done. But God has taken pains that no man shall make this plea. He has placed in the bosom of every man the consciousness of right and wrong. The most ignorant heathen in all the world knows that there is a right and a wrong way. If he does the right, he keeps the law; if the wrong, he breaks it. But Paul has left us no room for doubt on this question. (See Romans ii, 12.) "For as many as have sinned without the law shall also perish without the law; and as many as have sinned in the law shall be judged by the law." Also (Romans ii, 14) "For when the Gentiles, which have not the law, do by nature the things contained in the law (that is, according to their inner consciousness of right, and they do right), these, having not the law, are a law unto themselves." This does seem to me to be conclusive.

His third need not be answered.

Fourth—It must be willfully violated. Not many men deliberately and willfully commit sin; but negligently and thoughtlessly they drift into its ways, and, having walked in the way, they necessarily take the end of the way. How shall we escape if we neglect?

If X. be right in his conclusions, that all who have not the law are saved, then his reason for sending the Gospel to the heathen is mere trash, for, if all are saved without—and many be lost who have it—then it is cruel to take away their one chance of sure salvation.

Again, if X. be right, then God ought not to have given the Gospel to the world at all, for it is far better to be a heathen and saved than civilized and lost. Then God might have discomfited Satan by refusing to give the law to man,

No joy or pleasure on this earth quite equals that which comes into the home when baby arrives. Who can describe the happiness of man and woman, joined in wedlock, as they look upon the fragile, delicate mite that is blood of their blood



and flesh of their flesh? And who can depict the hopelessness and dejection that hover about the home where the wife is incapable of becoming a mother? Barrenness proceeds from some derangement of the distinctly feminine organs. Many of the common ailments known as "female troubles" cause it. Dr. Pierce's Favorite Prescription overcomes barrenness by stamping out diseases of women, and by healing and curing ulceration. It tones up the system, stops drains, and restores strength. During gestation it modifies morning sickness, gives elasticity to the overstrained parts concerned, makes the hour of baby's coming short and almost painless, and gives wonderful recuperative power to the patient. By making the mother strong and cheerful, it makes the little one healthy, vigorous and good natured. Insist upon the medicine dealer giving you Dr. Pierce's Favorite Prescription when you ask for it. Substitutes are often dangerous.

Mrs. James W. Blacker, of 629 Catherine St., Syracuse, N. Y., writes: "Your medicines have done wonders for me. For years my health was very poor; I had four miscarriages, but since taking Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription' I have much better health, and now I have a fine healthy baby."

For 21 one-cent stamps to cover cost of mailing only, you can get a free copy of that celebrated doctor book, the Common Sense Medical Adviser, 1008 pages, illustrated. Cloth-bound, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

and thus save the whole world without the loss of one, through ignorance.

Everything that God has done for the world since the fall has been with the one purpose, to increase the possibility of man's salvation.

Christ came and lived among men, because to come in personal contact with him was measurably to increase his chance to be saved. To know aright is life everlasting. And this is why he said "preach the Gospel to every creature."

The greatest good that one can accomplish in this life is himself to know Christ, and to lead others to know him. But if absolute ignorance means sure salvation, then it is worse than folly to be wise. G.

AS TO ENTERTAINMENTS.

Dear Dr. Boswell: Will you allow me, through the Advocate columns, to thank Mrs. Alice Cary McKinney for her forceful "Words as to Conventions?" She most clearly indicates a point of failure that we have often deplored.

When our bodies of Christian workers realize the full purpose of such meetings there will spring from them a harvest of good, now almost unknown.

With all my heart, I say let us have done with every species of entertainment that will tax the treasury of the inviting society, or will detain the members from attendance upon the daily sessions.

May the day speedily come when the gathering of our Lord's hosts shall be marked by the desire to receive a blessing, and to leave a benediction upon the homes that have honored us by their hospitality. S. E.

Dodge, Ga.

CONFERENCE NOTES.

Mississippi Conference.

Conference weather at Gloster was what the English call "nasty weather." It was cold and cloudy and damp. There was no hard rainfall, but a constant drizzle much of the time.

Brother Guice, the Pastor, was in a good humor—polite and accommodating. He went through the rain and darkness to meet a belated train, and was as smiling as if in the sunshine. The belated brethren—the Editor among them—will remember him.

It is a means of grace to be housed at Conference with a genial room-mate in the home of a Christian family. To this we can testify, having enjoyed the hospitality of Brother J. A. Naul and his excellent wife, with Rev. J. T. Leggett as companion. The fellowship was delightful.

Dr. A. J. Lamar, Book Agent, did his work as quietly as any man that ever undertook to collect the accounts of the Publishing House. But he is not to be foiled. At one Conference a resolution was passed not to allow any collecting to be done in the Conference room, whereupon the Doctor announced that he would meet the brethren outside, under a tree. And the weather was cold.

Brother Bachman, the bookseller, who has the freedom of this territory, as well as in the north end of the State, was on hand with a fine supply of up-to-date literature, and seemed to be doing a thriving business. If all of us made as many tracks and as big ones as he, it would require a long time for our successors to wear them out.

Dr. Murrah made a strong speech in behalf of Millsaps College, and was followed by Bishop Galloway in his accustomed style—noted for strength and beauty. The amount secured for the endowment fund footed up something over \$2,300. That means more than \$4,600 for the fund. Mississippians should rally as one man to the College and give it an ample endowment. It is doing a great work for the Church.

The delegates elected to the General Conference are: Clerical, A. F. Watkins, H. M. Du Bose, T. W. Adams and J. M. Morse; alternates, I. W. Cooper and M. L. Burton. Lay, R. W. Millsaps, E. J. Bowers, E. A. Enochs and H. B. McGehee; alternates, W. S. F. Tatum, A. G. Norvell and J. P. Carter.

Dr. Tillett, Dean of the Theological Department of Vanderbilt University, delivered a series of lectures, principally for the benefit of the young preachers. As they were given in the afternoon, beginning at 4 o'clock, they interfered neither with the Conference business nor public worship. They were interesting and well received.

Dr. Atkins was booked for a talk at the Sunday school anniversary, but, for some reason, failed to put in his appearance. Dr. W. H. LaPrade was pressed into service, and gave the congregation a lecture that did credit to his head and heart. It was full of wise and good things worth remembering. It was entertaining and edifying. It was Dr. LaPrade's first public utterance before the Mississippi Conference. He fully sustained his reputation.

For the three first days of the Conference connectional officers were scarce, none being present, except Drs. Lamar and Du Bose—the latter a member of the body. Dr. Lambuth came in late Friday afternoon, and was on the programme for an address on missions, his special department of church work.

Gloster is comparatively a new town, and never before entertained so large a body of Methodists. The Mississippi Conference was there for the first time, and though the members were on hand in full force, there was, as far as we heard, no one left out. Hospitality abounded, members of other churches aiding in the work. The preachers, we dare say, were grateful for kindness during such bad weather, and the people must have had grace to help them put up with two hundred pairs of muddy boots for nearly a week.

The preachers of the Mississippi Conference are great friends of the *Advocate*. They have stood by us nobly during the past five years, and propose to do so for the future. The last two issues of the paper greatly pleased them—showing such great improvement over previous issues. They promise, many of them, to do better work in its interest in the future. We greatly appreciated their congratulations.

Dr. J. D. Hammond, Secretary of the Board of Education, came in at the eleventh hour, but was no less welcome on that account. He is welcome everywhere, and grows on the brethren year by year. He is doing a great work for education in our Church.

The next session of the Conference goes to Laurel, another new and enterprising town, where an Annual Conference has never been held. Should the brethren live to get to Laurel next year, they will have held three sessions consecutively in towns where five years ago such a thing would have been impracticable. This indicates the rapid development of South Mississippi.

CONFERENCE APPOINTMENTS.

Vicksburg District—Presiding Elder, W. H. Huntley, Vicksburg; Crawford Street, Vicksburg, T. B. Holloman; Washington Street, Vicksburg, W. A. Terry; Anguilla, G. Guice; Bolton, I. L. Peebles; Edwards, J. W. Campbell; Hermanville, J. H. Foreman; Mayersville, F. B. Ormond; Oak Ridge, J. M. Lewis; Port Gibson, W. H. Lewis; Rolling Fork, W. T. Griffin; Rocky Springs, to be supplied; Sataritia, W. J. Ferguson; Utica, J. T. Leggett; Vicksburg Circuit, H. P. Lewis; Harriston, M. B. Scarborough; Port Gibson Female College, H. G. Hawkins.

Jackson District—Presiding Elder, A. F. Watkins, Jackson, First Church, W. H. LaPrade; Jackson, Capitol Street, H. M. Ellis; Jackson, Rankin Street, W. L. Hightower; Benton, D. C. Langford; Canton, B. F. Lewis; Braxton, O. S. Lewis; Fannin, H. J. Moore; Flora, E. W. Lipscomb; Florence, M. H. Moore; Lake City, H. E. Carter; Lintonia, supplied by George G. Saunders; Madison, J. R. Jones; Pinola, J. W. Ward; Sharon, J. T. Nicholson; Silver City, J. M. Alford; Thomasville, to be supplied by E. D. Lewis; Tranquill, to be supplied; Deasonville, C. M. Crossley; Yazoo City, J. M. Weems; Brandon, John A. Moore; Collins and Magee, G. S. Harmon; Mount Olive, W. M. Williams; Williamsburg, to be supplied; Epworth League Secretary, H. M. Dubose; Professor at Millsaps College, James A. Moore.

Forest District—Presiding Elder, J. M. Morse; Forest, W. W. Morse; Carthage, J. M. Thompson; Decatur, W. H. Lane; Bay Springs, A. M. Brodfoot; Edinburg, James V. Bennett; Ellisville Station, W. J. Dawson; Hebron, supplied by F. A. Lane; Eucutta, J. L. Red; Harpersville, supplied by Irvin Miller; Indian Mission, J. W. Tubby; Lake, C. McDonald;

Laurel, Main Street, J. W. Chambers; Laurel, Kingston and Fifth Avenue, J. S. Parker; Monroe and Garlandville, W. W. Moore; Newton, P. D. Hardin; Neshoba, supplied by J. C. Long; Philadelphia, T. J. O'Neil; Rose Hill, W. W. Grayes; Raleigh, supplied by C. C. Griffin; Shiloh, T. H. King; Scott, supplied by J. O. Ware; Trenton, supplied by R. T. Nolen; Taylorville, J. J. Golden; Walnut Grove and Mission, M. L. White; Estabatchie, George W. Huff; Morton and Polahatchie, H. Mallard; Vossburg and Heidelberg, R. S. Gale.

Meridian District—Presiding Elder, W. M. Sullivan; Meridian, Central Church, J. E. Carpenter; Meridian, East End, J. W. Crisler; Meridian, Fifth Street, C. F. Emery; Meridian, South Side and Poplar Springs, L. E. Alford; Meridian, Seventh Avenue, to be supplied; Middleton, supplied by G. P. Fikes; Matherville, W. A. Hays; Wayne Mission, F. M. Williams; Waynesboro, W. L. Linfield; Chunkey, W. F. Baggett; Enterprise and Stonewall, H. A. Gatlin; Shubuta and Quitman, H. L. Norton; Pashuta, L. F. Alford; Leakeville, D. Scarborough; Buckatunna, B. W. Lewis; Daleville, E. J. Coker; North Kemper, supplied by W. E. Dickens; De Kalb, E. L. Alford; Binnsville, supplied by A. C. Flower; Vinville, S. N. Young; Lauderdale, J. D. Ellis.

Seashore District—Presiding Elder, M. R. Burton; Americus, D. E. Vickers; Bay St. Louis, to be supplied; Biloxi, Main Street, H. W. Van Hook; Biloxi, Oak Street, to be supplied; Brooklyn, J. M. Massey; Carriere, E. C. Grice; Coalville, R. A. Sibley, Jr.; Escatawpa, R. H. Barr; Gulfport, Twenty-fifth Avenue, G. H. Galloway; Gulfport, Twenty-eighth Street, W. B. Jones; Hattiesburg, Court Street, W. C. Black; Hattiesburg, Main Street, R. Selby; Hattiesburg, Redd Street, H. T. Carley; Longbeach and Pass Christian, J. L. Sells; Lucedale, C. C. Evans; Lumberton, E. H. Moninger; McHenry and Wiggins, E. D. Phillips, and one to be supplied; Mossport, W. B. Lewis; New Augusta, supplied by C. H. Ellis; Ocean Springs, H. R. Singleton; Oloh, C. C. Gibson; Pascagoula, T. B. Cottrell; Pearlinton and Logtown, L. A. Darsey; Poplarville, D. P. Bradford; Purvis, M. M. Black; Sumrall, J. T. Abney; Vancleave, G. P. McKeown; Wolf River, supplied by Louis Fayard; Mentor, supplied by A. P. Cox.

Brookhaven District—Presiding Elder, T. W. Adams; Adams and Mission, H. P. Lewis, Jr., and one to be supplied by J. B. King; Brookhaven, G. H. Thompson; Beauregard, J. C. Ellis; Columbia, T. B. Clifford; Crystal Springs, H. W. Featherston; Gallman, R. F. Witt; Hazlehurst, H. B. Watkins; Magnolia, J. G. Galloway; McComb City, Centenary, N. B. Harnor; McComb City, LaBranch, W. W. Simmons; Pleasant Grove, J. H. Grice; Providence, J. N. Ware; Summit, L. Carley; Terry, J. E. Grey; Topisaw, R. Bradley; Hub, supplied by H. C. Herring; Mount Carmel, J. M. Corley; Pearl Haven and Bogue Chitto, D. E. Kelley; Tylertown, J. E. Williams; Wesson, V. D. Skipper; Whitworth College, I. W. Cooper, President.

Natchez District—Presiding Elder, B. F. Jones; Natchez, Jefferson Street, C. W. Crisler; Natchez, Pearl Street, to be supplied; Barlow, R. W. Thurman; Centerville, W. H. Saunders; Fayette, W. G. Forsyth; Gloster, C. N. Guice; Hamburg, F. A. Grimes; Homochitto, W. W. Murray; Liberty, W. D. Dominick; Meadville, W. W. Perry; Washington, to be supplied; Wilkinson, W. T. Blackwell; Woodville, C. A. Powell; Percy Creek, to be supplied; Caseyville, P. H. Howse; Bayou Pierre, C. M. Martin.

Transferred—T. L. Mellen, to the Indian Mission Conference; F. L. Crowson, to the Florida Conference; R. E. Rutledge, to the Alabama Conference; J. E. Lewis, to the Louisville Conference; C. M. Chapman, to the Little Rock Conference; P. H. Fontaine, to the Louisiana Conference.

NOTICE.

I need a preacher for an important charge of three appointments in the Natchez District. The charge has a parsonage, well furnished, for a small family, and is pleasantly located in a small village. Write immediately and send reference to

B. F. JONES, P. E.

Gloster, Miss.

A BEREAVED FAMILY.

Dear Dr. Boswell: Minnie Ella, infant daughter of our Rev. S. L. Pope, of Brooksville, Miss., died at the Brooksville parsonage on Dec. 4. The little life was only loaned to the parents for a few days: then went back to God, who gave it.

Rev. J. E. Thomas and I held service here (Greenwood), and we buried the little body in the family lot in Odd Fellows' Cemetery.

The stricken parents will have the prayers and sympathy of the entire Conference.

J. C. PARK.

SAD NOTE FROM BROTHER SHEPPARD.

Dear Dr. Boswell: Please give notice in the *Advocate* of this week of the death of Brother R. E. Green, who died last week of yellow fever. He died at his post, the last victim to that dreadful scourge within the bounds of the Alexandria District. I was with him and held his Fourth Quarterly Conference a few days since. He was complaining of not feeling well the evening I left him. The news of his death reached me while filling a chain of appointments on the Jonesville Circuit. He was in every sense of the word a model young man, a growing man, destined, as I thought, for a larger sphere of usefulness.

Brother T. K. Faunt Le Roy, at this writing, is just alive, and that is all; but little hope is entertained for his recovery. Let prayers be made for him. Yours cordially,

J. E. B. SHEPPARD.

Alexandria, La., Dec. 17, 1905.

NOTICE.

To Members of the Louisiana Annual Conference: Rates have been secured on the certificate plan with one and one-third round-trip fare over the following roads:

Texas Pacific; Morgan's Louisiana and Texas; Louisiana Western; St. Louis, Iron Mountain and Southern; Houston and Shreveport; Louisiana and Arkansas; Illinois Central; Yazoo and Mississippi Valley; Kansas City Southern; Vicksburg, Shreveport and Pacific; St. Louis, Watkins and Gulf; St. Louis Southwestern Railway.

In purchasing tickets, be sure to get a certificate, stating that you have paid full fare.

Over the St. Louis, Watkins and Gulf Railroad and St. Louis Southwestern Railway tickets will be sold only to Alexandria, Lake Charles and Shreveport, from which points tickets and certificates will have to be gotten over the second road, the same as over the first.

Be ready to hand in your certificates on the first day of the Conference. Respectfully,

JNO. F. FOSTER, Chairman.

CHURCH EXTENSION.

NORTH MISSISSIPPI CONFERENCE.

It is the earnest desire of Dr. P. H. Whisner, Secretary of our Board of Church Extension, to reach every corner of our great connectionism in the interest of church building. Surely, our whole Church does not yet fully know its own ability, nor its own responsibilities.

I shall, therefore, ask the following brethren

to push the work of church extension in their respective districts: J. T. Murrah, J. M. Wyatt, J. R. Bingham, J. H. Smith, V. C. Curtis, W. C. Lester, T. H. Lipscomb and W. S. Lagrone.

The presiding elders will please give an hour to the brother who is assigned to duty in each district, and Dr. P. H. Whisner, 705 West Chestnut Street, Louisville, Ky., will be glad to furnish information to these brethren that they may get their speeches ready. Kindly,

T. W. LEWIS, Chairman of Board.

CONFERENCE BOARD OF MISSIONS.

Louisiana Annual Conference.

Treasurers Report, Quarter ending Dec. 15, 1905.

Received for foreign missions from—

Crowley, Rev. Jno. T. Sawyer, D. D.	\$157.00
Jackson, Rev. S. S. Keener, D. D.	61.20
Monroe, Rev. F. N. Parker, D. D.	60.00
Louisiana Avenue, Rev. Jno. C. Sligh	29.10
Lanesville, Rev. B. H. Sheppard	25.00
Grand Chienier, Rev. G. W. Hively	10.00
Ruston, Rev. R. H. Wynn	127.00
Algiers, Rev. H. Whitehead	84.00

Total \$553.30

DOMESTIC MISSIONS.

Provencal, Rev. H. C. Murphy	5.00
Jackson, Rev. S. S. Keener, D. D.	25.00
Monroe, Rev. F. N. Parker	25.60
Lanesville, Rev. H. B. Sheppard	15.00
Grand Chienier, Rev. G. W. Hively	2.00
St. Martinville, Rev. R. H. Harper	5.65
Ruston, Rev. R. H. Wynn	90.00
Keatchie, Rev. R. A. Holloway	42.00
Algiers, Rev. H. Whitehead	59.00

Total..... \$269.25

Grand Total..... \$822.55

Dear Brethren—About 50 per cent of our last Missionary Anniversary Collection at Lake Charles remains unpaid (\$300.00).

We have been compelled to borrow funds to meet this deficit, as the entire collection was appropriated to the several missions. Will those who have subscribed kindly remit to me before Conference if possible.

W. B. THOMSON, Treas.

231 S. Rampart St.

New Orleans, Dec. 18, 1905.

THE MISSIONARY TRAINING SCHOOL.

Some institutions parade under pretentious names, to the dignity and importance of which they very vainly strive to attain. A striking exception is here presented, for under this modern appellation appears one of the most important educational enterprises ever projected in Methodism. We have long had our academies, our colleges, and have for some time had our university—or at least one we thought was ours—but there has been a distinct and urgent need for a provision for the improvement of that large class of our preachers who, for various reasons, are unable to take advantage of their excellent facilities.

The Training School meets this want, for it takes the preacher ground between the upper and nether millstones of pulpit and pastoral duties and left little time and perhaps less discretion for systematic study, and provides in a brief course definitely adapted to his needs, a chance for him to enlarge and improve his capacities for Christian service. To this it adds the immeasurable benefit to be derived from contact with the leaders of thought and achievement in our own and other denominations, altogether a great opportunity for enrichment.

To be sure the school has other phases, offering courses designed for prospective missionaries, both home and foreign, and for Christian workers generally, but in the humble judgment of the writer herein lies its greatest benefit, namely, in its incalculably helpful influence upon those busy preachers who find there information, inspiration and guidance. Would that more of our pastors, particularly the brethren whose surroundings are little calculated to elevate and stimulate them, spend a month in the School this spring, returning to their charges with freshened zeal, enlarged capacities and elevated ideals! Board in the admirably conducted home is inexpensive, tuition is nominal and the returns are large.

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The Home Circle.

HER NEIGHBOR'S BURDEN.

Mrs. Murphy bent over the ironing-board. She had been at work since early morning, and the pile of clothes yet in the basket made it reasonable to believe she would keep ironing until late.

There were innumerable little skirts and dresses, all dainty and fine; handkerchiefs which were almost as thin as a cobweb, and stockings whose every thread was silk.

She guided her iron in and out of the gathers in a ruffle of fine lace. As she did so, a feeling of discontent came over her. It was not that she was unwilling to work; idleness would have been unbearable to one of her disposition.

Her glance wandered about the small house—one large "best room," and this kitchen. To be sure, it was cheerful with cleanliness; each piece of board as white as soap and water and energy could make it.

But her boys and girls—they had so little compared with this child whose fine clothes she was ironing. She paused in her work to listen to the voices in the yard. They were playing circus, and Larry was balancing himself on the clothes-line. Peal after peal of laughter came to her ears.

They were happy enough, although the little girls wore patched gingham aprons, and the boys denim trousers. As to shoes—they were not to be thought of in summer! With Larry kicking out a pair each month, it was hard enough to keep their feet shod while snow was on the ground.

They had so little, while others had so much. She slipped the little dress from the board, and held it out before her. Twelve fine little gowns in one week! If her Mary had but one half so good, how beautiful she would look. Mrs. Murphy had never seen the little girl whose clothes she washed and ironed each week, but she could not possibly be a sweeter child than her Mary or Nora.

She laid the soft dress over the rack. She sighed as her hands left it.

"She couldn't be no sweeter than me Nora. I hain't never seen such eyes—clear as water and blue as the sky, and I never braid up her hair, but I'm set thinkin' of the pokeberries that are so purple that they just miss bein' black. Put that dress, now, on Nora, and there hain't no child can hold a candle to her for looks. It don't seem right that some other child should be havin' all the grand things and thim that belongs to me hain't nothing at all. I'm about disbelievin' what they've been prachin' to us about 'each heart knowin' its own sorrow', and every one havin' 'their own burden fitted to the back.'"

She paused. A knock had sounded from the door of the front room. Before Mrs. Murphy could bid the guest enter, the door opened to admit a little girl no larger than her Nora, and a young woman.

"I am Miss Lane, the little girl's governess," the woman explained. "Margaret has been watching your boys and girls all morning. Our study looks down into your yard. Would you care, Mrs. Murphy, if she would play with them?"

"Please say yes," cried the child. "They have such fun. The biggest girl makes the nicest doll clothes, and that tall boy can walk on top of the palings without falling." She drew a long breath of suppressed excitement. "And please would you let me wear one of your little girl's gingham dresses, and help with the mud pies? I suppose that is all I could do," wistfully; "I can't play circus."

While they were talking the doorway to the kitchen had filled up with happy faces. Larry, who was quick to see and understand, gave but one glance at the frail, delicate child with the twisted, dwarfed limb. Then he replied quickly: "You'd be fine for a ringmaster. You must crack the whip loud, and the rist of us will be horses gallopin' about. You'll be makin' us go through all sorts of shines. You'll be grand for a ringmaster."

Mrs. Murphy took down a gingham apron from a nail in the closet. She took her little guest into her lap, and began to unbutton the dress of soft mull and lace.

"They were so happy," whispered the child, cuddling close to her. "I thought it must be the way they dressed. I told Miss Lane that she must bring me. Do you think it is the dress? In fairy stories the good fairy sometimes wears a charmed dress."

"No, it hain't the dress, colleen," she answered: "it's in havin' other blessin's—brothers and sisters, and fine health, and no aches or pains. But"—Mrs. Murphy's eyes twinkled with merriment—"I know the trick of the fairies. There, you're ready. Be playin' out there until I give the word that it's dinner-time. Then I'll take around the bread, and some molasses, and I'll make it taste finer than any grand dinner you ever et at your mother's."

"Really?"

"Wait and see. Now, go off with the children, and don't one of you stick your heads in this house till I say the word."

Several hours later Mrs. Murphy made true her words. A group of hungry children, with bright eyes and flushed cheeks, gathered about the kitchen table. She was kept busy spreading bread which disappeared with surprising rapidity.

Not the least active of the bread disposers was the little guest. As Mrs. Murphy cut round after round, she said to herself: "That was all right and correct, about each back made for bearin' its own burden."

"What's that?" asked Larry. "I don't know what that means."

"To be sure you don't, me lad, and I hain't wishin' you to learn it too soon. It's just a bit of a lesson I've been learnin' to-day."—Selected.

WHAT A BOY DID.

Jamie Pettigrew was the smartest boy in our class. Willie Hunter was a real good fellow too, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class.

Examination day came around, and we were asked such a lot of puzzling questions that, one by one, we all dropped off till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent, and Willie took the prize.

A lamp-chimney is a matter to make so much about.

There would be no need of fuss if I could only impress on the American housewife's mind that MACBETH'S lamp-chimneys give more light, almost never break from heat, fit the lamp, and avoid that sickening lamp odor.

Don't be fooled, my name is on it if it's a MACBETH.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to you. Address MACBETH, Pittsburgh.

I went home with Jamie that afternoon, for our roads lay together; but, instead of being cast down at losing the prize, he seemed rather to be mighty glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said, with a light laugh.

"Then why didn't you?" I asked.

He wouldn't answer for a while, but I kept pressing and pressing him, till at last he turned round with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie. His mother died last week; and if it hadn't been examination day he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—*Evangelical Herald*.

COASTING ON GRASS.

The boys of San Francisco have found a way of coasting on the dry "sticker" grass that is quite as exciting as the New England boy's sledging or the Canadian's tobogganing. All a boy needs is a piece of smooth board and a hill covered with the "sticker" grass, and away he flies like a race-horse. June is the month for this sport. The foxtail, or "sticker" grass, has a stalk that becomes very stiff and slippery, like wire polished in sand. Sometimes a row of boys coast on one long board, the boy in front steering. A boy that uses his wits can always manage to have plenty of wholesome sport—all the richer if he shares it with some one else, perhaps not so fortunate as he is. This is a splendid world for boys.—*Selected*.

The greater portion of the people seldom, if ever, enter a church. Especially is this true of the working classes. We must wake up to the painful fact that a large part of our population has drifted entirely away from the old views of truth and duty, and the only way to reach them is to carry the Gospel to them where they are.—*Southern Churchman*.

It is well to be prepared for trials. By studying the Scriptures, by becoming acquainted with Christ, by learning to follow the leadings of the Holy Spirit, one may be prepared for the days of trial, which, sooner or later, come to all. Blessed is he who is ready when the testing-time is at hand.

The Christian Life.

THE ALABASTER BOX.

There is no life so void, so bare,
But that a box of ointment rare
Somewhere within may be;
This one a cheering song may sing,
This but a loving thought may bring.
So that for Christ it be,
Yet dear as Mary's ointment, shed
So lovingly upon His head,
The *smallest* gift will be.

Why hold thy offering back, tho' small
It seems for Him, the Lord of all?
No gift is small to Him.
Whatever it may be in thee—
Ambition, pride, self-ministry—
That keeps thy gift from Him,
O break it into pieces now,
As Mary broke above His brow
The alabaster box!
Then shall He for thy offering care,
E'en as for Mary's ointment rare,
Within the costly box.

No pride of power, no height of fame,
Ambition's goal, nor boasted name,
Can lasting be to thee;
Yet shall thy smallest gift of love
Forever shine, all these above,
Within Christ's memory.

(Elsie M. Smith.)

FORGETTING THE PAST.

One of St. Paul's methods for getting on in the world, in the best sense, is given to us in his Epistle to the Philippians, "This one thing I do: forgetting those things which are behind." At the opening of a new year, or as a maxim for guidance in certain perplexities recurring every day, this is a good policy for us. Let the past go. Reach forth for fresh victories and achievements. Drop the old feuds, the time-worn bitternesses, the useless jealousies, the vain regrets, the long-time grievances, the brooding habits, the useless depressions—let them all go. They are of no avail; they only hamper and hinder you in the race. Drop, gain, the hitherto accomplished triumphs; do not stop to rejoice over them, or to plume yourself in pride about them, or to exult over your not so fortunate fellow-worker. Life is too short to be spent either in foolish regrets or in just as foolish exultations. Do your work and then let it stand, and go on to do something else. That is the substantial lesson of this noble maxim of the great apostle.—*Zion's Herald*.

COMMUNION WITH THE HIGHEST.

We only retain our fine perception of anything when we keep in communion with the highest of its kind. What I mean is this: "You can only retain a fine sensitive literary perception by holding fellowship with the classics. You cannot retain a fine literary perception by merely confining your attention to the daily press. If a musician wants to keep a scrupulously accurate taste, he will have to walk arm-in-arm with the greatest in the musical world. If we want our sense of the sacred to be preserved in justness

and refinement, then we have got to keep in communion and fellowship with the highest. If we are to retain our reverence, we must hold communion with the venerable and sublime. It has been ordained by God that if the vision be periodically fixed upon the hills, that temporary vision of the hills will lend influence to the life upon the plains. When reverence begins to die, when he begins to take away his eyes from the hills—the specialties—then, I say, his regard of the commonalties begins to decay."—*Rev. J. H. Jowett*.

HELP ONE ANOTHER.

"Bear ye one another's burdens, and so fulfill the law of Christ." Enter into one another's life. Be helpful. Let those who have joy minister to those who are without it. From the cross I seem to hear a voice which comes straight to us, saying: "Thou shalt love one another as I have loved you." That means that you should enter into one another's life, and bear one another's burdens. Over against sorrow and suffering the Master has put Fatherhood and immortality. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Blessed are they that mourn, for they shall be comforted. Ring out the message wherever hearts are breaking and eyes filled with tears! All things are in the Father's hands; not one is utterly alone; no life is without purpose, and all things are moving upward.—*Imory H. Bradford*.

MIRRED IN SIN.

Much of such skepticism as is current among young men springs not from the head, but from the heart; it is begotten not of reflection, but of an evil life. Men do not believe in immortality because the life they are living on earth is a life not worth prolonging endlessly. Men do not believe in goodness. One is speaking of the way in which multitudes of young men are living and of their superficial beliefs. Happily every man deep down in his soul knows that goodness is best, and that he ought to be good. Many a young man thinks he is mired in doubt when he is really mired in sin. He knows the truth, but he will not accept it and live by it. He knows what is right, but he will not do it. The only way out of such religious difficulties is suggested in the words of Jesus: "If any man will do His will, he shall know of the doctrine." "He that followeth Me shall not walk in darkness, but shall have the light of life." The one service to render to multitudes of young men in this materialistic age is to bring them face to face with God and duty, and there in the stillness of their own souls let them settle their destiny. The lesson which, above all others in home and Church, needs to be impressed upon the youth of our day is, that not money and not power and not knowledge, but goodness, is supreme; that, as Tennyson sings, "'tis only noble to be good."—*The London Independent*.

IT DOESN'T PAY.

My young friend, there are many things in this world that it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation.

It doesn't pay to lie, for your lies must all be kept on file mentally, and in the course of time

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some of them are pretty certain to get on the wrong hook. A liar needs a better memory than any one is apt to possess.

It doesn't pay to try to get a living without work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker, unless you can enjoy the joke when you happen to be the victim.

It doesn't pay to rest when you ought to be at work; if you do, you are apt to have to work when you ought to be resting.

It doesn't pay to cry over spilt milk, neither does it pay to spill the milk.—*Dr. S. A. Steel, in Work*

THE FIRST SAW.

"What a funny thing!" said little Tom, taking up his brother John's saw.

"It's only a saw, silly," said John.

"Why, don't you think it is a funny thing?" persisted Tom, as the saw worked backward and forward, separating the hard wood which no knife would have cut.

"Oh, all carpenters have it," said John disdainfully.

Still little Tom watched and wondered. "But who made it first?" he said.

"I'll tell you," said his brother. "Long ago a Greek sculptor, called Daedalus, divided a piece of wood with a toothed bone of a serpent; and it answered so well that he imitated the teeth in iron, and so made the first saw."

And Tom's inquiring little mind was satisfied.—*Exchange*.

What the world needs to-day is justice, which is the open expression of love.—*Selected*.

The last word of God is not doom, but redemption.—*Selected*.

Christian Advocate.

REV. JNO. W. BOSWELL, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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MISSISSIPPI CONFERENCE—Rev. T. W. Adams, Rev.
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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J.
Sullivan, D.D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

THURSDAY, DECEMBER 21, 1905.

CHRISTMAS GREETING FROM BISHOP FITZGERALD

The new dress of your paper is handsome. Its face is fair and open, and there seems to be more of it. Please accept congratulations and good wishes. The names of the Editor and Publisher, Boswell and Chalmers, suggest good things in theology and literature. So we have a rational expectation that the good things will be continually forthcoming.

I know the Editor; we have counselled, worked, communed and prayed together in bygone times. He was always sound in the faith, had a mind to work, was punctual as a clock, and "clear as a bell," as the saying goes. With the enlargement and improvement of the paper comes this suggestion from this old newspaper man: Let the patronizing Conferences see to it that there shall be an immediate and large increase in its subscription list. Let them do their part now, and thus insure the success of this advance movement in behalf of the *New Orleans Christian Advocate*.

The paper has a gracious history. It has a large field. It ought to have a brightening and still more blessed future. To secure this result but one thing is requisite—and that is a prompt, earnest and general effort on the part of the pastors and all others among the people they serve who love the Church, and are ready to work for it as they have opportunity. Work done for the paper is work done for the Church and its All-gracious Head. In this belief, and in this spirit, these lines have been written by me, your brother and fellow-servant of the Lord Jesus Christ.

Make this a glad Christmas and New Year season for your Editor and Publisher, and do a good work for the cause of God, by pouring in the new subscribers in a mighty stream, with the cash—and without delay.

O. P. FITZGERALD.

Nashville, Tenn.

AN ALL-AROUND PRESIDING ELDER.

Please tell us what "an all-around presiding elder is." Such was the request made by one who fills the position, not only with acceptableness, but with ability and usefulness.

First—An all-around presiding elder is a preacher, a man who attracts and holds the attention of the people; one who is able to instruct and edify the Church, and, as occasion demands, who can defend the doctrines and polity of Episcopal Methodism. The day has not yet come when we can dispense with pulpit ability, or sacrifice the function of the ministry to the demand for men to look after and serve tables. Said a brother to his pastor: "When is our next quarterly meeting?" The preacher named the time. "Then," said the brother, "we will have some good preaching." At another place, served quarterly by a good brother whose preaching was below the standard of the ordinary two-year-old fledgeling, a sister inquired: "When will our next quarterly meeting be held?" She was told. Her reply was: "My!" The announcement of the time was sufficient to keep all away except the faithful few. These inquiries indicate what the people want when the presiding elder comes. The want can be supplied, for there are men in every Conference able to meet the demand. Great preaching ability in representatives of the Church overtops every other qualification in the estimation of a community. If the representative is a stranger, as is often the case with our presiding elders, his preaching at once commands attention.

Second—An all-around presiding elder should be able to look successfully after the temporal interests of the Church. These interests, we do not, by any means, discount, but, so far as the presiding elder is concerned, we regard them as secondary. This was evidently the view of the Apostles, who committed the serving of tables to selected deacons while they gave themselves "to prayer and the ministry of the Word." If the presiding elder is a man of commanding preaching ability, the Church need not fear any loss, if he is deficient somewhat as a financier. As a rule, the preacher-in-charge, with the official board, can supply the lack. It is in this that we Methodists limp. A young man develops into a first-class business man, and is so successful in his tact and turns that he is forthwith picked out as good presiding elder timber. He makes a passable officer, but a poor-out as preacher. The Church suffers in reputation under his ministry.

Third—An all-around presiding elder is a man of good executive ability. This means more than ability to manage the finances. It means that he understands the laws of the Church—laws pertaining not only to his own office, but also those pertaining to every official under his direction. Withal, he is a man of courage sufficient to see that every part of the Discipline is observed throughout his bounds. This he does not by constraint, nor for filthy lucre, nor as a lord over God's heritage, but of a ready mind, in the spirit of the Master, and as an ensample to the flock of Christ.

Fourth—Other qualifications of an all-around presiding elder suggest themselves to every well-informed Methodist. He knows how to conduct himself in society, and how to make himself an acceptable guest in any home among the rich or poor. To the one he never shows a condescending spirit; towards the other he never assumes a patronizing air. With these qualifications any man may be trusted with the oversight of the Church. There are not a few who can secure these qualifications if they will.

THE MISSISSIPPI CONFERENCE.

The Ninety-second Session of the Mississippi Conference met in Gloster, Miss., Dec. 13, 1905. In the plan of Episcopal appointments this Conference was assigned to Bishop Smith, but, owing to serious illness, from which he has not fully recovered, he was unable to meet the engagement, and Bishop Galloway presided in his stead. The Bishop opened the exercises promptly, according to custom. After religious exercises, the roll was called by Dr. A. F. Watkins, Secretary of the last Conference. The call was answered by well-nigh all of the clerical members.

Dr. Watkins was re-elected Secretary, and named as his assistants H. M. Ellis and Robert Selby, with M. L. Burton as Railroad Secretary. The bar of the Conference was fixed, also the hours of meeting and adjourning. The standing committees were named, and the Conference was ready for routine business. It goes without saying that under the administration of Bishop Galloway, the business was transacted, not only in an orderly way, but with neatness and dispatch. He knows what to do, and is uniformly kind and courteous. This is the Bishop's home Conference, and, though they know all about him, they like him—a sure indication that he is a friend of the brethren.

The Conference covers a large territory. Some of it has been cultivated by Methodist preachers almost a century. Other, and large sections, of the country, though served in a measure, being sparsely settled, never began to develop to a great extent until about twenty-five years ago. Much of that section is now as desirable in all respects as any in the State. Methodism has kept pace with the growth of population and material prosperity. Such is the expansion that in one district alone there is immediate need of thirty or forty new houses of worship.

The personnel (to use the phrase of the day) of the body is fine. It is composed mainly of middle-aged and young men. There are a few old men, Rev. F. M. Williams being, perhaps, the oldest in active service. Who is the youngest we do not know. There are several youthful in appearance who are energetic, studious and successful. They will be heard from in the future.

In the way of success the past year has been no exception. Though distressed and interfered with by floods in the early months, and in the latter by quarantine regulations, good reports were made. Gracious revivals have followed the preaching of the word, and there has been an ingathering of souls. Possibly the collections will fall short in some places, though in the aggregate they will be up to the average, if not above. This we venture to say in advance of the reports from any of the Conference Boards.

As in the North Mississippi Conference, so in this—death has been at work. Four in each Conference answered the roll-call above—all good men and true. Three of the fallen in this Conference were on the effective list. They fell at the post of duty. One, a superannuate, had finished his work, and was waiting. They died in the faith, and rest from their labors.

We had two days of real enjoyment with the brethren. Their handshakes were cordial and their words encouraging. We left before adjournment, and are unable to say to what extent Bishop Galloway gave satisfaction in stationing the preachers. Whether pleased or not, the Mississippi preachers will do good work.

PERSONAL.

Rev. T. B. Clifford called to see us on his way from Gloster. He was cheerful. Of course, he goes back to Columbia for the third year. The Columbians treat him well.

Rev. M. L. Burton's "round of appointments" was received too late for this week's issue. He will begin his work at Sumrall, Dec. 30, 31. The whole round will follow in due time.

Brother W. G. Evans closes a letter to this office as follows: "With best regards, many thanks and congratulations on the improved looks of the paper." We heartily thank Brother Evans.

Rev. E. S. Lewis, returned to Kosciusko for the fourth year, "had a warm welcome accorded him," and enters upon his work purposing to give the people his best service. May the year be the best of the four.

Interested brethren will please read the notice of Rev. J. F. Foster in this issue. It contains further information in regard to rates to the Louisiana Conference, and takes the place of the notice printed last week.

Rev. W. D. Gaskins, once of the Louisiana, but now of the Northwest Texas Conference, at Glen Rose, in renewing his subscription, says: "I possess the same interest in the Louisiana Conference and in the *New Orleans Christian Advocate* I did when identified with that State and Conference."

Rev. J. R. Countiss, the excellent Secretary of the North Mississippi Conference, moving from Oxford to Greenville, says: "I am cheerfully, hopefully, prayerfully off for my new field." And may his labors be crowned with great success!

Rev. I. D. Borders, whose work in connection with Sunday schools will necessitate much travel through Mississippi, promises us "a few newsy notes from time to time." We will be glad to get them. Brother Borders is a competent man, and will do good work.

Rev. T. L. Mellen, for many years connected with the Mississippi Conference, and standing at the very head of the list as a preacher and executive officer, has been transferred to the Indian Mission Conference, and stationed at Cordell. The Mississippi Conference loses one of its strongest, most aggressive and efficient members.

Rev. C. F. Smith, of the Texas Conference, passing through the city, en route to Mississippi, his old home, called at the Advocate office on Tuesday last. Brother Smith went from the Mississippi Conference to Texas twenty years ago. Judging by his appearance, we should say that the climate and the water agrees with him very well.

Mr. and Mrs. James W. Young have issued invitations to the marriage of their daughter, Miss Mary Braham, to Mr. John F. H. Barbee. The marriage will take place Dec. 28, at 2 p.m., in the Springdale Church, Memphis. It is not our pleasure to be acquainted with the bride-elect, but we know John, son of our sainted friend, the late Dr. Barbee. We trust many blessings are in store for the happy young people. And so we wish and pray.

RAYNE MEMORIAL.

Dear Doctor: As we are rounding up the year at Rayne Memorial, a short report of her work may be of interest to her friends. Despite

the depressing conditions of the past summer, we are closing up the year in good shape, all the regular claims being met in full, and subscriptions aggregating \$10,000 being in hand on account of the \$20,000 to be raised for the remodeling and improvement of our church building. Our congregations have been exceedingly good, an increased interest in the Sunday School, Epworth League and all departments of the Church, and everyone working together harmoniously for the advancement of the Lord's Kingdom.

Under the earnest and persistent efforts of our Pastor, Rev. Richard Wilkinson, there have been added to our membership in the past three years 334 new members, who have not only been an addition spiritually, but along material lines as well, the appointment being raised to a \$3,000 basis, or \$2,500 and rent of parsonage. Our membership was greatly disappointed recently, when it was learned that a request had been made for his transfer to another prominent city in Southern Methodism, and the Board of Stewards and Trustees unanimously petitioned the Bishop to allow him to remain with us, which he did, much to the delight and appreciation of the membership.

Rayne Memorial has a royal welcome in store for the members of our Annual Conference, sixty homes having already been offered for delegates by our members, and we are going to give them the best we have.

We desire to congratulate you on the new dress of the *Advocate*, which is an improvement in its appearance, but we are pleased to know that it is still the old *Advocate* in thought and purpose, which has been a blessing and benediction to its readers for many years.

With best wishes for its future prosperity, I am yours faithfully,

J. R. WESTERFIELD,
Steward and Sup't of Sunday School.

There is no sin so long as the will refuses to consent to the solicitation, or catch at the bait.—Churchman.

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LOUISIANA PRESIDING ELDERS.

Will you please send to me, with as little delay as possible, a copy of all assessments upon your districts; pictures of all members of the Conference who have died in the bounds of your district; a list of the postoffice addresses of superannuates and Conference claimants and supernumerary preachers; also state the time and place of your next District Conference and send a list of your lay delegates to the Annual Conference, with their postoffice addresses.

It is important that I have this information before Conference meets, that there may be no delay in turning out the *Annual*, and that there be no blanks where this information should be correctly given. Respectfully,

W. G. EVANS, Editor *Conf. Annual*.
Covington, La.

NOTICE.

The Committee and Class of the Third Year will meet in New Orleans at 9 a. m., Tuesday, Jan. 2, 1906. The place of meeting will be named by the Committee on Entertainment. J. R. MOORE.

When the Spirit fills the heart, Jesus is vividly real and evidently near. What is He to you? Do you wake in the morning beneath His light touch and spend the hours with Him? Can you frequently look up from your work and perceive His face? Are you constantly seeking from Him power, grace, direction? If He is but a fitful vision, you have not realized the first mark of the Pentecostal gift.—Exchange.

Do not read the Bible for others, for class or congregation, but for yourself. Bring all of its rays to a focus on your own heart. Never close the book until you feel that you are carrying away your portion of meat from that Hand which satisfieth the desire of every living thing.—Exchange.

Hold fast to God with the right hand, and stretch out the left to the world.—F. W. Tompkins, D. D.



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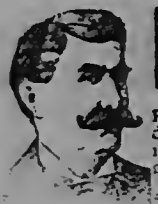
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FACTS ABOUT CANCERS.

A new booklet published at considerable
expense by L. T. Leach, M. D., of 416 Main
St., Suite 10, Dallas, Texas, tells the cause
of Cancer and instructs in the care of the
patient. Tells what to do in case of
bleeding, pain, odor, etc., is a valuable
bleeding, pain, odor, etc., and is a valuable
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Obituaries.

Obituaries not over two hundred words in
length will be published free of charge. All
over two hundred words will be charged
for at the rate of 1 cent a word. Count
the words and send the amount necessary
with the obituary. That will save trouble
all around.

MISS DORA C. BEASON, step-
daughter of Bro. F. A. Ainsworth, was
born in Lawrence Co., Miss., Nov. 21,
1879. Dora was a model child, obed-
ient and affectionate. She joined the
church at Pine Grove in 1893, under
the pastorate of Rev. L. J. Jones. She
served her Master devoutly, ever
ready to do His will, or to suffer the
same. She was an unassuming work-
er in the Sunday-school, both as stu-
dent and teacher. She was loyal to
her pastor and loved the doctrines and
polity of her church. She was taken
sick on Sept. 5, and took her bed on
the 7th, and wrestled with a consum-
ing disease until the night of Nov. 9,
at 11:45 p. m., when her sweet spirit
turned loose all that was mortal and
laid hold on the eternal. Her sweet
smiles a few hours before her depart-
ure indicated Heavenly visions, and
she said "I see the Saviour." Truly
she did, and with Him abides.

She has gone to the haven of rest,
There to lean on the Savior's breast;
There from sin and sorrow free,
Eternal with the Heavenly Host to be.

Her Pastor, P. H. HOWSE.

FRANCES ELISE, infant daughter
of Rev. and Mrs. E. L. Alford, was born
Feb. 9, 1905, and claimed by the hand
of death Nov. 17. Short was the mis-
sion of this bright little one. Inex-
plainable is the wise providence that
gives a bright child to cheer a home,
and in so short a time recalls the
blessing given. The little one had
been a sufferer for several weeks, and
all that skillful physicians and kind
friends could do had been done to
alleviate the pain and remove the
disease. Appropriate services were
held at the Methodist church, and the
mortal remains were laid to rest in
the Magnolia Cemetery. The immor-
tal spirit has gone to Him who said,
"Suffer little children to come unto
me, and forbid them not, for of such
is the kingdom of heaven." The sym-
pathy and prayers of the community
go out to the bereaved parents, that
they may have the comfort of the Holy
Spirit, and realize that "all things
work together for good to them that
love God." B.

ROBT. R. SLOAN died near Bent
Oak, Lounds Co., Miss., Oct. 25, 1905.
He was born in Lauderdale Co., Miss.,
April 3, 1856. He was married to
Miss Nannie Furgerson, Nov. 20, 1883.
He professed religion and joined the
M. E. Church, South, at Shafers
Chapel about 1890, in which Church
he lived until he was translated to
the church triumphant. Brother Sloan
was a good citizen; a good husband,
an indulgent father, a good provider,
a good neighbor. He was afflicted
many years with consumption, which
affliction he endured patiently, being
supported by divine grace to the end.
He leaves a companion and five chil-
dren to mourn their loss. May his loss
to them be their eternal gain.

D. W. BABB.

HENRY E. MILLER, son of John
E. and Hannah M. Miller, died of slow
fever in Loundes Co., Miss., June 23,
1905. Henry professed faith in Christ
in the summer of 1894, and joined the
M. E. Church, South, at Shafers
Chapel, near the place of his death.
Young Miller was one of the most
guileless young men that has ever
lived in that community. Ought was
never heard against him. His praise
as a Christian and dutiful son was
ever upon the lips of his neighbors.
Henry's place is vacant at home, and
at church, where he was always con-
spicuous as an unpretentious servant.
Child and brother, we mourn for him,
not as those who have no hope, but
believing when Jesus comes he will
be with Him.

D. W. BABB.

MRS. ELIZA C. TAIT was born in
Mississippi Aug. 20, 1822, and just be-
fore her death had passed with her twin
brother, Judge R. J. Bowman, of Alex-
andria, her 83d birthday. Converted
when a girl, she joined the M. E.
Church, South, and to the end was a
most devout and useful Christian. Mov-
ing to Alexandria in 1869, she became
a charter member of our church here,
and I understand our first Sunday-
school superintendent. A few years
ago she sustained a fall, from the ef-
fects of which she never recovered,
and having been quite a sufferer for
the last two years, death came to
her as a relief. No church ever had
a truer, more faithful member. No
pastor ever had a more devoted, help-
ful friend. No home was ever blessed
with a more saintly influence than
hers. She had many virtues, her faults
were few. She was as worthy and
consistent an exemplar of the Christ
mind and life as I have ever seen.
Optimistic, unselfish and generous,
practically pious, and withal humble
and unassuming. She came to the
end "full of faith and good works,"
and leaves behind a devoted family
and host of friends to bear in submis-
sion a sense of incalculable loss.

GLENN FLINN.

MRS. ELIZA A. SIMMONS (nee
Webb) was born in the state of Geor-
gia June 2, 1831; died in Pike Co.,
Miss., at the residence of her son, W.
J. Terrell, Aug. 6, 1905. She was
first married to Mr. John Holaday in
1847. He lived only three years. In
1859, she moved to Amite Co., Miss.,
where in 1860 she was married to
Mr. W. W. Terrell, who died in 1864,
leaving an only son. On May 14, 1869,
she married Wm. Simmons, with
whom she lived happily until April 6,
1892, when death again entered her
home claiming father and husband
as his victim. To this union was born
one son, S. W. Simmons, who lives
near the old home. After her hus-
band's death, Sister Simmons made
her home with her oldest son. She
was a life-long Methodist, a member
of Holmesville Church for thirty years
or more before her death. She will
be kindly remembered by some of
the preachers who labored at that
place. I first became acquainted with
her in the spring of 1876, when we
were associated together under the
pastorate of Rev. H. P. Lewis, who
is still in the regular work. I consid-
ered her a pure-hearted, sweet-spirited
Christian woman. She was motherly

and kind to all. The influence of her life will ever be felt by those who knew her, as elevating and pure. Her noble traits of character are emulated in the lives of her two sons, who have grown to be honorable Christian gentlemen. I visited her occasionally during her last widowhood of twelve or thirteen years, and always found her cheerful and happy. I visited her frequently during her last illness and found her ready, willing and waiting, resigned to the will of God, trusting in His promises. We laid her to rest in the presence of a large congregation of sympathizing friends and relatives, being assisted in the funeral service by a brother minister of the Baptist Church, who, being acquainted with her, spoke freely of her noble Christian virtues and of the holy religion by which she lived, died and went home to glory.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

N. E. ALFORD.

Whereas our Heavenly Father, in His mysterious providence, has deemed it best to call REV. J. A. LEECH from his labors here on earth to enter into the happier life beyond, therefore

Resolved, That the North Mississippi Conference has lost one of its most efficient, most consecrated and sweetest spiritual workers, and that the Pickens Charge, which he was so faithfully serving when the final summons came, has suffered a bereavement that will be felt for days to come.

Resolved, That we extend our heartfelt sympathy to the grief-stricken family, in whose hearts the influence of his noble life of divine patience and unselfish devotion will ever abide.

Resolved, That a copy of these resolutions be recorded in our minutes, a copy be sent the family; also that a copy be forwarded to the New Orleans Christian Advocate for publication.

P. E. MURPHY.

E. W. PICKENS.

W. N. DUNCAN.

Committee.

(Adopted by the Fourth Quarterly Conference, Pickens Charge, Durant District, North Mississippi Conference, 1905.)

My friends Dillard D. Durham and Estelle Harben (his wife), formerly of Georgia, but now of Hancock County, Miss., have recently suffered great sorrow and bereavement, but the grace of God abounds in comforting and sustaining power. EMERSON HARBEN, their son, was born near Dewmanth P. O., Miss., Sept. 1, 1902; and died of membranous croup Oct. 17, 1905, near Harlet P. O., Miss.; and LUCIA CHASON, their daughter, was born near Harlet P. O., June 24, 1904, and died there Oct. 22, 1905. Their lives are not ended, only the place of living has been changed, and God has taken sole care of the precious little ones. In our Father's house they await the coming of the loving ones who linger here.

T. L. MELLEN.

The following resolutions were read by G. R. Barlow and adopted by the Fourth Quarterly Conference of Beau regard Charge, Brookhaven District, Mississippi Conference, Dec. 2, 1905:

Resolved, That, inasmuch as Al mighty God, in His wise providence,

has seen fit to remove from our midst Sister ELOISE MONTGOMERY, wife of our Brother J. W. Montgomery, a worthy member of our Church at Mathews Chapel, we bow with humble submission to His will, while it seems hard and her help was so much needed.

Resolved, That we greatly deplore her loss, as her death has made a void which is hard to fill; that we cherish her godly example and Christian life, she being ever willing and ready to help wherever she could.

Resolved, That to her husband, children, parents and neighbors we offer our heartfelt sympathy in this great bereavement, and ask the blessings of God upon them, and that He may comfort them as He alone can comfort, so that they may be able, with humble submission, to say: "Not my will, but Thy will be done."

Resolved, That a copy of these resolutions be sent her husband; a copy be sent to the Wesson Enterprise, and a copy be sent to the New Orleans Christian Advocate.

J. C. ELLIS.

W. W. WALDEN.

G. H. MERCIER.

Whereas, God in his providence has seen fit to take from us our highly-esteemed and much loved brother, REV. W. R. RAINEY; therefore, be it

Resolved, That we, the people of Sturges Circuit, have lost, in the death of our beloved brother, one of our most devoted friends and consecrated counsellors; one who has lived among us for many years, and has won such a place in our hearts as makes us feel that we have not only lost one of our best friends and counsellors, but that we have lost a father as well, for such he was to us all in a spiritual sense.

Resolved, That we extend our heartiest sympathies to the bereaved wife and family, kindly bidding them, in their bereavement, to remember that their loss is his gain, and praying that we all may profit by and emulate his example.

Resolved, That a copy of these resolutions be sent to the bereaved wife and family, and that they be spread on the minutes of this Conference, and a copy each be sent to the New Orleans Christian Advocate and our own District Reporter.

E. B. SHARP.

WILLIAM WALTER SUMMER, son of Alfred and Martha J. Summer, was born in South Carolina on Dec. 14, 1848; came to Mississippi with his parents in his sixth year; married Miss Cornelia Rhoads June 14, 1868. This marriage was blessed with four children, two sons and two daughters, one daughter dying in infancy. Cornelia Rhoads Summer departed this life July 26, 1874, and he was married to Miss Leona Hughes Sept. 24, 1874. She died Aug. 17, 1875. This union was not blessed with any offspring. Brother Summer's third marriage was to Miss Jane C. Sibley on the 24th of December, 1876. This marriage was blessed with eight children—five daughters and three sons, three daughters preceding him to the spirit world. Brother Summer was converted and joined the M. E. Church, South, in 1881; died Oct. 19, 1905, in his 57th year. Brother W. W. Summer superintended Sunday school for several years; was always on schedule time.

He was a member of the Fraternity; was not demonstrative in his religion, but said to his pastor only a few hours before he died that he was ready, was rejoicing. Brother Summer was buried with Masonic honors in the presence of a large congregation. W. W. Summers was not heard to speak evil of any person. If so, this writer did not hear him, neither did he hear of his having done so. We will meet by and by where the tree of life is blooming. Until then, rest under its shades. His ex-Pastor,

R. A. SIBLEY, SR.

Trenton, Miss.

MISS CARRIE LEE THOMPSON, daughter of Mr. L. E. and Mrs. Ollie Thompson, was born Feb. 4, 1889, and, after a short illness of pneumonia, passed to her reward from the earthly home in Harpersville, Miss., Nov. 18, 1905, aged 16 years, 8 months and 14 days. Between these dates was lived a beautiful life of love, devotion and purity. As such, it reigned in the home, holding everyone under its precious influence, fell as the soft rays of twilight on schoolmates, held as an unseen magnet a large circle in social life, and led in the service of Christ in the Church. She always enjoyed going to prayer meeting, Sunday school, and was always one of the first to meet her pastor. She was converted and joined the M. E. Church, South, in August, 1900, under the pastorate of Rev. D. Scarborough, and lived a life of fidelity and beautiful consistency. The great throng who attended this last service and the many hands that bore flowers spoke the universal esteem for the departed and tender sympathy for the bereaved. She knew everything up to the last. Her last words were, "I want mamma to come and sit by me." The dear, sorrowing mother went and printed the last kiss upon her cheek, saying "good-by darling." She then fell sweetly asleep in the arms of Jesus. Many prayers go up to God for his love and presence to attend the sorrowing. What a happy day will be our reunion over the river. Our light afflictions, which are but for a moment, are not worthy to be compared with the glory that shall be revealed. She leaves one brother and two sisters, and has gone to eat fruit from the tree of life with her three brothers, gone before. Be faithful, father, mother, brother and sisters, and some day we'll all be joined again in heart.

Her Pastor, J. O. BENNETT.

Tetter Entirely Cured.

M. A. Butler, Fort Fremont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a sight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. if your druggist doesn't have it, to J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c.

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when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Ask JOHN A. SMITH, 3149 Florida Bldg., Milwaukee, Wis.

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If he is "up-to-date" he keeps it in a convenient place all the time. If he is behind the times he will thank you for "putting him next."

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SOUL-WINNING IN THE SUNDAY SCHOOL.

The greatest humanly devised institution of our Methodism is the Sunday-school. We have more than thirty thousand Sunday-schools, and they are found wherever our church has planted its banners. Counting officers, teachers and scholars, we have about three millions and a quarter enrolled in these schools. One hour each week these schools are assembled for the study of the Word of God. The Bible is the text-book, and the only text-book, for the study of these millions. Many other books may be employed in the preparation of the lessons and as helps to the understanding of the Word, but there remains only the one text-book.

Then, the method of instruction is peculiar. The preacher has in his congregation the young and the old, and they all hear the same sermon, whatever may be their intellectual capacity or attainments. In the Sunday schools the lessons are graded to suit the capacity of the scholars. The theme for study is the same for all, but the classes of the school are treated as units, and each class is taught with constant reference to its attainments and possibilities.

This method necessarily brings the teacher into close contact with each individual in the class, and where the classes are small, as they usually are, the relations between the teacher and scholar are very intimate. The teacher has time and opportunity to study the characteristics of each, and to adapt the instruction and care for each as the necessities may demand.

When these various facts are taken into consideration, it is readily seen that all the conditions are favorable for winning the souls of all the unconverted members of any Sunday-school. It is true, the time is short—only a single hour of a single day in the whole week; but that by no means limits the possible activities of the teacher. Then, it must be seen that much may be crowded into this one precious hour, if the teacher is faithful in preparation, and has a love for the work and for each member of the class.

The wise teacher, however, will never make the mistake of supposing that the winning of souls will be best accomplished by a single strenuous effort, nor by the appeals which are sometimes made on "rally days" and "decision days." These days may be useful for some purposes, but they must not be depended upon for the best and most permanent results. "Just as the twig is bent the tree's inclined;" and the bending process is not violent, but gentle, and at the same time persistent. So with the scholar who needs to be won for Christ, wise,

gentle, loving persuasion will usually be crowned with the desired success. The teacher by careful study of each case, by sympathetic interest in what interests the scholar, by the Bible method of "line upon line," precept upon precept, here a little and there a little," will surely succeed in winning precious souls.

But back of all this there must be character and a genuine religious experience on the part of the teacher. It will be a vain undertaking for any worldly, pleasure-loving violator of Paragraph 248 of the Discipline to undertake to lead the unconverted to the Saviour. Even young minds can see the folly of such a course; indeed, they can not have confidence in the sincerity of heart or the genuineness of the experience of such a teacher. They may listen to the talk, but the life invalidates the power of every word. The teacher must have the mind and spirit of the Master, and with all there must be much prayer in private for each unconverted member of the class. Name by name should be rehearsed in prayer; each case should be specially laid before the Lord. Then, watchful solicitude should be exercised to find the fitting word for the right time; and usually the best time is when there are no distractions, and possibly when the teacher and scholar can be alone.

O what wonderful gatherings of precious souls there might be in our more than thirty thousand Sunday-schools, if only all the officers and teachers were filled with the Spirit, and if in prayer and purpose and effort they might unite in seeking to win the last one, no matter how careless or obdurate, to the fold of the Good Shepherd! May the day not be far distant when all the workers in this wonderful field, this field of matchless opportunity, shall consecrate themselves to this one supreme end of all toil, the salvation of the priceless immortal souls for whom the Son of God has died on the Cross of Calvary!—Bishop Mallett in Pittsburg Christian Advocate.

NOTICE.

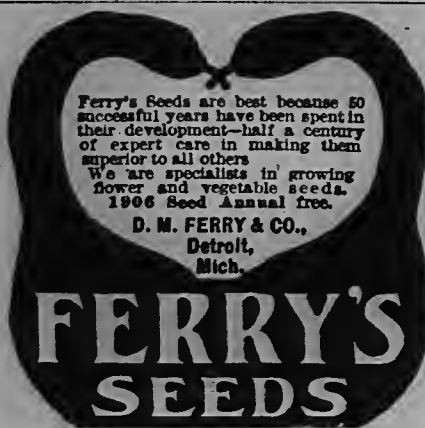
The Committee and Class of the First Year, Louisiana Conference, will please meet at Felicity Street Church Jan. 2, at 9 a.m.

J. D. HARPER.

NOTICE.

Louisiana Conference.

To the Presiding Elders of the Louisiana Conference: Please send me the names of the lay delegates to the Annual Conference, names of those recommended for admission on trial, and also local preachers for ordination. E. P. CRADDOCK, Chairman.



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HOW TO EARN \$25 A WEEK.

YOUNG MEN AND WOMEN WHO NOW EARN FROM \$3 TO \$10 CAN BE INDEPENDENT IN A FEW WEEKS.

There are HUNDREDS of young men and women working in stores and factories who would do better if they had the means offered them. To these people who are slaving out their lives behind a counter or over a bench there is no future, unless they can lay hold of some knowledge that will raise them above the common herd.

Now, on the other hand, every large store NEEDS A SHOWCARD WRITER—not only needs one or more, but their services are as INDISPENSABLE as that of bookkeeper or manager. It is work that is even more necessary than the proper display of the wares for sale, because SHOW CARDS are the medium of conversation between the goods for sale and prospective customers. SHOW CARDS, PROPER SHOW CARDS, SELL MORE GOODS THAN ANY SALES MEDIUM IN A STORE, AND COST BUT A FRACTION OF OTHER SALES MEDIUMS.

The average store uses unsightly show cards because they cannot get slightly cards. The better stores use better show cards, because they see the usefulness and ECONOMY of them. THE EXPERT SHOW CARD WRITER MAKES FROM \$25 TO \$40 A WEEK AND HAS "A SNAP" BETTER THINGS AHEAD.

Another point to be noted here is that the show card writer comes under the direct notice of the POWERS THAT BE. He or she is in hourly contact with the heads of departments—manager, proprietor. His work SHOWS and SPEAKS in no uncertain language of ability, thus putting him in line for higher and greater responsibilities at proportionate INCREASE IN REMUNERATION. Hence, we say that the field of the show card writer is a field of opportunity where one's lights may shine out and proclaim one's merit.

WHO CAN LEARN THIS WORK?

Contrary to the general existing opinion, IT DOES NOT REQUIRE ANY SPECIAL TALENT OR KNACK or equipment of mind or body to develop the ability to write GOOD show cards. By our method of teaching this work, the student grasps the principles just as the youngster grasps the principles of long-hand writing, only more quickly, for we have to deal with the MATHEMATIC MIND. We might say that the only qualifications necessary to learn show card writing are:

FIRST: THE PURPOSE. SECOND: STICK-TO-ITIVENESS. Given these qualities and a fair knowledge of spelling, the student rapidly develops in the work, so that within a VERY FEW WEEKS slightly show cards are produced at his hand.

MATERIALS NECESSARY.

WE FURNISH ALL ELEMENTARY MATERIALS to students, and, with these properly utilized almost any class of show card work can be produced. That is to say, the materials furnished are sufficient in extent to enable the student to produce cards good enough for ANY OCCASION, if properly used. This full equipment is sent with the first lesson and practice work, and is the property of the student. We include in this set of materials:

BRUSHES, T SQUARE, PAINTS, MARKER, CARDBOARD, CHARTS, SPONGE, RUBBER, PENCIL FOR STUPLING, MAT KNIFE, ETC.

HOW LONG WILL IT TAKE TO LEARN?

This may be answered much as the Irishman usually answers a question—by another question. "HOW MUCH TIME CAN YOU PUT IN ON THE PRACTICE WORK?" It takes some students eight weeks to become proficient, some it takes sixteen, but we have never yet had a student who could not make a good show card after the sixteenth lesson. We have had quite a number to take up good positions after ten weeks' study, and two who succeeded in "MAKING GOOD" in FOUR WEEKS. But the last-named had already had some experience in case-marking, which helped them along greatly. We can safely say that anyone desirous of learning can perfect themselves in the work within sixteen weeks.

WHAT WILL IT COST?

The price for a full unlimited course in this remunerative work is Twenty-Five Dollars (including materials). By "unlimited course" we mean a course of sixteen lessons and practice work, with direct personal criticism on each lesson, the same day it is received at our school. The price has been placed at this small figure knowing that those who would take up the work are people who are struggling with the world and are not overburdened with money—PEOPLE WHO ARE ANXIOUS TO IMPROVE THEMSELVES and be able to earn more. We have made this price ABSOLUTE—the same to everybody—because we know that the student will more than make back the cost of the course within 60 days of its completion. In fact, in many cases, this knowledge is definitely responsible for many of our students making the COURSE pay FOR ITSELF within a month from starting.

TO SUM UP.

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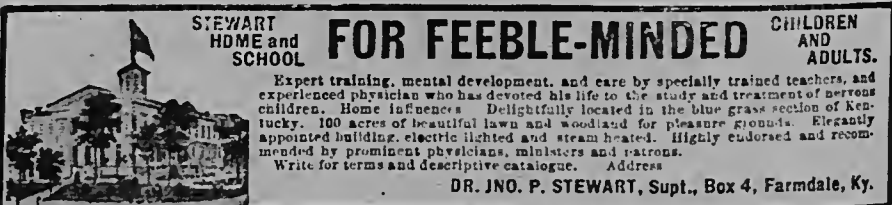
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Address Dr. Hathaway & Co., 57 Human Bldg., Atlanta, Ga.

RESOLUTIONS.

Whereas, according to the laws and regulations of our Church, it is expedient that our beloved Presiding Elder, Rev. W. S. Lagrone, go to a new field of labor; therefore, be it

Resolved, That we congratulate him for his efficient labors among us, and pray that God's richest benediction rest upon him, and His Spirit guide him into his new field.

E. B. SHARP.

A WORD ABOUT THE ORPHANAGE

I hope to be able to begin caring for orphans on the part of our Church early in 1906. I desire to know how many W. H. M. Societies or Aid Societies or individuals will volunteer to care for a child; expenses will approximate \$6 per month. I will assign the individual or society child as I receive them, thus giving the pleasure of knowing the ward. Write me at an early date.
C. C. WIER,
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is a course of instruction at the Commercial College of Kentucky University. This is a responsible institution. See advertisement, and for circulars write to

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Lexington, Ky.

The nearer a soul is to us, the greater the responsibility for it.—Dr. Cuyler.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT—FIRST ROUND.

Columbus, First Church.....	Dec. 23, 24
Columbus, Second Church.....	24, 25
Columbus Circuit.....	Jan. 6, 7
Westpoint.....	14, 15
Starkville Circuit.....	20, 21
Starkville.....	21, 22
Crawford.....	27, 28
Brooksville.....	Feb. 3, 4
Shuqualak.....	10, 11
Macon.....	12
Winstonville.....	17, 18
Mayhew.....	24, 25
Mathiston.....	March 3, 4
Cedar Bluff.....	5
Sturgis.....	10, 11
Hebron.....	17, 18

The District Stewards will please meet promptly on Jan. 16, at 10 o'clock, in First Methodist Church, Columbus.

L. M. LIPSCOMB, P. E.

FOREST DISTRICT—FIRST ROUND.

Bay Springs, at Holden.....	Jan. 4
Montrose and Garlandville, at Montrose.....	5
Newton Station.....	6, 7
Neshoba, at Sandtown.....	13, 14

(Other dates will appear next issue.)
District Stewards will meet in Forest on Jan. 2, 1906, at 10 a.m.

J. M. MOORE, P. E.

GREENVILLE DISTRICT—FIRST RND.

Greenville.....	Dec. 17
Arceola and Hollandale, at Arceola.....	24, 25
Leland.....	Dec. 31 and Jan. 1
Rosedale and Benlah, at Rosedale.....	7, 8

(Other dates will appear next issue.)
The District Stewards will please meet in the Methodist Church at Clarksdale on Tuesday, Jan. 16, at 2 p.m.

R. A. MEEK, P. E.

GRENADA DISTRICT—FIRST ROUND.

Oxford Station.....	Dec. 30, 31
Grenada Circuit, at Duck Hill.....	Jan. 6
Grenada Station.....	7, 8
Water Valley, Wood Street.....	13, 14

(Other dates will appear in next issue.)
The District Stewards of the Grenada District will please meet me at Wood St. Methodist Church, in Watervalley, Miss., Jan. 9, 1906. I earnestly desire every member to be present.

S. M. THAMES, P. E.

WINONA DISTRICT—FIRST ROUND.

Greenwood.....	Dec. 16, 17
Winona Station.....	23, 24
Valden, at Valden.....	30, 31

(Other dates will appear next issue.)
District Stewards will please meet in Winona on Wednesday, Jan. 10, 1906, at 9:30 a.m.

THOS. H. DORSEY, P. E.

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PERFECT
COMFOR
LONG WEAR
AND
GOOD LOOK

[illegible]

Shelville, Tenn.

How many of us have even a desire to forget an unkindness. For this desire we should pray.—Spurgeon

[illegible]

We most heartily approve of all measures now pending in the Congress of the United States which are designed to prevent shipment of liquor from one State into any territory or another State. We earnestly endorse all the efforts to prevent the sale of United States liquor because a prohibition within a any State as well as an effort by States to secure the utmost purity in the sale and use of United States liquor. Because by compelling Federal revenue agents and other officers of the General Government to proceed in the courts, when lawfully called upon by courts of record under those records which contain the names of those persons to whom liquor licenses have been issued.

In the meantime we urge the expenditure of continuous money savings in the homes and schools and pulpits of all our people and we heartily approve of the course of instruction in our public schools which is designed to warn the rising generation of the deadly effects of alcoholic drinks upon the physical and intellectual nature of all people.

J. T. LEWIS.

J. T. LEWIS,
For the Committee.

I have two places open in the Greenville District for which I wish to secure preachers. One place will pay \$500 or \$600; and the other, with the missionary appropriation, will be nearly that much. Neither charge has a parsonage. Here is a fine opportunity to do a great work for the Master.

R. A. MEER, P. E.

Greenville, Miss., Dec. 16, 1905

The Master's work may make weary feet, but it leaves the spirit glad.—Elizabeth Charles.

Charles Electric Shorthand.

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CURE TETTER


THE DUTIES OF CHURCH MEMBERS.

The Church member is expected to be regular at meals when the pastor feeds his flock. "Feed the flock of God" is the instruction the pastor has received: "come to be fed" is the direction given to the flock. The little maid whom the Lord restored to life did not stand more in need of "something to eat" than does every new member of that "spiritual milk" of which St. Peter writes, and which is to be drawn fresh from the Word of God. It will be greatly to the advantage of the member if he rises early enough on Sunday morning to permit him to be in his place in the house of God a few minutes before the service is timed to begin. He will then be able to compose his spirit into a serious frame, suitable to a transaction of so high importance, seeing that he has "come to Mount Zion, to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and Church of the firstborn which are written in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

It is the duty of the Church member to observe the sacrament of the Lord's Supper as often as possible. The new member should not allow any consciousness of unworthiness to deter him from showing the Lord's death in the manner prescribed by the Redeemer himself. Every contrite heart is made a welcome guest by the Divine Host at that table. Nor should the communicant leave before the holy communion service is concluded. He should remain to the end, meditating on these things, and his meditation of Christ will be sweet. Time must be taken to become holy, and how can time be better spent than in becoming fit for eternity?

As Methodists we have the inestimable advantage of the class-meeting. Many Christians suffer because their lives are not opened up by frank conversation on spiritual things with Christian men and women who are better versed than themselves in such subjects. Let the new member learn to value very highly this precious means of grace. And let him not forget that if it is the pastor's duty to meet the class once a quarter for the renewal of tickets, it is equally the member's duty to be present on that occasion. We have heard members testify when their classes have been properly met that on coming away it seemed to them as if they had been feasting with Jesus' priests and kings in heaven itself while they had been in the classroom.

The Church member should never forget that it is at his peril that he neglects the private reading of the Scriptures and private prayer. We believe that in the Society of Friends it is the custom to send once a quarter to each member a list of questions in writing, which he is expected to answer. Among them is one something like this, "Have you been careful to maintain the habit of reading the Scriptures?" "In the spiritual garden of the Church of England," says Bishop Gore, "there is no plant which

at the present moment needs more diligent watering and tending than the practical, devotional study of Holy Scripture." The Methodist Church member should water and tend this plant. As for private prayer, if there be any truth in the information which some one has given to Dr. Torrey, that the average Christian spends no more than three minutes a day at his devotions, we need not be surprised that modern Christianity should be, as some think it is, too effeminate to propagate itself to any considerable extent. The Church member should bear in mind the example set by our "Praying Pattern."—The Methodist Recorder.

A WORD IN SEASON.

In her biography of the Rev. Hugh Price Hughes, Miss Hughes tells a good story of her father, which shows the importance of being ready with a word about God.

"One day," she says, "when my father was walking down a street of the city (Oxford), he noticed a member of the university—one of the dons—on the opposite pavement. A strong constraint possessed him to cross the road and ask that gentleman a question. The question was an unconventional one, and its very unconventionality made him hesitate. He was not intimate with the graduate in question, and did not altogether relish the idea of intruding upon him.

"None the less he crossed the road with beetling brows, battling, as he often did, off the platform, against shyness. After a word or two he asked his question.

"Excuse me, but I am curiously constrained to come and ask you a question. What is your opinion of Jesus Christ of Nazareth? How does it stand between you and Him?"

"The gentleman to whom he spoke looked at him with a peculiar fixity. Mr. Hughes," he said, "I have been waiting for twenty years for somebody to ask me that question. Come to my room and talk to me." Later on, as the Methodists put it, he "found peace."

JENNINGS, LA.

Dear Dr. Boswell: The year's work is closing very satisfactorily with us. At Jackson Street Church, Lake Charles, we have resurrected a church, which had not had regular preaching for over a year; have gotten the membership together, and have reorganized the Sunday School, trebling the regular attendance. The Church is ready for aggressive work next year.

At Jennings we have just closed a most successful revival. Rev. R. R. Jones did the preaching, and the Spirit was with us in power. Over thirty joined the churches, sixteen coming to us. Our membership is revived, and are planning great things for Christ. Our Sunday School has taken on new life, and we have organized an Epworth League. Truly, God is merciful and gracious. To His name we ascribe all the honor and glory. Yours fraternally,
M. C. HOLT.

Jennings, La., Dec. 16, 1905.

No kindnesses shown in act are so essential a part of friendship, as prayer for our friend.—J. R. Miller, D. D.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND
Zwolle, at Zwolle Dec. 9, 10
Leesville Station 10, 11
Carson Station 11, 12
Delidder Station 16, 17
Bon Ami Station 17, 18
Mansfield Station 18
D. Soto, at Mansfield, 11 a.m. = 22
Will the pastors kindly see that answers to Question 29 are properly prepared?
I. R. MOORE, P. E.
Mansfield, La.

CROWLEY DIST.—FOURTH ROUND.
Only the date of preaching service is given.
Gueydan Dec. 10
Sulphur 13
Lake Arthur, at Lacassine 17
Jeanerette 20
Indian Bayou 24
Lake Charles, First Church 31
11 a.m.
Lake Charles, Second Church 31
(for Jennings charge), 7:45 p.m.
W. W. DRAKE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.
Columbia, at Columbia Dec. 10, 11
Pollock, at Pollock 12
Pineville 16, 17
Colfax 19, 20
Montgomery 23, 24
Natchitoches 24, 25
Boyer 30, 31
J. L. P. SHEPPARD, P. E.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.
We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.
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Take Hall's Family Pills for constipation.

CANCER CURED.

Hon. J. T. Essary, prominent attorney of Morristown, Tenn., Ex-Mayor, Ex-Collector of Internal Revenue for Tennessee, Ex-Commissioner of Agriculture for the State of Tennessee, relates his experience with Cancerol.

October 27, 1905.

Dr. L. T. LEACH, Dallas, Tex.
DEAR DOCTOR—I think I but just and proper that I address you this letter (for publication, if you desire.) For seven years a lump had been forming on the left side of my face, near the corner of the eye, which at first gave little, or no harm, but it continued to enlarge.

I consulted physicians and my case was pronounced Epithelioma. I wrote for your booklet and after convincing myself of your ability to cure cancer, I decided to put my case in your hands with the result that after a few weeks' treatment with your Cancerol the trouble is entirely removed and I am well.

I sincerely believe if given the opportunity, you can cure cancer and would advise all who have the disease not to defer treatment until it has gone too far. I shall always feel grateful to you and thank you for the considerate treatment I received at your hands. I will cheerfully answer any letters of inquiry.
I am greatly yours,
J. T. ESSARY.

There is no need of cutting off a man's cheek or nose, or a woman's breast, in the vain attempt to cure cancer. No use to apply the burning plaster and torture those already weak from pain and suffering. CANCEROL is a combination of essential oils, is soothing and balmy, safe and sure and has been employed successfully in most every situation in the body. It is essentially a home treatment and is therefore a great boon to those in limited circumstances. DOCTORS, LAWYERS and MINISTERS endorse it. A book containing valuable information on the care of the patient will be sent free to those who write for it.
Address Dr. L. T. Leach, No. 416 Main Street, Suite 10, Dallas, Tex.

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Your Friend Who Drinks I WILL SAVE HIM

I Have a HOME CURE, Whose Proof is FREE, That Restores FOREVER The Farthest Gone, That Conquers The Disease and The Desire, That Rebuilds Nerve Strength and Ambition.

No one, except the victim himself, knows the mental sufferings, the noble fights and the ignoble falls—of the drinking man. Others see only his transgressions and his frequent lapses. Again



and again they watch him scower a foothold that crumbles to sand. For the strongest WILL POWER CAN NOT conquer that devouring thirst, the trembling craving that is voiced by every nerve-cell of the helpless, hopeless victim of inebriety—the condition that leaves man no longer master of himself, but a half-crazed martyr to perverted appetite.

Advice and kindly words will not help your afflicted friend, any more than a straw will save a drowning man. What you must do to rescue him is to "throw out the life-line," in the shape of an actual, tangible CURE for the disease.

To prove that I have such a cure, I will send in a plain wrapper, so that no one can guess its contents, a large treatment, sufficient to test its wonderful merit, free of all expense.

A marvelous change will at once be evidenced. The terrible, incessant craving will vanish, appetite return, the nerves grow steady, the haggard appearance will vanish, the eyes grow clear and the sufferer will again be able and inspired to take his proper place in business and society.

I appeal to the WORST cases—I glory in such cures—cases that again and again have failed to yield to other treatments. My record is 100 per cent of cures—CURES TO STAY CURED. And I have the proof to verify my claims.

No matter how hopeless the case may seem, do not despair. Remember mine is a home treatment. There is no advertising the fact that it is being taken—no kindling of neighborhood gossip. Nothing but the blessed reality of a perfect cure.

Remember, I do not ask, and will not accept, one single penny of pay till I have proven that my simple home remedy is an absolute, unfailing cure. You take not a particle of risk and the gain is priceless. Write this very day for free treatment, sent in sealed, plain wrapper.

PARKER WILLIS.

State Life Bldg., Indianapolis, Ind.

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Special Notice.

We will give to all new subscribers at two dollars a year, and also to all who will renew at two dollars a year, one copy of the new Hymn Book, cloth-bound edition. In all cases money must accompany the order. The book will be mailed from Nashville or Dallas.

NORTH MISSISSIPPI CONFERENCE.
ASSESSMENTS, 1906.

District.	Bishops.	Con. Col.	F. Miss.	D. Miss.	Ch. Ex.	Ed'n.	A. B. S.	Min
Sardis	\$227	\$662	\$1,563	\$673	\$514	\$792	\$160	\$25
Grenada	211	589	1,483	690	494	800	155	25
Winona	223	758	1,598	695	405	745	162	27
Durant	200	619	1,315	565	424	705	126	26
Columbus	222	682	1,616	687	506	796	158	26
Aberdeen	225	702	1,583	661	512	796	155	27
Corinth	172	545	1,233	517	390	650	129	19
Greenville	220	942	1,150	496	480	735	155	25

J. R. COUNTISS, Secretary.

TREASURER'S REPORT, BOARD OF EDUCATION.

NORTH MISSISSIPPI CONFERENCE.

Receipts—	
From Sunday School Board.....	\$195.50
From West Circuit	41.00
From Conference Treasurer.....	3,671.34
Total	\$3,820.84
Disbursements—	
To Millsaps College	\$1,890.24
To Grenada College	1,260.00
To Paine and Lane	281.00
To General Board	281.00
To Gen'l Board, 10 p. ct., C. D. F.....	108.50
Total	\$3,820.84
The assessments for the ensuing year are as follows:	
For Millsaps College.....	\$3,000.00
For Grenada College	2,000.00
For General Board	447.00
To Paine and Lane	447.00
For expenses	125.00
Total	\$6,019.00
Apportioned as follows:	
Sardis District	\$792.00
Grenada District	800.00
Winona District	745.00
Durant District	705.00
Columbus District	796.00
Aberdeen District	796.00
Corinth District	650.00
Greenville District	735.00
Total	\$6,019.00

E. S. LEWIS, Treasurer.

NOTICE.

The Committee and Class of the Fourth Year (Louisiana Conference) will meet at Felicity Church, New Orleans, Tuesday, Jan. 3, at 9 a.m. Correspondence Course certificates must be presented to the Committee.

J. A. PARKER, Chairman.

TO THE CHILDREN.

Dear Children: We are building a great school at Montrose, Miss., for the children and youth of our land. You must have already learned that the property belongs to the M. E. Church, South. I want a Christmas offering from all the children, and from old Santa Claus. We enroll in a large book the name of everyone sending us an offering.

Children, send us a Christmas offering, and tell Santa Claus to send us a liberal offering! Let me hear from all the children who read the *Christian Advocate*.

(REV.) WALDO W. MOORE,

Financial Agent of the Montrose High School, Montrose, Miss.

EPWORTH LEAGUE.

To the Presiding Elders and Preachers in Charge of the North Mississippi Conference: My Fellow-Workers—Comparisons are said to be odious, but it sometimes becomes our painful duty to see ourselves as others see us. Bishop Hoss called our attention to the poor showing which the Epworth League made at our recent Conference, and I write to all of you, personally and collectively, to beseech you, my dear brethren, to give the Epworth League a fair chance this year. I address the presiding elders that they may lead in this work, and I appeal to the pastors to call their young people together, indicate to them what is wanted, and then lead them in this work. Lay hands on some man, young or old, and call him to the head of this movement, and if there be none such in your charge, then call some woman to become the leader of the young people; and if she is missing, start a revival and wake the dead. Brother pastor, if you cannot operate all the departments of the League, call your young people together and

have them help you get up the Conference collections, or aid in relieving the poor; or organize a class to study the great Bible characters, or anything that will elevate and bless their lives.

The preachers and members within our bounds are not less intelligent than other people, and I take it that this cause has suffered through neglect, rather than through opposition.

The following brethren are requested to serve as district League secretaries in their respective districts: J. B. Randolph, W. L. Clifton, Lloyd De Loach, J. T. Lewis, J. E. Thomas, F. Johnson, O. L. Savage and R. P. Neblett. These brethren will please correspond with the League presidents within their districts, assist, as far as they can in the organization of new Leagues, and in any way they choose to increase the interest of this great cause.

Brother B. P. Jaco and I are ready at any time to render any assistance we can in this work.
T. W. LEWIS.

VERY NEAR IT.

A school teacher was trying to impress upon his pupil's mind that Columbus discovered America in 1492, so he said:

"Now, John, to make you remember the date when Columbus discovered America, I will make it a rhyme so you won't forget it: 'Columbus sailed the ocean blue in 1492.' Now, can you remember that, John?"

"Yes, sir," replied John.

The next morning when he came to school his teacher said:

"John, when did Columbus discover America?"

"Columbus sailed the dark blue sea in 1493."

BIBLES OR TESTAMENTS.

Let us send you our complete catalogue of Bibles and Testaments. If you desire to purchase one of these Books, our catalogue will not fail to interest you. It describes a large and complete line, giving prices and specimen pages, so that you can see the exact reproduction of the page of the book you wish to purchase. We invite special attention to our Self-Pronouncing Teacher's Bible, No. 9670, which is more fully described in an advertisement in another column of this paper. Send postal card to *New Orleans Christian Advocate*, No. 512 Camp St.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.—Henry Drummond.

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The Woman's Home Companion (one year)	\$1.00
The Review of Reviews (one year)	3.00
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New Orleans Christian Advocate (one year)	2.00
Total value of all four	\$7.00

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